Tudivil Jaffna.
Sep. 28th 1873,

Rev. T. G. Clark.

Dear Sir.

My life in Jaffna has thus far has been little else than a series of removals from station to station, and as these have been the result of mission action, and therefore duly reported by the Secretary there has been no occasion for my writing you hitherto, and perhaps there is none now, but I am afraid Mr. Hastings may not say all I would like to have said, and I venture to present my own case this time.

The Grinnell church and society, of Grinnell, Iowa; adopted me as their missionary when I came out three years ago, and since then have paid the whole or a large part of my salary, and I have reported myself regularly to them. The relation has been to me a pleasant and helpful one in many respects, but now that I may not be able to engage ~~to engage~~ in mission work for some time (perhaps for years)

I wish to ask to have the relation dissolved, and some other arrangement for my support made, though the work which the mission has appointed me at Induvil is a necessary one, and helps on the work indirectly by saving a family to another station, and by relieving Miss Agnew of a part of her indoor duties, so that she can give more time to the school, it is not missionary work, and can not be expected to specially interest any single church. Mr. Howland and Mr. Smith the only members of the mission with whom I have had an opportunity to speak on the subject, approved of my writing to you, and Mr. Howland said he would ask the Secretary, Mr. Hastings to write also.

Even though I should not be needed here long, the continual change ~~that~~ of place, that the lady who has only village work will be liable to, will always render such a position as I have sustained to the Grinell church trying to both church and missionary here. To the church because it can not but understand, that such frequent changes hinder the accomplishment of any permanent good, and to the lady it is exceedingly trying to be under the necessity of explaining, and exculpating herself from the charge of fickleness one or more times a year.

Since coming to Jaffna. I have been stationed at Batticotta, Tuduppitty, a second time at Batticotta at Gillypally, and last of all at Tuduville and when it is remembered that it is out of the ordinary line of mission work, and therefore is not ready to the hand but requires months of visiting before the right place is found and the confidence of the woman gained and a beginning made, and that when the lady goes to another station there is no one to take up the work she leaves it is easy to see that there is not much encouragement to a church to give for the support of one in such a crisis, I hope you will not think I am complaining, or questioning the wisdom of the mission. There must be loss in carrying on any good work, and there must be some one to fill up the gaps, and it had as well be I as any one, and if one is not willing to do the work given, she is not worthy to do that which is denied. It is pleasant resting and refreshing one self in the christian atmosphere of the school, after the desert-like life of the heathen villages, yet I am not needed here, and I can not but look back with longing toward the distantness that lies all about us, and yet I dont intend to say that I am not needed here, for so long as Mrs. Spaulding lives, or feels that she can not give up the work and the home to which she is so greatly attached

I shall be needed. and as "mercy and not sacrifice," is what God asks of me now. it is best and right that I should be just where I am

I do love the work with my whole heart and shall esteem myself blessed if I may again enter into it as before, and it will be worth waiting for, let the way open when it will. I have learned long ago, that I was not worthy a place in such a service, (if I had known anything of my unfitness before coming, as I have come to see it here, I never should have dared come. and yet if I had known Christ as I trust I know Him now, I might even then have dared to come) and can not complain, if this last hedging about of the way should prove to be a final one.

My expenses will be less. by the amt. spent in going out, for cooly hire ~~and~~ I will reduce them as far as I can in other ways.

Respectfully.

H. A. Hill

Miss A. A. Hillis 243

Tiruvil, Jaffna
Jan. 14. 1874.

Rev. N. G. Clark. Rec'd March 11.

Dear Sir, Ans. 28

You will perhaps be surprised at hearing from me so soon again, and perhaps more surprised by what I must write. When I wrote you, scarcely three months ago I supposed myself a fixture in Tiruvil, but already, and at my own request I am on the eve of another change, and write to give some of the reasons that have led me to ask the mission to release me from the duties to which they had appointed me here. When I came to Tiruvil it was with a clear understanding of the difficulties of the

position. but my health had been good during the year, and I hoped strength would be given to meet all demands that might be made upon me. I had been accustomed to the duties of the sickroom in America, and never suffered any special inconvenience from loss of sleep, but six months trial has convinced me that it cannot be done in this climate without risking the loss of health and sight. The glare of the sun by day and the strain on eyes and head from reading Tamil have weakened them so that it is only by taking the utmost care that I am able to use them in necessary study and writing, when I could have the attention of a dark room at night. I dont think I could go on another six months sleeping in a lighted room without receiving

irreparable injury even though my general health had been supported to meet the drafts arising from loss of sleep, spending the nights in a room hot and unventilated, and other causes that I can not speak of here.

It is not that I think my life of too much value to be spent in caring for Mrs. S. but it has seemed to me an unnecessary sacrifice, and poor economy; for the life, at least the health of every lady in the mission might be given and yet Mrs. S. be left at last to the care of native nurses. She is much better now, and after a few nights I feel certain that she will be as comfortable and satisfied with a native woman in her room, as she can be with a missionary lady, and in a family she will be cared for, and relieved from the vexations and trials of housekeeping which she is utterly unable to meet. But setting aside all personal considerations, their

were other and more weighty reasons why a change should be made. It cannot be necessary for me to specify, but when the age, and infirmities of those who have the station in charge are considered you will understand, which the state of affairs would naturally be, notwithstanding the greatest effort on the part of these most faithful and true laborers, there is no blame not the least to be imputed to anyone, yet knowing and seeing all, it did seem ~~then~~ to me, that to remain and help perpetuate the present state of things was to do a great wrong. A daughter could not be accused of wanting in filial love and respect, if she declined taking passage in a ship stand by her father who was blind or deaf, or by any other physical inability rendered unfit for the work, and that seemed to me to be ~~they position~~ situation here now.

I could never feel greater respect and ~~confidence~~ esteem for any one, than I do for those here, and I have counted it a privilege to be permitted to do something for Mrs. S. in her last days.

nd I shall be always ready to go her when she is sick. The dread of giving up her work, has kept her uneasy and restless, yet it was inevitable, and now that she knows the mind of the mission, and has looked the fact in face, I think she is quite as happy as when living in constant anxiety lest the mission ask her to resign her duties to another. I had a long conversation with her a month ago, and told her frankly what I thought the station and school needed, and told her of my decision to send an appeal to be released at the next mission meeting.

We agreed to say nothing about it, till the proper time for action should come, but laying the whole subject before the Lord to rail upon Him, and look to Him for light.

A few days before the meeting I sent in a paper simply asking that other arrangements might be made

I gave no reasons. and did not pre it
the matter at all, but so far as I know
all were agreed in thinking that some
thing should be done, and I think we
can feel this was in answer to prayer,
and that no mistake has been made.

If, after I had had an opportunity
to give reasons for wishing a change, the
mission had been unwilling to grant
it I should have been willing, or thought
to be, to go on as long as I could, taking
this decision as the expression of God's
will, but their unanimity in voting
has left no reason to ~~think~~ doubt as
to duty.

I return to Gillyfally for the
present; farther than that the way
doesn't appear as yet. if possible I
want work and a place th where there
is some prospect of remaining longer than
a few months, but it may not be so.
I have had no opportunity to talk
about the future with any one yet, but
shall take no time, after Mrs. Spaulding

is comfortably settled at Batticotta

This new phase of affairs, will not lessen but rather increase the desirableness of a change in my relations with the Society at Gennde.

I have hesitated about writing the Society, lest I should do harm, give a wrong impression, or make trouble in some way before knowing your decision. If you will be so kind as to give your decision to Mr. Hastings as soon as convenient if not already on the way I shall be greatly obliged.

I am sincerely glad to know, or hope, you did have so much trouble with all or many of the single ladies. If I were objection would certainly have reason to speak more strongly than they do, against the policy of sending them out. In all the ways in which I have been led hitherto, the hand of the Lord has been so plainly seen, for me to dare to murmur. and the decision of the

mission in regard to leaving my work at Gillyjolly last Jan seemed almost like a voice from heaven, sending me from the work altogether, and now the necessity for another change arising like that, and preceding ones, out of circumstances over which no human power has control, comes like a warning, and I do think for thinking what it may presage. If the ~~indication~~ of another year should be no more promising for usefulness here, I suppose I ought seriously to consider what these things mean, and what I ought to do about remaining. Perhaps there is a need be, in heart or character, and it may be to lead me to seek for that, that the trials have been sent, and the Lord of the Harvest may yet find a place where he can use me. One thing we can be sure of, that the work will not be left to suffer, indeed it seems as if work was no longer of any use here. So many native christians a seeming the seed and yet so little result. Human effort never seemed so useless and I never knew as I have learned here how little good there is in work. We may are looking for revival influences, many things give us reason to hope that the Holy Spirit will be given, not many days hence.

Respectfully

W. A. Hillis.

r. Sam

Jan

Rec'd

Gillypally Jaffna
Jan. 29/74.

Rev. N. G. Clark,

Dear Sir,

Your reply to my letter of Sep. 28. was rec'd by last mail. I thank you for replying so kindly, though I am not sure I deserved it: I very much regret having given the impression that the mission had not treated me right. They have always been kind and always intended to do the best they could for me, and it would be ungrateful, as well as untrue to allow you to think the contrary. They have always done more for me than I deserved, and I did them injustice in giving but the one side, and not considering what inference would naturally be drawn from it. I had the church at Grinnell in mind at the time I wrote, and in pleading their cause, forgot my duty to others. The letter was written in haste for the mail, and not read by any member of the mission as it ought to have been. I do not wish to apologize for what I can see now was a serious fault, but I do hope no blame may be attached to the mission.

In regard to their

action in sending me to Nashville. They supposed I would find work enough (as I learned the month ago), and opportunity for doing it; if they were mistaken, they were at least not to blame, and perhaps I was lacking in courage.

Your letter has been read by the Sec. of the mission, as you requested. I will do as you suggested in regard to the Gimlett church.

With many regrets for the anxiety I have caused,

Respectfully

H. Hill

Rec'd Feb. 28, 1892

Ans. Feb 28

Panditeripo. Jaffna.
Sep. 18th 1876.

Dear Dr. Clark.

By the last shipment from Boston I received two Chromos. Bible scenes with "Compliments of the Season from N. G. C." I think I can not be mistaken in supposing the donor to be Dr. Clark, but I am very sorry, and very much ashamed to be obliged to apologize, when only the most grateful thanks are due. To apologize is to confess another fault, I could not very well write, without mentioning that I was at Panditeripo, was not quite willing to do that until some one else had written it. was'nt pleasant to ask if any had written you, and it was not till a few days since that Mr. Howland told me that he had spoken of the subject in a letter to the Secretary.

I dont know how much Mr. H. said, suppose there is no necessity for my saying more, but perhaps I ought to say what he would not, that if my coming here was a mistake, or does not meet with your approbation I alone am to be blamed. I do not think any of the Mission quite approved, but so far as objections were stated they were based on fears that I could not bear the lonely life, & that my health would suffer, &c. As I made

stood at the time, no formal vote was taken, permission to try the plan for a few months only was given, still I have no doubt as to what the final decision will be.

Miss Howland and I planned a year ago to spend two days in each week at this station, but we soon found the plan to be an impracticable one, the new road that was to shorten the way across the fields, was not built, and the distance round, though only six miles took too much time & strength to make our coming profitable. Still there was work enough at Gillyfolly and the failure of the P. plan was the least of my reasons for desiring to come here.

I had long foreseen that as soon as Mrs P. had acquired the language, and was ready for full work, it would become my duty to seek a home elsewhere. When the Training School went to G. Mr. H. gave up his study for school room, Mrs. H. her room for study, besides crowding into other rooms & on the verandah, book cupboards were necessary accompaniments of the school. When I went the Friends room was given me, Miss Howland took the last spare room, and Mrs. H. went through another process of packing & crowding. Miss Howland and I must be in the house, and have our classes, or other work, from nine A.M. to (usually) from P.M. Mr. H. had his theological class in the study. Mr. H. had a class a large part of the term last year, so there were four women with a young company

of natives during five days in the week, to say nothing of the servants, helpers & callers. Then when it is remembered that in this climate the rooms can not be shut off from each other by closed doors some faint idea can be obtained of what Mr. H. whose life is a daily struggle with disease has had to bear. It was neither wise nor kind for me to accept their often repeated & most sincere offer of a home with them. I expect to go back and resume my work there during the rainy season, and Miss H. plans to come and work with me here. By such an interchange of help I think we can do more & do it more easily than we ever could by the first plan. Miss Rowland and I taxed our ingenuity to the utmost in trying to devise some plan, by which we could safely collect women, and large girls to the mission home, but before the year ended we were fully satisfied that every plan must prove a failure with the Proj. Ord. in the yard, and a large English school directly opposite the gate.

The above reasons were such as seemed to me to make my removal to another station a matter not of choice, but necessity, and every indication of the past four months confirms my belief that this was the step to be taken. Yet, only He who knows the end from the beginning can know what the final result will be, and it will always be a cause of regret that I pressed my request as strongly as I did, or rather

that the change had come about without my having any responsibility in the decision.

Looking at the needs of the two stations there can be no question as to where I should be. At G. besides the missionary and wife and daughter, there is an excellent pastor, one or more catechists, the teachers in the Training School, three English educated men, Christians in the English school, Bible women, a girls' Native girls' school.

At P. there had been no missionary for six years, there is no pastor, though two Catechists, no Bible woman, not even a girls school. I might enlarge on this last topic but it is not necessary. My only hope is that Her who seemed to say, "This is the way" will so direct and control that His own purposes may be accomplished

Please accept my sincere thanks for the pictures. We find them a great help in the schools & especially in village work, and I have got from one a new way to make them do good. I have a Bible woman, the only Christian among a large circle of Catholic relations. They will not allow her to read the Bible in their villages, but she takes a picture home, and they can't resist the fascination of the picture and she has frequent opportunities to tell the story.

It has been a trial, and personal sorrow to hear through the papers of your continued ill health. I earnestly pray that the abiding mercies may be granted, and strength given for the years to come. Respectfully yours

Rec'd from Miss Fraser 1916.

Panditerippu Jaffna
Aug. 8th 1876.

Rev. N. E. Clark.

Dear Sir,

In your letter of Nov. 16 you say I only regret that you did not give me fuller details of just what you are doing. I will try to give them now. There had been no girls school at P. for some time previous to my coming and my first work was to visit the houses near the station and gather girls for a school. I taught a few weeks (becoming acquainted with the people while seeking their children) till a teacher could be found and have spent from two to four hours a day with the girls since then. From ten to half past three, it is not safe to be out in the sun, and I have always tried to have classes from some school during that part of the day. Last year I had three girls with me as boarders. Two months since I took seven more, who work for their board, though three pay their 8 pennies, and several others pay a part. I dismissed my servants (two) their wages equaled the cost of boarding four girls. This may, or may not be a permanent arrangement, if a lady should be sent out, the girls would go, or stay as she might prefer. Only one is from a Christian family. The results of our work in the village schools have always been very unsatisfactory. The girls are interested, many cases are very hopeful and yet conversions are exceedingly rare. I have hoped that by taking such girls from the influences of home for a few months or one or two years, that they might be brought to a decision

and by becoming acquainted with the Christian women be brought into sympathy with Christians so that they would continue to attend church after leaving the school even though they were not then Christians. And I have a strong hope which the year's experience has strongly confirmed, that some will decide the great question some.

As they are in the house with me, their room adjoining mine, and eating in the room, and at the same time with me. I can be with them, without leaving other work. In the afternoon while they are in school I go to the village. The extra work is more than compensated for, by the pleasure of witnessing their improvement. Neither the girls, nor the school cost the mission anything.

I have earnestly told the people that I would have no help from America, or the Mission. The son of one of our church members pays the expenses of the school, teachers wages, boys have furnished the room with seats. Blackboard &c.

I have spent a great deal of time in trying to find something for the Christian women to do, or rather to find some way to interest them in the work that they can and ought to do. It is a difficult problem, I am no nearer the solution than last year, yet there is a solution and it must be found. I have thought that all could do one of three things. Teach a neighbor to read, go to their homes and read with them, and call them to their own homes for meetings with the Bible woman. Only one persevered in teaching, the second plan was but little more successful, the third has answered my expectations. The meetings have been interesting & well attended. One gathers the women one week another the next week and so on in turn. Where there is neither minister nor pastor as at Panditurai, the

lady at the station ought to have an hour every day for preparation for the Christians women's meetings, to do for them what our pastors do for their churches at home. They are faithful in attendance, earnest, often display interested, and I have felt strongly all the year that a deeper work in their own hearts, clearer apprehension of the fundamental truths of the Bible was the great need. When they learn that it is not Christianity but Christ, that the people needs, and know their own hearts so that it will no longer seem strange to them that a good heathen neighbor will not be saved it will not need so much organ to work. If there were only some lady to do this. I mean to bring out the Bible teaching strongly on such points. I try to do it as best I can, but want unutterably to see it better done. Though I realize as at no other time, that "It is the Spirit that quickeneth the flesh profiteth nothing." I believe the soil is good ground, and with Bible truth clearly taught we might confidently expect the blessing. And when the love of Christ constrains we will see. Perhaps women can rise above the hindrance they are put in contact with.

There are several villages to which I go regularly. Sorlipudam two miles distant has a population of 3000, several schools, no Christians except our poor crazy woman and the wife of a Pariah, not educated, and so far as human eyes can see having no influence. The people are strong heathen high caste, many Brahmans. Mrs Grulund & I spent two weeks there in the tent, in May became acquainted with a great many of the people, and thought the place very promising

Karthigyal is a village of about the same population, not quite a mile distant. Chillaly is two miles from the station. In all these places, I have girls and young women reading and though a weekly visit is the most I can give in these villages, there are some who seem really interested. To the villages near the station I go oftener, and yet not half as often as I ought I sometimes fear. Work in Jaffna seems to me just like the work a farmer might do if he tried to work a half a dozen farms, hurrying from one to another pulling up a weed here, picking up a stone there putting in a seed somewhere else. And yet I don't know of a place where there is some prospect of doing good I can't go there because I have no time.

There are seven schools connected with the station, only one has a Christian teacher. In visiting these schools, as well as for the 25,000 people in the parish, there is one Catechist & one Bible woman.))

Your question "Shall we not send out a lady to join you in this work" has been answered by the mission. I might perhaps to accept that as decision, but yet I do feel that they have made a mistake. I certainly do not wish any one sent out for my sake, which it would be exceedingly pleasant. I don't know how I could be happier than I am and would never wish any thought for my comfort to enter into the consideration of such a question. (But while it is true, as it is that scarcely anything is being done for the heathen women here, it seems to me a serious matter to hinder by any action or want of action, their receiving the good that might come to them. In 60 years the mission has been working for the

men of Affra. Connected with the three missions is a band of catechists, pastors, colporteurs and other native helpers besides eight missionaries, and their wives who are, to a great extent is necessarily in the same line as their husbands. The ladies in the boarding schools are necessarily confined to their work there. Miss Townshend is able to leave her school occasionally except Miss Howland and myself there is no one whose designated work is for the heathen women. I had always supposed the gospel was given only to the men in the early days of missions in India, only because the women could not be reached, but now that every house in the land is open to us, is the policy adopted from necessity to be perpetuated?

The mission asks for men, and in so doing seems to me to plan for to do the same work for each succeeding generation, instead of educating men & boys for whom there are schools, matrings, books everything why should not something be done for the girls and women to whom none of these things are available? I do think the whole system is a mistake, and yet I ought perhaps not to say so.

The missions are influenced by kind feeling, sympathy for the lady who might not like village work, and if she did might suffer from the solitary life at P. and they don't feel that it would be right to ask a lady to come, while there is no other place to which she could go. P. is not as favorably situated as the other stations, the people are not so near, and the long walks with the exposure to the sun might be too much for the lady's strength. Then the rather lonely life seems to some too much to ask a lady to live. I know

it might not be pleasant, and yet if the lady understood it and voluntarily accepted it. I have no fear that she would not be happy. The house is large, and if not as nice as the new houses is comfortable, indeed I think delightful, and I can not imagine any one desiring better opportunities for training such than she could have here. If there were two, or three as I wish there were, we could afford to keep a horse, and so the difficulty as to distance would be obviated. (As to trials I only listen with amazement when I hear such th reasons given as objections. The thing of the sharpest is our own pride, or selfishness, leaving these, (for these there is a remedy every need is more than supplied. There can be no happier lot than ours. If a child is carried by the father, the rough places are as easily passed as those that are smooth. If you will pardon my alluding to my own experience; again and again have I been in circumstances where I knew I might, or naturally would feel greatly tried, and yet to my own surprise, the trial did not seem to touch me. It has been just as with the child that broke down & sees the thorns & stones over which the father is carrying it. I can not fear for any thing that can possibly come, my happiness nothing can touch, and every one may and will have the same help. I can't feel that any one does right to put any such fear in this way, or another way, least of all in the way of a solemn duty.))

Miss D. wished to come to P. as did her grandmother, but the work there would have suffered greatly & I preferred to come alone. Though I could scarcely expect to find an associate whom I could love & trust more, I may have said some thing was necessary on some points, but think I can safely promise to do so no more. With thanks for the very kind letter of last year

Resp. N. Hill

Received Sep. 28 1870.

Copy.

Panditerrippo, Jaffna,
Sept. 12. 1876.

Dr. Clark,

Dear Sir,-

There was one request in your letter of Nov. '76, that I would be glad to pass over in silence. Jaffna's story has been told so often that it would require a genius for such things to find material and fit it into a dress that would make it attractive. I write only because Dr. Clark wishes it.

Properly speaking we have no villages in Jaffna. A bird's eye of the country would give a picture of fields and groves but no towns and villages as in India though we do for convenience sake call the clusters of houses hidden among the trees, and inhabited by the different castes, villages. First in importance is the Vellalar village to which the fields usually belong. Each house stands in a garden of Cocoa and Palmyra palms, Oranges, Plantain and other fruit trees with a well and shed for cattle, the whole surrounded by a high close hedge. Within the precincts or near the V. village live the Corrah caste,

formerly house servants. They are reckoned a clean caste, serve as cooks and help in the V. families, are loved and cared for as relatives (as indeed they are) though not allowed to marry in the family of their masters. Many of the women sustain the same relation to the head of the V. family and his sons as Hagar sustained to Abraham.

Beyond the V. village, in little huts built built nearer together live the field servants, and a little farther the tree climbers. These three castes, the first clean the others unclean were slaves in former times and are still connected with the families of former masters, working their fields, gathering the fruits and toddy and receiving their pay in portions at harvest. In times of sickness and trouble, and on marriage occasions they look to them for help. The Artesians, Goldsmiths, Masons, Carpenters, Potters with Fishermen, Barbers, Washermen &c. were never in slavery but were attached to particular villages of V. doing their work and receiving their pay as the slave castes did. Though the old system still exists the lower castes are not dependent, "obedient"

the Ks say. The degradation of the Tamils does not appear on the surface, except in low caste villages, and we have comparatively few of these in Jaffna. To a stranger they would seem a cheerful, well to do people (I think). Though the houses are usually mud built-walls covered with leaves, the gardens around them are cool and shady, the yard and veranda clean as the most order loving Yankee house-wife could desire. The houses are not built to live in except at night, shade is all that is needed in this delightful climate and the out-door life has something of the charm of a continual picnic. Their cheerful comely faces and polite manners get them credit for a good deal more character than they possess. Even among the low castes, there is less that is repugnant than among the same class in our cities at home, because out of doors and because the people seem so unconcerned that the looker on can hardly help feeling that things are not as bad as they seem.

It is only by a familiar acquaintance that we come to know what a mere "Whited Sepulchre" Tamil society is. I can give you

only what I have learned by six years acquaintance and I think I can do it best by taking one or two families.

The mission house at Tilly-pally is within call of a village owned by a high caste V. family, one out of many branches in different parts of Jaffna, of an ancient and honorable house. Mr Snell, catechist at Panditteripo, Pastors Bryant and Welch and a large part of our teachers and catechists are from this family. Tradition says they were once a strong clever people, noted for the talent of their men, and the beauty of their women. In the village at T. there are about forty families. In these, when I was there ten years ago, there were two Albinos, two insane, two deaf mutes, (one an idiot) in one family the only daughter deformed, one of the two sons lame in the right foot, the left eye sightless; in another family the one brother a very bad case of cross eyes, the three sisters, as well as a large number of men and women weak, sickly half organized beings, to me more pitiable spectacles than the more degraded low-caste. Their pride will not allow them

to marry out of the family, the children of brothers and sisters must always marry if possible. (Children of sisters and children of brothers are considered as children of same parents.) Many of the younger educated members of this family would be glad to form alliances with other families but the clan never allow it, when they can possibly prevent it. One case may be taken as a sample of the despotism of family or caste rule: Some of the families are miserably poor and because they could not support their children at home, have gladly given them to the mission schools. In one family four of the children two of them daughters have been in the schools since I knew them. The daughters could not marry in the family, unless they would marry heathen. The only Christian relatives of right relationship were not willing to take without dowry. The heathen relatives would not give their sons, unless the brothers would take their uneducated heathen daughters. They would not agree to that (one was teacher in Medical school at M., the other in Training school at T.) The younger a very fine young

man was anxious to enter College, but could not till one at least of the sisters was provided for. (It is almost considered a sin for a young man to marry till the sisters are provided with husbands, or if too young, till dowry is secured) The older brother defered his marriage till an offer of a position in the Jaffna hospital on condition that he marry, led him to break caste as the family considered it, though his wife was a sister of our mission physician and a good V. family. Caste is never, (by inquiry four cases have been heard of of different castes) broken in Jaffna in the sense that it is on the continent, all our commotions are within the V. caste. The differences are sufficient to alenate friends, brothers and sisters, even Christians often never speak together for years, and yet the difference is too small to be explainable. I asked an intelligent Christian woman the other day to explain, as she was telling of a case where both parties were good V's, but cast off by the friends of the family counted highest, "Oh you cannot know it, but we know it very well," was her reply. It is tweedledee and tweedledum, ins and outs that only the Hin-

do mind can understand. In the case mentioned, the brother was trying two years, going here and there, wherever he could hear of a young man, who might suit. Excellent offers were rec'd from other families, who for the sake of the girls caste would take them without dowry. The parents and girls themselves, as well as brothers would gladly accept, but the consent of uncles, cousins &c must be obtained, and offer after offer was lost. At last the brother grew desperate, and resolved to accept an offer that seemed to us most desirable. Two of the Christian uncles, and the family favored it, the rest set themselves to work to hinder it, and by pushing inquiries, learned, or pretended to learn that two generations back one of the proposed bridegroom's ancestors had married a Pariah. The Christian relatives then forbid the marriage, and the young man gave up in despair. The girl's name had been before the public so often that reports began to be circulated that would make it impossible to secure anyone soon. Then the girl (as they learned to their sorrow afterward) took the

matter into her own hands, took every opportunity to become acquainted with a young man in the training school, who was unusually clever, but of Coorah caste; she often came to the mission house, he often came in to help us, we noticed they seemed very friendly, but supposed she would never think of him as a husband, but to the utter dismay of every one, they eloped. A dozen deaths could scarcely have caused the distress that followed. The near relatives were nearly wild. The father being, as the son expressed it, "not a nice one" threw himself in the well, the women wailed as for the dead, the heathen relatives and dependants of the lower castes were furious, for two or three days we were in most anxious suspense lest they succeed in taking them. The roads were watched, but though once caught, they were rescued by a gov't officer, and are now living happily on one of the islands. All the agony was from wounded pride. Not even the brother who had tried so long to help her, showed any sign of any thing but crushing mortification. I then learned what I had never heard before, that the girls for whom

suitable husbands are not readily found are usually subjected to reproach and insult not only by relatives, but by parents and brothers and sisters, till life is a burden to them. Until within a year or two I had thought the Tamile very affectionate, had thought that Paul could not say of this part of the heathen world, without natural affection; but nothing seems more true now. So long as the child, or wife, or friend can minister to the pride or bring dishonor to the family they are loved and guarded, but if the pride of the friends is touched, affection goes down like chaff in the fire. So in disputes about property, and they are never ending, families are divided for years. As I know from actual observation, they will worry a dying man almost to the last breath, with quarrels over the disposition of his property; then observe the funeral rites, wailing, refraining to eat, and showing all signs of deep grief, and before they return with the ashes are quarreling about property. There are cases the law is read so far as it goes. I only mean that it is not

to be trusted if any evil passion is aroused. They have a genius for simulating grief and pain, and except in cases where the deceased is of value as a material support of the family present or prospective, I always doubt the sorrow of those who lament him. They confess that they weep because they ought to honor the memory of the dead. I met a woman one day who had attended four dead houses in one week, and lost her voice. I asked the Bible woman how they could mourn so for some whom they had no regard for; she said, "Oh we think of some one whom we have loved. I think always of my first husband, then I cry." Afterward I learned that she had never lived with him but for short periods between their quarrels.

Half a mile from the mission house is a branch of another family of yet higher caste. They are a fine looking people, wealthy and enterprising, a good number of men were educated in the Bapt. Sem., though none ever had courage to come out as Christians till within two or three years, two young men, now in College united with the church. The family may be taken as a representation of the

highest best type of heathen character here. One or two facts will illustrate their sense of right in social life. The only son of the man who stood at the head of the clan, tempted by the large dower of a girl belonging to a caste a step lower down than his, married her. He was cast off. After twelve years his wife died, then he was so far restored to favor as to be allowed to return to his mothers house. Two years ago a Vedan of the same family, a notoriously wicked man, ruling his dependants most unjustly (the "Jungle King" he was often called), and who had left his wife to take another of lower caste, died. His own wife had taken another husband, the husband of his second wife, another wife. When he died his body was taken to the first wife's house; the man spoken of above, was not allowed to attend, because of the disgrace he had brought on the family years before by marriage with a woman of caste only a trifle lower than his own. The Vedan had lived with a woman of much lower caste, though a V., for ten years, but because the marriage was not legal he had brought no disgrace on the family. These facts were all

unknown to me till they came out at the death of Vedan. Yet he lived only a quarter of a mile from the mission house. Mr. H. had known him for years, & often visited the wife, we had never suspected any. So it often is. & go often to the houses, where every thing seems fair and honorable, then in some chance way revelations are made that are appalling. One of this family was my munshi for a few months. He was sick, near death, but refused, persuaded by one party, to make any provision for the woman who was virtually his second wife. & was called with the hope that & might induce him to do what all said he ought to do. & succeeded so far as to lead him to name a sum in the presence of the Notary, but could not wait in the sun for the writing to be drawn up, and as soon as & left he was influenced to refuse to sign it. The next day & was called again, the house was full of relatives, one party determined that he should, the other that he should not sign it. It seemed such a cruel thing to disturb his last moments with such paltry matters that & hesitated, but it was useless to speak of the life he was passing to, while he refused

to do what he acknowledged to be an act of justice, besides he wished to do it, only lacked courage as all Tamils do to face opposition. Several times he took the pen, then a look or word would cause him to drop it; he would take it again, some one holding the book would allow the paper to slip, or another supporting him would change his position; after each interruption there would be a long dispute, after which he would have to be brought to the point to be willing. Once the spectacles were lost, careful search failed to discover them of course, but the Notary sent and borrowed. After about two hours most painful effort, the name was signed ten pounds sterling secured for the poor widow and two children, while twelve pounds were designated as the sum to be spent in burning expenses. It is common, I might say the custom to take a second wife without having the relation legalized, the advantages are, the expense of wedding feast is avoided, caste not lost though the woman be much lower, and when the man dies he is only required to leave a very small sum for the second wife and children, so the estate is not devided. Of the cases where mar-

riage is registered, a Christian Godiar in the court, told me that nine out of ten separated, some with divorces marrying again, others uniting again, and with the exception of short periods, of a few days or weeks, while one or the other is in a not happy mind, live together. The longer we live in the country the more reason we see for the care with which women are educated. Even Christian parents have no rest till their daughters are married. One of our best Christian women at P. has her son's young wife (he is in Kandy) and an unmarried daughter of her own to guard. I said to her a few days ago, "Are you not more anxious than you need be?" She said, "So it is written in the stones, and we know our people." As illustrating the unscrupulous cruelty of the people, her experience since her husband died some months since may be taken. Just because they know her son and sons in law are at a distance, some of the people around her have kept her in a state of seige almost in her own house. One base fellow especially for some weeks came daily to the hedge crying the proverb, "A little fire to me is not a great matter, by a little thing to me, I can

do a great harm to you"; she kept the young woman out of sight in one part of the house, but said she never lay down at night without feeling the house might be burned or some other harm come before morning. Then they trouble her constantly with unjust demands, saying, "if you don't give we'll take you to court;" sometimes she gives what they ask, sometimes braves it out. If one brings a false charge into court he is as likely to gain his case as if it were true, not because the English judges do not try to administer justice but because they cannot. One whom the missionaries regarded as a really conscientious man said once to one of our mission, "I often think it as well count the flies on the wall and give decisions as the number is odd or even as to decide from the evidence." Nothing has tried me so at Panditerriko as the charges (I always hope they are false) that heathen are constantly making against the Christians. To unravel the web of deceit is utterly impossible. I asked a Christian native a few days ago, how one could know when to believe anything; "we don't believe from what either party says. The

decide according to the character of the accused. If he is a quiet man, who would not beat his wife, we dont believe however many say he did," &c. One church member giving his reasons for hoping a relative was converted, said, "I dont find him telling a lie more than once a month." I remember when a child hearing a minister say he never knew of a habitual liar being converted. I often think of it here, and do believe it is by far the the most serious hinderance to the reception of the the truth.

If the physical condition of the people could be improved, they might be stronger morally. In the family spoken of last, where there is no lack of good food, there is yet the same lack of stamina, constitution, or as the Dr's say (I suppose truly) good blood. Several of the family died as my munshi did; men in the prime of life, seemingly strong and well. He complained at first of a boil on his foot; another came, and his life seemed to waste away without cause. It was partly want of courage, they give up easily, but it seemed as if nature yielded without a struggle. The system never, or seldom seems to grapple with the disease as in Amer-

ica, but just gives up like a coward. One's very soul is stirred with indignation against her for yielding the fortress at the first approach of the enemy, turning the poor soule out into the endless dark, and before their time.

They do often kill themselves we think by their foolish customs; then many die the day after bathing day. They think the heat of the body should all be abstracted at regular times, accomplish it by litterally donching themselves to death. They plan to do as little as possible that day, with Christians it is usually Wednesday or Saturday I think. Before making an engagement as our munchi, they say, such a day is my bathing day. I will not come then. In sickness the sufferers comfort is the last thing thought of. Every one, of every caste in any way connected with him must visit him. One man very sick, but very high caste, was visited by the usual crowds. I said to a relative, and English educated man, "Dont you know you are risking your friends life, that so much company may kill him?" "I think it may",

was the cool reply; "then why do you allow it?" "Oh the people will be offended if they cant see him". One of our church members was very sick at Jaffna, all his friends, dependants &c. must go and see him, not to do any good, (they wont help each other in sickness, only near relatives with the help of lowest caste) but it was custom. I protested against some of the poor women, who were utterly unfit to walk ten miles and return as they must. They didnt wish to go, knew they would be sick, but it was custom and the sick man and friends would be offended if they did not go. No matter if they sacrifice themselves and friends. It seems sometimes as if the chief end of a Tamil man's life was to escape the displeasure of his own, or ridicule of some other caste.

They seem a very nervous people, not more nerve but less strength of gear. The machinery is so rackety there seems more force than there is. A little excitement will make a man tremble like a nervous woman. I'm always thankful if they dont cry, which they often do. Young men in college, teachers in training schools, educated English speaking men, will dissolve

in tears of vexation, or anger or grief, as a sturdy twelve year old American boy would never think of doing. The nervousness may be the result of their excessive use of tobacco.
The dreadful skin diseases, swellings &c. to which all are subject, make us feel sometimes as if the whole race was infected with scrofulae and poisoned bloods. I have often seen villages where Isa. I. 10 "From the sole of the foot even to the head" &c. is literally true of a majority of the people. Some of Bushnells pages in Plague and Pestilena might have been written in Jaffna. Though they are such fearful pictures they are not overdrawn, but strictly truthful as it seems to me, "Sin running constantly down into ways of vice and depravity, produces a certain virus or poison in the physical stock of families" &c. &c.

One of the first lessons for the newcomers is not to congratulate any one on his good health, the child on his growth, or any good lest the evil eye be provoked to smite or blast through envy. The Tamils are very timid, suffer from fear of devils as timid children do who are taught to believe in Ghosts and hob-

goblins. After dark the world is to them a vast haunted house, not where harmless "Sheeted dead squeak and gibber;" but where malignant spirits prowl waiting to curse and destroy. During Cholera seasons they shut themselves up before dark often they cannot be induced to open the door when called lest Kali or Videri enter the house.

I had always been impressed with the great number of insane persons, but Mr. Howland and Miss Agnew say there are no more than we would find in villages of like population in America. I can find no statistics, only know that as a teacher for nine years in America, with a somewhat extensive acquaintance with the families of a good many towns and villages, I never in my whole life saw more than eight or ten insane persons, while at T. there were eight whom I knew within half a mile of the mission house, and that I see others wherever I go. And it is always to be remembered that it is as with the mass of the people. One may go to a house regularly for months and never know that there is any such trou-

ble in the family, and not because they try to conceal it.

The bondage of caste is not felt by the lower castes only. The Vs would be glad to change some of their customs, but the dependants are not willing. Thus the marriage feast brings men of small salaries in debt, often they are burdened for years; I have known only one or two who had courage to meet the reproaches of the dependants. Almost every trade and work has the odium of caste so attached to it, that no V. is willing to take work, such as he might do well in, because of the disgrace. A V. may work on his own grounds and in his own fields, though he will have servants if he can afford it. A line, all I remember now of a poem by one of the English educated boys, gives the Tamil idea of a model farmer, "The able farmer stands, with his umbrella in his hand".

Unless new industries can be created it is difficult to see what the Vs will do, as population increases. Many are already in greatly reduced circumstances yet too proud to work. As the people are utterly

wanting in public spirit and patriotism, they are not likely to solve the problem for themselves. Caste so restricts their sympathies that they seem incapable of considering questions that relate to the common weal.

I feel very much as if I'd been slandering my friends. There are many pleasant things that might be said of the Tamils. I doubt if a more amiable heathen people can be found, and many of the customs that seem to us cruel, have really been the only restraints, blessing the people when there was no law, no conscience to keep them from destroying themselves. The worst things about them can never be written or told.-

I cannot hope that I have met Dr. Clark's wishes, but have tried to.

Respectfully-
(signed) H. Hillis.

it is proved that I can not work efficiently I hope I can go as cheerfully as I could stay.

Aside from the question of health I have been sometimes perplexed as to what duty might be. Looking at the large number of foreign laborers, 23 in connection with the three missions, besides over a 1000 native Christians, the many institutions for educating the young & preparing helpers for mission work, all within an area less than that of an Iowa County, then reading in the Herald of the distressing needs of fields so much greater than this, the question often comes whether my salary would not do more good if used in Turkey, or Japan or Madura. Please do not think I am dissatisfied, or not interested in the work here personally. I see at my hand a thousand times as much work as I have strength for, & yet I am afraid that we are a hindrance to the native church, that it never will be anything but a child in arms, while we are here to do its work for it. You know from your late correspondence with the mission, that none of the missionaries see the matter in this light & perhaps I ought to apologize for expressing an opinion so much at variance with that of others who ought to be wiser than I. It is no new opinion with me, before the first year closed I was confirmed in the view I have just expressed for the first time, as I always have planned to do, if my health should make a visit to America necessary. Although I have no other wish than to give

Panditirippu. Jaffna
Feb. 24th 1879.

Dear Dr. Clark.

At a business meeting held in Oct. it was voted to ask permission for me to return to the United States, but after two & a half months rest under the very kind and wise care of Mrs. Hastings I was so much better that I returned to P. in Dec. and have been able to go on with my work, except so far as I gave up village work during the heat of the day. I have gradually been losing for my power to endure exposure to out door heat for a year and a half, had foreseen that a change must come sooner or later, which exposure to a heavy rain when in a village at some distance from the house hastened by two or three years. At least it seemed so, I think I have no disease, and that if I can escape sun heat two months longer will be able to do full work, out door as well as in when the monsoon begins to blow.

If however after trial

custom. If these two things the Christian women going out villages, and the girls coming to the station can be accomplished permanently, I think I may regard my work in Jaffna as finished & I think one or two years will be the probable period of my stay in Jaffna provided the Committee at home, concur in my plan. Perhaps it is not wise for me to speak so long in advance, but since an earlier return to America, or a visit to the Hills in India may be necessary, it seems best to speak now. The Madura Mission expressed a willingness to have me join them three years ago, & so far as I know, they would still be willing, though there has been nothing said on either side since then. If my health does not require a change to America, I have thought of writing & making some inquiries as to their intentions in regard to calling any more single ladies to that field. If after sufficient time has elapsed for a reply, I hear nothing from you disapproving of my plans, & there are no adverse Providential indications will probably write.

I have no choice, whether to go or stay, and do not speak of plans, only in the sense of thoughts, that the events of the last year or two have suggested. As a lady has not been designated to this field, & I do not regret it, though looking at the heathen women it did seem very necessary, I shall probably be alone, & my experience when sick, led me to feel that it was not altogether wise for me to look forward to a long life, with no one to share responsibility with. In Madura I could be connected with a

my life to the missionary work, and but for the doubt as to the effect of our help on the native church, would always choose to spend it here.

And yet it is true that for work among these thousands in Panditripa there are as workers, one catechist burdened with family, church and school cares, two bible women (one old and feeble) not educated, their knowledge of the truth very imperfect, their ideas in such a tangle I am always anxious when with them, & still more uneasy when they are going alone, but they do improve, are very earnest & faithful, and are learning to keep closer to bible reading instead of so much talking. The Christian women have been very helpful during the year, & my hope is that if I can go with them to the out village for a year or two longer, they with the bible woman can & will continue the work. One result of my sickness over which I have rejoiced much, is the habit which the girls of the outschools fell into of coming to the mission house. For three years I had tried in vain to bring it about but the heathen are very kind in sickness, & men whom I never expected to see in a mission house have brought their pupils, & now they seem in a fair way to continue the

but I will be only too grateful for the privilege of working anywhere, under any circumstances, where I can best help on the cause, God has a plan all marked out for me, ~~doubtless~~ & through your decision, & by providential indications He will reveal His plan, when the time for action comes, or if health is given, and no change is indicated I may rest in the sure confidence that Jaffna is the place where He would have me serve Him

Yours Respectfully

B. A. Willis.

P.S.

Another thing in regard to my health should be mentioned. I have symptoms of Asthma and the damp air of Jaffna is more unfavorable than the dry air of India. Yet it may not be that disease, but only the effect of Congestion of the Lungs during my sickness. and as I have had a tendency to congestion after exposure to the sun. If the result of exposure I will know after a few months care.

Miss H. A. Hillis 5

Panditeripo Jaffna 249.

April 4th 1879.

Dr. Clark. Rec'd May 20.

Dear Sir,

Please accept my thanks for your very kind letter with permission to return home when necessary. I am better as you will learn from a letter that had just gone in the mail, when yours came in.

It was written when I was suffering from a nervous headache and I have been somewhat anxious lest its meaning may have been obscure, and will repeat in brief. First, as to my health, I cannot yet determine whether a lung difficulty is only the lingering effect of Congestion that will pass away, or incipient Asthma. If the latter I would be glad if I could be transferred to Madura if that mission would accept me. After three years, at least not for a year or two.

The rainy season will probably decide the question. I wish of course to remain at Pan as long as I can work efficiently for the Master.

As to the suggestion in regard to Co. though my health would probably be good

with indoor work, (it is the sun that produces tendency to congestion and fever) I can not but think two years at P. would be worth twenty in mere educational work. since there are already so many foreigners in the schools, for girls alone, the Wesleyans have two boarding schools, the Church one, the Americans two. The Wesleyans are already projecting the orphanage for which large sums are pledged. Though the Pan. church could easily evangelize the whole station, and there are a few women whose hearts have been opened I believe to take in this work, they can do little with their families to care for, and though I had hoped that ere this the older women and the men would awake to their responsibility, there is no movement as yet in the direction of steady, persistent, faith-full effort, and nothing else will avail.

When I came to P. the station seemed to me to be 20 years behind Gilly and Ordwill, no girls, or a very few in the outschools all the teachers Brothers, and the people generally as ignorant of Christianity as if in the heart of Africa perhaps I put it a little too strong. After four years effort a good number of girls have been gathered into all but one of ten schools, besides those in the station schools and clusters of women and girls here and there are under

regular instruction by the Bible women.

During the last year I have succeeded in interesting the Bible women in the schools, and they now go in the forenoon to give religious instruction, the imperative want of the station. In all the large villages, small ones as well, there is not a single Christian except two at Sochipuram one a feeble minded woman the other of no influence the other the widow of a catechist has been insane for many years.

In the schools pupils must reach a certain standard before the teacher receives a grant and it has been necessary for me to pay the teachers extra wages to induce them to gather in girls. Cholera has twice broken up the schools or that the girls department is not yet on a permanent basis, but I hope the examinations of Nov. will bring them to a point where I can release myself from pecuniary obligation.

Although we go as steadily as possible to the villages there are multitudes of women whom we cannot see in their homes, to meet the case of some of these, I adopted a plan that Mrs. S. W. H. at Co. and Mrs S. H. at Gilly found well adapted to the want of the very poor "Helping Hand" and "Mrs. H. calls". At first I had some difficulty in persuading any to come but after a few weeks the number increased alarmingly, and became a heavy care and expense at once. I began this work with a good deal of hesitation and nothing but a strong conve-

tion of its usefulness would induce me to continue
most of the women are Romanists who could
not attend the Prot. Bible reading but for the
expense of the wages, one & a half cents. Before leaving
Gill. I found my health begining to suffer from
constant exposure to the sun and dew, and
for my own sake as well as for the good of the
girls before had boarders during the last year 17;
Prices have been high, & notwithstanding some fri-
fees & matrons have helped me the expense has
been large, but though it has cost money and strength
not a little, has so exceeded my most sanguine
hopes as a means of good to the girls in the
school, and especially as forming a centre of
interest very attractive to out siders heathen
girls & parents as well, that I can only
give thanks to Him, who I believe inspired
and gave me courage to carry out the plan.
All this I have said, to show why it seems
to me desirable that I remain at P. as long as poss-
ible. and also to explain how I came to be careless
Four years ago when my coming to P. was first
spoken of, it was confidently predicted that I
would be, to quote from your letter, "too careless
indifferent to matters of comfort and diet &c"
Not to complain nor because I want
money, but only to explain, I would remark, that
there is a difference in rilling work, and that
of the missionary or lady in a school, in that
the latter, have their writers, teachers and all
others through whom they work, paid at stinted
expense, while one employed in out work, must go

ward at her own charges. I have not
en careless, and it has been a real sorrow that
istry and native friends have thought me so - for
elessness is sin. They can not know the needs of
work as one can who is here, and therefore have
ticized but not unkindly. "Through ways they
ve not known, God leads His own", and if they
not know, how much less can others. I cannot
any one to trust my judgment, but may refer
m to Paul's ground of assurance for the Thessalonians
have confidence in the Lord touching you, that
both do, and will do ye. In regard to the school,
Helping Hand, and the effort in the out-schools
leading of Providence seemed to me so decisive, that
uld not suppose myself at liberty to refuse to
or doing to feel anxious, and if I have not
care-full it has not been that I was indifferent.

I came from Batt. to Jan. four
onths ago against the advice of those whose
I was very sorry to grieve. If I'd been at liberty
please myself or my friends I shd certainly
ve turned my face homewards, but with-
reason that seemed reason to others was
mpelled to feel that I had not permission
go, but that whether it was that I might do good here, or
t, do harm in America, or whether it was
y that I might learn obedience, I was to return
p. We all have our crosses, and mine since
ming to Jaffna has seemed to be in having
necessity laid upon me to assume that most
holy attitude of seeming to esteem my own
dgment (and opinions) above that of those to whom
ought to be in subjection; and this brings one
the difference between myself and the

Jaffna missions, I must suppose the Boards that established and the churches that support as well. I refer to caste. Your any question in regard to Co. seems to call now for the expression of my feeling on this question. I suppose the right of protest against any evil is accorded to the ladies as well as to ordained ministers and I have always felt that I must some time claim the right. though to do so, may seem (as I painfully feel it does to some) as if I were assuming to sit in judgment on those who are conscientious and utterly loyal to the truth as they see it. The sainted dead, and saintly living as well. Because it is my solemn conviction that this is the unclean thing that hinders the coming of the glory of the Lord on the Jaffna churches, I must speak. Though education and Christianity have lent their aid to adorn and cover up, the essential features are the same, it is utterly-irreconcilably opposed to the spirit of Christianity, and till there is agreement between the temple of God and idols, can we hope or pray in faith for Jaffna. At Pan. in our work I am free to work for all castes alike. at Co, I'd serve only such as the rules of the Shastras would admit. I am willing to give my life or health here or in America to teach or work as a servant if needs be, anywhere, in any way that I may without sin I am ready to serve this cause. but never can in any way touch this evil thing as it exists in all the schools of the Jaffna missions. Though Jaffna Christianity is preferred because it does not spoil the caste as Madura & South India Christianity does, is it a matter for congratulation that the offence of the cross has ceased - Yrs. Truly D. D. Willis.

Jaffna, Sept. 12, 1878

Miss H. Hillis 250.
2S

Panditeripu Jaffna
Sept. 19th 1879.

Recd Nov. 4, 1879

Dr. Clark,

Dear Sir,

I am in receipt of your last May 16 and in reply to your suggestion that it may be well for me to return home this year, am glad to be able to say that I am stronger and have the Drs' assurance that my lungs are not diseased. I have no doubt but the cooler weather of the rainy season will quite restore my usual health. If when the hot weather of March tests my ability to endure exposure to the sun, I fail to meet the test, it will doubtless be my duty to return home. I came to Pan. only four and a half years ago, and to go just when there begins to be some indications of good would be a great trial.

Though I see no reason to hope for any general movement as in India

there is evidently a change in the feelings of individuals here and there throughout the station. There is also an unusual interest among the children in some of the schools, and several women have seemed for some months almost persuaded to become Christians. If I go now the religious instruction of over two hundred girls, now given by the bible women will have to be given up as well as their work in the out villages as I must furnish them with a bandy to go to their work in those places. If I can remain till the middle of next year some arrangement can probably be made for continuing plans that promise much good, but I can do nothing for that end this year.

I have 26 girls in the boarding department of the station schools. These are all with three exceptions from heathen families a number from villages of the station from which there has never been a convert; nor even a boy or girl sent to a Christian school. For three years I had

tried by every means to get a girl to go to one of the boarding schools, but six miles to a Zamil is more than a hundred to us; and as the only way to break the ice, I decided to try & get them here with the hope that when ready for another school the parents might consent. Until the last term I have failed but three months ago four girls from as many villages yielded their prejudices & are now with me. They have cost too much to be given up now, and if possible I must prepare them for the boarding schools.

An English school opened recently has brought a good number of boys from the same villages under christian influence for the first time. The teachers though nominally christians are not what we had hoped they would be. I have the daily bible lessons of the several classes, and cannot but feel that every day is telling on our minds, and must eventually tell on the character of the school and its influence on the villages from which the pupils come. It has seemed to me that the work of this present year may be of more importance than that of five years after I return from America. and therefore I have been afraid to leave without more decided providential indica-

time that I might go. As to the question of associate. I hoped the time would be when Miss Houland could join me, and was not a little tried that she was stationed at Ce instead of P. There seems as great need at P. as here, but not until Miss A. spoke of resigning did I feel at satisfied that the mission had done right it. The case is different now of course, and it is clear she is in the right place. Until I saw so much of the great need in Ind and Japan I hoped we should see at least two ladies here, as I wrote you, the letter in the "Herald" "Light and Light" represented a painful want of workers and many in other missions that I was even disturbed by the that my salary could do more in Turkey I could do here. There is work enough for four at P. and I will be only too glad to welcome any whom you can send. But I feel strongly that one should not come alone, I think ladies should go only where there can be "Homes" unless they to have school work. It was the thought of the "Home" that was to be in Mardin together with the fear that I would have to seek a drier climate that led me to speak of Mardin.

For two years I have felt that I did not keep up if I must be alone. Still that is a question for the future rather than the present.

Yours sincerely

W. A. Willis.

Sept. 24th/74. 251.

Dear Dr. Clark,

Please allow me to add another word in explanation of what I said about a lady coming alone. I have received every possible kindness and the warmest sympathy of the mission at all times, in sickness especially, my own family could have done no more than Mr. & Mrs. Hosley did and others were equally kind as far as there was any opportunity. No lady in any mission could ever have a more desirable field of labor than she would find in Joppa in this respect. I can not even conceive of any member of this mission failing to do his or her duty to any lady sent to Joppa.

I do not think a lady can do as much good, and yet there is a strain upon her when alone at a station which greatly increases the probability that she will lose her health, this and this alone has led me to feel that one lady ought not to come alone. In my case there was a necessity & therefore I never have regretted coming to P. even though

I have felt for sometime that I could not return for a second series of years to repeat the experience of the last two years. While one retains her common vigor and health it is not at all trying to work alone; but when that is gone the case is different. If Jaffna were on the same need of workers as are some the other missions the case would be different.

I think Dr. Clark will answer asking my opinion on this question in a previous letter Apr. 11 and spare my writing at such length.

Yours truly

H. Hitt

Miss H. A. Hillis.

232.

8. Cambridge Gardens.
Kilburn London N.W.
Sep. 28th 1880.

Rec'd Oct. 9, 1880.

Rev. F. D. Clark D.D.

Dear Dr. Clark:

Mr. Hastings's letter announcing my departure for America, has probably reached you ere this. I enclose Dr. Chester's certificate which was given in May. After a few weeks spent on the hills, I became so much stronger that I started for Jersey with no other thought than that

I would remain at least one year, perhaps two, before leaving my work, but Dr. Chester came into Madura where I was spending a few days with Mrs. Capron, and so strongly urged my immediate return, that the case seemed to be taken out of my hand, and I left the decision to the mission.

The result you have already learned through Mr. Ho's letter. If the decision had been left with me, it would have been to stay another year, but I am satisfied

and hope it was not a mistake.

I reached London two weeks ago, and think I remain still some time.

I very much regret that there was no time to write and ask your permission but my hasty departure prevented, and not until I reached London, I could know whether it wild be desirable for me to stop or not. For several years I have had a strong desire to see the London City mission work and hoped to be able to arrange for a more at extended stay. If I could have known six months ago, that I could

No. 3. Winthrop Place. N.Y.
Thurs. Oct. 17. '72.

Dr. Clark

Dear sir,

I would like either to see you before long, or to correspond with you. If you are coming to the city, so much the better. It is now settled that I go to India, if I am wanted, of which I suppose there is not much question, and I would like the details and preliminaries a little more definite. What is best for me to do about going to Germany? Father does not seem very anxious to have me do it, rather otherwise. I am not particular about it, though it would be pleasant if it seemed best. Can you give me advice, or tell me where I am wanted, and when, and what I had better do?

Yours truly
S. W. Howland.

Mr. S. W. Howland

New York, Oct. 17, 1872.

Rec'd Oct. 21.

ans

No. 3. Winthrop Place. N.Y.
Wed. Oct. 23. 72.

Dr. Clarke
Dear sir

Yours of the 21st inst. was received yesterday. I should be glad to meet you, and have things settled as soon as possible, yet I do not know as there is any so great necessity for haste, as to require a special trip to Boston. Probably any course in the future, would make no especial difference in what is to be done during the next two months. Some preparation is necessary whatever course is followed, and that can be going on now. However, if you think it well for me to come at once to Boston, I come.

Very truly yours
S. W. Howland.

Mr. S. W. Howland

New York, Oct. 23, 1872.

Rec'd Oct. 25.

Ans No. 6

Mr. S. W. Howland 255.

New York, Jan. 13, 1873.

Rec'd Jan. 15.

New York, Mon. Jan 13, 73.

Sec. Treat wrote Jan. 18 Ack'g. this "24 — sending check

Dear Sir.

I received your kind letter informing me of my appointment, in due season. I wrote about six weeks ago to Prof. Tyler of Amherst College for testimonials, but have not heard from him. I suppose it is because they have been having vacation. I am a member of the College Church there, and I will write again. It seems to me best to start for Ceylon as soon as through here in May. I will be ready the second week of May. The only reasons for waiting till Fall are for the sake of company, while there are many reasons that seem to make it desirable to go as soon as possible. If the committee approve I would like $150. toward the outfit, as soon as convenient to send;

I would also like to inquire the cost of freight to Ceylon. For friends offer bulky articles as gifts, such as sofa, chairs, tables, &c. and I wish to know if it is better to receive such and pay freight, or buy after reaching there. They will box them free of expense. We shall probably accept Dr. Clarke's invitation to come to Boston in March to complete outfit.

Many thanks to the members of the Committee for their kindness. Yours truly

S. W. Howland

No 3. Winthrop Place. N.Y.
Fri. Feb. 14. '73.

Dr. Clarke

Dear Sir

I received the check for $200. sent by Mr. Ward. for which many thanks. I found the Anchor line steamship which is to sail May 10. is in port. and to sail tomorrow Feb. 15. So we went down to look at her. and were pleased with her appearance. I went to the office. and they would not reserve a state-room for me unless I made a deposit of $25. So I write to you to see if you can make arrangements as you said. The agent said that a large number of berths had been taken for the June steamers. and that these for May would be taken very soon. He believed that some one had already spoken about berths in this steamer this trip. So, as you said it is best to secure state-room early. I would like this secured as soon as possible.

I would prefer room containing berths 55 and 56. If not that, the one next to it towards the captain's room. Next to that, the one on the other side. Failing in those, one of the first three on the other side of the vessel, excepting the large corner one, which is for four. The name of the vessel is the Victoria.

Yours truly
J. W. Howland

Mr. S. W. Howland.

New York, Feb. 14, 1873.

Recd. Feb. 17th.

ans re

Engaged passage per "Victoria" of Anchor Line, berths 55 & 56, to sail May 10th. S.W.H.

Feby 20/73.

257.

Collegiate Ref. Prot. Dutch Church
MISSION, E. W. Haveland
160 West 29th Street.

New York, Sat. Mar. 8 1873

" "

Dr. Clark

Dear sir.

Last week I went to Dr. Bush & asked for $50. He said it was a little out of order, yet gave it. So I have had in all $ ~~$~~25. Now I would like the remainder of what I shall spend on outfit. So you might send an order to Dr. Bush, in such a way that I could draw on him, up to the ~~required~~ allowed amount, or if in a check, I will take $225. My things are nearly ready. I can probably have everything ready by next Wed. and I hope to get them off my hands soon. As to coming down to Boston, it will be much more convenient to us to come down the last of April or the first of May, though my brother rather prefers the last of March. What do you think?

My time is more valuable to me now than then, as I have an examination before the Association to prepare for, However if it is very desirable, we can come for a day or two.

Yours truly

G. W. Howland,

Union Theol. Sem. N.Y.
Thurs. Apr. 10. '73

Dr Clark.

Dear sir,

Yours of the 7th was received yesterday. According to our present plans, we will come to Boston Apr. 30th. Last week I received from India a letter saying that the Jaffna mission would like Miss Howland and Miss Hinck. They would be glad to go, but Miss Hinck sails this week Sat. for Germany. If she could go to India she would meet my sister on the way, in the fall. I do not know why I have not written to you before, but I did not know that she was going so soon. Would her going or not going make any difference as to my sister's going.

Sincerely yours,
S. W. Howland

Mr. S. H. Hoodland

New York, Apr. 10, 1873.

Rec'd Apr. 11.

ans ca

L. W. Harland

No. 3. Winthrop Place,
Thurs. Apr. 17. 73.

Dr. Clark

Dear sir.

I acknowledge my
et in not writing about Miss Henck,
it is not very pleasant in such a case
y anything, where a person has so
things to recommend, and give evidence
iness, and yet a few things to make
esitate, the chief of which, is perhaps her
th. Although her physician said she
able to go, yet she certainly is not
ng. Yet it would not surprise me to see
work for a long time, I do not like
commend one, and then, she not proving
d, feel self-condemned, for having
red the cause. Neither do I like to say
thing which shall keep anyone from
ring a work, where help is so much
ded, and who, for anything I know, certainly,

is well fitted for it. But leaving Miss Hewick out of the question, What is the probability as to my sister's going out in the fall with my brother. She has health, zeal, perseverance &c. everything except perhaps organizing faculty, though I think she has enough of that for all practical purposes. She has been visiting as Bible-reader for the "helping hand association," and the ladies are very much pleased with her work, and would like to keep her another year. She would very much like to go to India this fall, and in that case would give up this work the first of May, when she goes up to Conway to the ordination. Otherwise she would like to hold on to it for the fall. So she would like to decide the India question. ~~Did~~ Is there not someone else who would go with her? I know a Miss W. near here, who, I think is well fitted, and is more than half persuaded to go.

Yours truly

S. W. Howland.

S. W. Howland 260.

Worcester May 2. '73.

Dr Clark

Dear sir,

I went to see Mr. Ward yesterday and he was not in, The gentleman who was there thought there was nothing for me to do about tickets &c, I meant to have seen you about it again, I suppose though, that I shall see you at Conway, I would like it if you would see that arrangements are made, that the tickets are all right &c, also order for money in London for the rest of the voyage, I presume my speaking of it is not necessary, and yet I would prefer to get authority from you, rather than Dr. Bush,

Yours truly

S. W. Howland,

Manepay, Wed. Oct. 15. '73

Dr Clarke

Dear sir

Being but a recent arrival on the field, I have but little to write. We are for the present very pleasantly located at Manepay. The warm welcome which we received from all the members of the mission, and from the native Christians also, was quite cheering to us, and made us feel at home at once. I loved America, and each year became more attached to the country and its institutions. But we rejoice now that we are called to this land, and count it a great privilege to be here.

The only work given me thus far is the learning of the language, together with any incidental missionary work that I may be able to do without interfering with that. For study we have an excellent assistant in Mr. Arnold, leading editor of the Morning Star, who is with us from 9 to 12 A.M. five days in the week. I am not conscious of much help from a previous knowledge of the language. as less than a dozen common words have come back to me, and nothing of the construction. Yet I presume I am unconsciously aided. Incidental work has been occasional preaching through an interpreter, attending ~~moonlight~~ evening meetings, and becoming acquainted with the people. The country and climate thus far seem to us delightful,

The air is not particularly invigorating, and yet I have gained in both flesh and strength since arriving. As to the people and work, I was surprized to find such progress already made, — to find among the natives those who are intelligent and well informed, earnest and competent, with a becoming dignity, not assumed but proceeding from real worth and manliness, and which commands respect. Among these are the native pastors, And these same pastors are the persons of influence in their villages, and would compare favorably with pastors in America. To see the large gathering of Christians here at Manepay, Sept. 25, who crowded our large church, one could not but say: "What hath the Lord wrought!" Then too the semiannual meeting of the Bible Soc. held here last evg, attended by by fifteen native delegates, encouraged hopes for the future welfare of Jaffna. And yet, although surprised at the progress already made, when considering it I am surprised that more progress is not being made now. Perhaps because I do not realize the many long years necessary for the progress already made. We call the people at home, where one in seven is a Christian, gospel-hardened, but we can hardly say that of this people, where not one in two hundred is a Christian. Yet the progress seems too much like that at home, a struggle to

hold our own. On the part of outsiders there is a deadness, or apathy, a waiting for the troubling of the waters. They say, "What sign shewest thou?" or "What have you accomplished" Multitudes have no faith in their idols, but they give the credit of their position to their own wisdom, and not to missionary labor, nor do they seem to be any nearer Christianity. Many others are intellectually convinced, but are bound in fetters they of themselves cannot break. The great need is an earthquake to loose their chains, - to cause a shaking among the dry bones. And we are not without what seem to be premonitions of this, not the least of which is the fact of the first Brahmin's joining the church, last Sabbath at Tillipally. And I counted it a great privilege to be present, and assist on such an occasion. I long to be able to give myself entirely to the work, seeing the great & pressing need. We need the outpouring of the Spirit. If the amount of spiritual blessing depends at all upon labor expended, more laborers could be profitably employed. But at any rate we must have the prayers of Christians at home, and God will bless us. The work will go on.

Yours truly

S. W. Howland.

Manepay, Oct. 15, 1873.

Rec'd Dec. 15.

Ans?

ans Dec 17

Private

Manepay, Jaffna, Ceylon,
Mon. Jan. 5. '74.

Dr. Clark

Dear sir,

Mr. Ward's letter of Oct 22nd was received a week or two ago. It seems that the assurances of the Secretary, are not like the laws of the Medes and Persians, but can sometimes be set aside. For instance, in this matter of crossing the continent, I am confident that you said that you liked to have new missionaries go across the continent in order to see something by the way, and that you were willing that they should, if the extra expense was not too much, say $100. apiece. I acted upon this, and, though I did not go directly across, my expenses were not much more than as if I had, for I used economy, second-class cars &c. Then £10 extra was incurred by the delay of the steamer, and altogether my expenses were not as much as those of some others who came before. However if the Board so decide, I have nothing more to say, except that I think they might allow the $100. I shall be considerably in debt at anyrate. Then there was that trip to Boston from New York, at the time of the meeting at Hyde Park. You told me that the Board would pay. Our bills were $38.68. I find no notice taken of it. Perhaps

the whole ought not to be allowed, as it included going to Conway for ordination. As to the donations of which Mr. Ward speaks, only $25. was ever paid over to the treasury of the Board. The remainder ($53.37) (not $56.37) was merely mentioned privately, and was not reported by us as a donation. For if it is to go into the general treasury, the givers will not give again. It being in our hands, we have been spending it in a girls' school here at Manepay, which died a lingering death about the time of our arrival, but which has revived and is now quite flourishing, with an average attendance of twenty five. As another instance of the fallibility of assurances, it was given out at the meeting at Hyde Park, as well as elsewhere, that I was to go to the college, after a year or two in learning the language, and becoming acquainted with the regular missionary work. But now within six months I am assigned to Oodooville, evidently as a permanent location. For if it were not intended to be permanent, it would hardly be expedient to move the other missionaries at the same time, and cause so much time & money to be spent in moving, if other changes are to be made soon. Neither does it speak very well for the efficiency of the mission, if a new-comer, before learning the language is the best one to put into a

station, which is confessedly the second in importance, and one where Tamil only is used. And it is not because the others cannot be spared from their stations, for they are moved also, i.e. the Smiths to Manepay, & the DeRiemers to Udupitty. I do not mean to speak complainingly, because, though it is different from what I was led to expect, I am yet willing to work & work cheerfully wherever it seems best to the others, and, though my inclination has been otherwise, because of long expectation, yet I will be perfectly satisfied with the work in any place. It is matter of rejoicing that Mrs. Spaulding consents to go and live with Mrs. Hastings, not only that the station may be occupied by a missionary family, but also that Miss. Hillis may be released. She has had a hard time for the past six months, with being nurse night and day, in the midst of an intolerable stench of bats, to say nothing of other things. I doubt if any other one here would have gone through what she has, and the physical ~~incurs~~ trials have not been the least, so that it has seriously affected her health. I have had a good deal of righteous indignation over her case ever since we came. And Mrs. Hastings will not take her place, but has engaged an ayah. Miss. Hillis is quite content to go to Tillipally, and in the out-door work, & with unbroken rest in healthy & cheerful surroundings she will do just

the kind of work needed here, seeking the people in their homes. As for the other changes, they were all in one plan, and were opposed in business meeting, by four out of the five. Yet the objections were withdrawn not because considered invalid, but because the plan could not be given up. And because each of the four would seem to have a personal interest in opposing, it did not seem best to press objections. The leading men of Jaffna, who have sons educating, or to be educated, express disappointment that no more foreign instruction is given to the college. Yet I am told, to "let what the natives say go in at one ear and out at the other." But they are to be the patrons of the college. Perhaps it does not become one so inexperienced as myself to thus discuss the "affairs of the nation," but yet it is sometimes profitable to look through different eyes, even though not so good ones, lest the same eyes have always the same way of looking. But at least this letter is not a public one, nor do I wish reference to it in any way, in writing here, lest it cause unpleasant feeling. This letter must not give the impression that I am discontented, or will not work easily with the others in any position. When I came out, I came ready for anything, and I consider it a privilege to work in this work in any department. Yet it is the opinion of four out of the five, that the college needs enthusiasm as much as steadiness

Rec'd Oct. 25.

Yours truly S. W. Howland.

needs life & pushing

Oodooville. Jaffna.
Thurs. Apr. 16. '74.

Dr. Clarke

Dear sir,

Since my last semi-annual letter, we have very unexpectedly been assigned to this station, and we moved here Jan. 26th. In order that the study of Tamil need not be interrupted, the care of the station has not yet been transferred from my father's hands to mine. We find it a pleasant place, and a good field for work. The church here is the largest in the mission, having 111 members, nearly or quite ready to become independent, and with some spirit of aggressiveness. There is a readiness everywhere to hear the truth, and some are seeking. Moonlight evening meetings have been held as opportunity offered, and with some interest. Perhaps the most promising part of the field, if we may judge by the past, is in the girls boarding school. Mrs. Howland and myself attend prayers with the girls twice a day. Mrs. H. has also the charge of the domestic department of the school, and assists in teaching the sewing. Miss Agnew still continues the efficient principal. She is boarding with us, and we find

it very pleasant being associated with her. For the past month I have been nearly every day to Batticotta, to help supply the place of the absent teachers. Going early in the morning and returning at evening, I have not had time to do much at home. We are in the midst of the hot season; but as yet experience no diminution of good health. The use of the language comes gradually, though I have not yet attempted to preach without an interpreter. We have been on the ground now nearly three fourths of a year. The work is great ~~and~~ grand, and we find great pleasure in it, and, though we cannot feel that we are qualified to take up the mantle that fell from our predecessor, yet we desire to be so blessed that it may be said of us: "The spirit of Elijah doth rest on Elisha."

Our kind regards to yourself and family.

yours truly

S. W. Howland.

Odoorville, Sept. 10, 1847.
Rec'd June 15.

Oodooville, Jaffna, Ceylon,
Thurs. May. 14. '74

Dr. Clark

Dear friend.

Your welcome letter was received two weeks ago, and indeed did us good by the news that so much of our debt was removed. I was the lifting of quite a load, and I hope that now, by being a little economical, we may soon be able to wipe off the remainder. We are certainly very much obliged to you for your kindness, and your interest. We find ourselves very pleasantly situated here now, and enjoy the work very much. We have been around in the different villages belonging to Oodooville, to hold meetings, Sabbath afternoons and moonlight evenings, and we find more or less interest and inquiry everywhere. Within about a week I have sold seven Bibles, and some others are coming for Bibles soon. One was taken by a man in whose house we held a meeting two weeks ago. The lamp that gave the light for the reading of the Scripture portion was surmounted by an idol. The man admitted that the idol was nothing, & that there can be but one true God, and said he wished to know what was the truth. A few days after this he obtained the Bible and when he had read a few chapters took it to the temple, and said to the Brahman: "Your

puranas are not holy, this is the holy book. During this month, there are daily public readings of the heathen sacred books in the temples, and this man for several days read the Bible aloud to the people gathered at the temple. What the result will be we cannot tell, but "the entrance of Thy word giveth light." Others in that neighborhood have also expressed a wish to get Bibles, and are anxious to have me come again for a meeting. There are about twenty who wish to be considered candidates for admission to the church at our next communion, it may not seem best to admit all of them, but the fact indicates interest. Eleven of these are from the school. This school is a good field for working, for when a girl enters she practically leaves heathenism, and then is surrounded by a Christian atmosphere for five years. Yet the applicants are numerous, even from heathen families. There were over forty applied for admission this year. Besides attending morning & evening prayers with my wife, I occasionally go in to the recitations, to see what is being done, to encourage, & to make suggestions. We are anticipating a pleasant reunion of the graduates at the jubilee meeting on the 11th of June. There have been over 500 connected with the school, and we expect several of the first class that graduated,

I think the case of Miss Hillis has been sufficiently explained. Her position was not by the will of the mission, who had voted that Mrs. Spaulding have an Ayah. Mrs. S. is now very comfortably settled at Batticotta, with Mrs. Hastings, who is the best one in the mission to get along with her growing childishness. ~~[illegible]~~ Miss Hillis seems to be enjoying herself and doing a good work at Tillipally. Father and mother are very anxious to work the Panditeripo field, and are proposing to go and spend some time there. Their presence there would certainly do much good, and yet I can hardly advise them to go, in their present state of health, as mother is suffering from rheumatism, and father from his old troubles. The difficulties of putting single ladies only at a station are great in this country, yet perhaps it will be done at some time. In spite of their feebleness, father and mother accomplish as much or more than any of the others. I enjoyed the few weeks I taught in the college very much, and yet I sometimes think that I like the field work about as well. My wife and I both like the climate as well as ever. We have just passed through the hot season, and have now the strong south monsoon. Wed. May 20. Last evg. was held the public meeting of the Jaffna Auxiliary Tract Society.

Several young men went in to town to the meeting from here, although it is nearly six miles and they had to walk. The young men of Codoville a short time ago formed a plan of tract distribution voluntarily. They come to my study at 2. P.M on Sabbath afternoons and report on what they have done the previous week, then getting encouragement, instructions, & more tracts they go out for the rest of the afternoon. Of course they have not attempted anything very extensive yet, as they do not have much time. Last Sab. afternoon my wife and I went out into a low-caste settlement without an interpreter. At once we had a crowd around us of women and children and two or three men, and we did what we could to excite a desire for salvation in their hearts, & such people call out our sympathies. They are not allowed to go to the temples, or to bathe where others go for the washing away of sin, and they seem to feel that religion is not for such as they. They seemed interested & promised to give themselves to the Saviour. One infirm old man said he had done so already. The grown people could not read, & only two of the boys. We gave those boys tracts to read to the others, and asked the mothers to send their children to school. They promised, & the next morning at 8 o'clock they came, four girls & four boys, & Mrs. H. took them into the school which is close by.

Codoville Jaffna
May 14. 1874
Dear Ed July 6.

My wife joins me in love to yourself and family, yours affy S. W. Howland

Oodooville Oct. 9th 1874.

Dr. Clark

Dear sir

Thanks for your kind letter received a few weeks ago. Time passes very rapidly here, and before one is aware of it, another six months has gone. Since I last wrote some interesting events have occurred. You have probably heard of many of them in one way or another, and yet it may not be amiss to mention some of them. One was the jubilee celebration of the Boarding School. It seemed strange that the family latest arrived on the field should be the hosts on such an occasion, and yet it was none the less pleasant to us, and perhaps not so very inappropriate, if looked at as the beginning of a new half century of progress, and of work by a new generation of workers. It was calculated to impress one with the importance and extent of the work already done. The gathering of so great a number of Christian women was a monument marking the progress of the work, an Ebenezer. That day alone was worth all the effort spent in Jaffna. It was a triumphant refutation to scoffers and a ground of courage to stimulate laborers of coming years, showing that the Lord is faithful to his promises. The gathering on our long and broad verandah just before they returned home, was to us particularly interesting

as giving a good opportunity to get some acquaintance with different ones, and to make it seem as much like home to them as possible since Father and Mother Spaulding could not be present, at least to our bodily eyes.

Another event worthy of notice was the action of this church in obtaining a pastor and becoming self supporting. We rejoice as over a child when he first tries to walk, after he has been for a long time creeping only. There may be stumbling, but it is the first step of manliness, and there will be a stronger and healthier development. The church voted to assume the whole of the pastor's salary raising it to Rs. 20, though last year they paid but Rs. 10. The ordination took place July 30th and was a very interesting occasion to all. The different parts were all taken by the native pastors except the ordaining prayer by my father. The new pastor, Mr. Hoisington, seems to be one well adapted to the place, — a young man, but growing. In working with him, I have found him faithful and earnest, always ready for work, and hopeful. The church also seems to be growing. Fifteen new members were admitted on profession of their faith at the last communion season in July, eleven of them being from the school. There are ten others from the school who have presented themselves to me with the desire to be received at the next communion. ~~and~~ They seem to give good evidence of a change of heart, yet, as they date their conversion

but two or three months back it seems best for them to wait until another season, that they may test their new found hope. There are others in the villages asking to be permitted to confess Christ before men by joining his church. Some also seem to be awakened who have for a long time been separated from the church, because, meeting temptation, they yielded and sinned, and then, because cut off, were ashamed to come to meetings though yet keeping their hope. Meetings have been held as opportunity offered, and with some interest. I have taken the magic lantern to a number of places, and never fail of a good audience and good attention, even though the pictures are not of a high order of merit." Recently we were present at one of the Union Bible moonlight meetings, which was held at the Mallagam English school. The house was well filled by heathens, and good addresses given by Mr. Niles, Wesleyan pastor, and Mr. Ankelell pastor at Tillipally, the latter being assisted by the training school boys, who at different intervals sang lyrics adapted to the remarks, singing quite well and adding much to the interest. The interest in the coolie village seems to keep up. My wife and I go frequently Sabbath afternoons, and there is a marked improvement in their appearance and attention. My wife has been trying to get the women to come to learn to sew, and seems to have made a good beginning. The first day eight came, and we expect more. She pays three farthings per hour

Miss Agnes continues her work as quietly and efficiently as ever. We enjoy having her in our family and she is always glad to see us in recitations or taking a class.

and they leave the money for buying cloths, jackets, &c. Give our kind regards to Mrs. Clark & other members of your family.

Yours truly
S. W. Howland.

The opportunity is also taken for religious instruction and teaching Bible verses. During the past term of the college I have delivered a course of ten lectures on chemistry with experiments and have found their preparation a profitable review of my college studies, and a pleasant variety in missionary work. Tamil study has been kept up with some progress. I preached my first Tamil sermon on the anniversary of our arrival in Jaffna. My wife finds no great difficulty with the language, but has less time for it than I. She holds meetings with the women at home and in the villages, and often goes with me to meetings and for calls. When the missionary lady is present the women, who are at other times retiring and unwilling to appear, come quite eagerly. But she finds a large part of her work in the domestic department of the school and house. I find that a missionary's home may be the pleasantest place on earth. Two weeks ago father and mother went to the continent of India for a rest of a few months. They need it much and I only hope they will be able to rest there. They could not here. During their absence I am put in charge of Tillipally station and Training school, which will necessitate my going over once or twice a week & spending some time in the school. Though Miss Hellis and my sister remaining here keep everything going on about as usual. I was put in charge of Codoville station at the quarterly business meeting in July. Though increasing the responsibility thrown upon me, it did not materially increase the work,

My wife & I both enjoy good health & are as much pleased with the country & climate as ever.

Rec'd Nov 2 1875

Aug 18 1875

Dear Sir,

I thought that I have written, because some might to the subject in any way so as to mislead you, from disappointment, I do not care to have it

Odoorville, Feb. 5. '75.

Dear Sir,

I expect to send you soon the annual report of our mission, but the materials for compiling have not yet come into my hands, and I do not know how long it will be, before it will be ready. Meanwhile I wish to write a private letter, which can be passed by as if not received. It has been proposed to my father, that the secretary be asked to send out a young man from America for the college, his expenses, traveling fe to be paid from the income of the fund in Am. I do not know whether it will be brought up in mission meeting or not, and therefore take this opportunity to write. I think that my father's reply by letter was in favor of the plan, & I think he favored it because – or at least, partly because – he thought I was in favor of it & had advocated it. Whereas, what I had advocated to him, & would still advocate now, is that a young man come out as proposed, but that his expenses be met either by a fund or subscriptions. If the young man's coming necessitates the support of the principal from the funds of the Board, he might about as well not come. To show this I will give a few facts. 1st It will put the institution on the same footing, or nearly so of other institutions here. The Wesleyans have their Jaffna Central School with its Collegiate depart-

As to myself, I feel the same as before, that I am better adapted to this than to other missionary work, & yet I enjoy very much the work I am in. I reserve my writing on the margin, but it is not a letter for file. I thought it would make no difference. With kind regards to Mrs Clark and yourself from us both. Me very well

Yours truly
S. W. Howland

To the subject in dispute I do not refer, because some might think from disappointment, I do not care to have it alluded to. I am not ashamed of my opinions. I asked for them, and I am sure that the majority of the mission held the same views as to the importance of individual

ment. Mr. Winston, who arrived a year ago, gives his whole time to the school. Messrs Hilner & Rigg also are reputed teachers in the same, how much they do, I do not know, but the school has the reputation of having three European teachers. Chundiculy seminary has been the most flourishing school in the peninsula. It has good sized classes that pass three successive years in the sixth standard, whereas a large number of those admitted to the last class in the college had only passed the fifth standard, that is the seminary gives three years of higher study than the amount required for admission to college. The rule was for the college entrance examination sixth standard, but the last year there were very few, so that rule was dropped, though the attempt was made to make the examination as strict & ~~of~~ as high a grade as before, & 29 were received, Mr. Simmons a Tinnevelly missionary just come to Jaffna says he has written to the Committee at home, that Mr. Wood who is to come in April or May, must devote himself to educational work at Chundiculy, & if Mr. W. does not like that, another man must be sent for it, & he himself will return to Tinnevelly, as they have given him permission to do if he likes. Now I do not mean by all this that the Jaffna College does not stand higher than these other two schools, it does stand higher & for two reasons, one because it is higher in degree, in merit, and second because it is partially

an endowed school. It was started with the hope of being the people's college, not only higher in degree, but in grade, on a higher footing. It is because the people have clung to this idea, that it is still popular, but they are getting discouraged, and if this motion or proposition passes, they will give it up, and accept the inevitable conclusion that it is a Mission affair just like those of the other missions ~~institutions~~. It will be going back to the old Batticotta Seminary, shorn of all its strength & history that prospered because it stood alone without a rival, but that was the creature of the mission. It has been lying dormant, apparently dead, but really in a chrysalis state, and now when it is just struggling to get its wings free, to soar in beautiful & unrestrained freedom, we try to impose on it the conditions of its old nature, and make it crawl on the supporting twig. It ought to be freed at once from Mission support, — not from missionary influence — even if the principal has to plead its cause before the people in order to get his living. But that would not be necessary. There is plenty of money for Constantinople & Beirut & Turkey Colleges, there might be a pittance for this. And the Jaffnese would give if it was their college. Now the patronage is only half-hearted. Dr. Evarts was the very first to contribute to its funds. After less than two years his son leaves for Colombo. The first class is reduced to 11, the second to 12, I think and ~~probably~~ some of these are to leave. The third class is large,

but the father of one of them, a native preacher said that most of them expect to stay only a year or two, partly for want of funds, & partly to get into business. The college should be one that would draw the young men of Jaffna draw them away from the government colleges of India, which almost invariably produce deists or atheists,- draw those who would not otherwise study, and who have not yet the thirst for knowledge. To do this it must be the people's college, one that they will be proud of.- Not the Mission's college. It must also be one which can give the honors, in the shape of degrees, which it is not likely to be able to do while it remains dependant. To be this it need not sacrifice any of its Christian influence, or of its usefulness in furnishing educated helpers, teachers preachers and pastors for the missionary work. Just now there is room for it to step ahead of rivals, but if it does not they will not be long in taking the neglected opportunity. It is now the Jaffna College in name, and courtesy ought to restrain the others, yet the Wesleyans are unscrupulous in taking any advantage, & have unlimited capacity in the money line. Often a slow & protracted struggle into manhood is the forerunner of hardiness & vigor, but in a race it is different. I have written thus freely to you because it is a matter in which I am interested, as a missionary, as well as personally. All I ask is that you consider well before making the College any more dependent on the Board, and that you will not make allusion

Rec'd March 29 1877
Rev. B. H. Hotchkiss
Colombo, Ceylon
Rev. B. H. Hotchkiss
Colombo

Codooville. Mar. 8. 1875,

Dr. Clark

Dear Sir,

I hope you will pardon me for writing you again in this way, and yet it seems necessary in order to explain myself. I wrote in my last that I was sure that a majority of the mission were opposed to any plan by which the salary of the principal of Jaffna College would come from the Mission funds. I have just heard it reported that Mr. Smith has written to you advocating the plan. When he spoke to me about it, a few weeks ago, I told him what I thought, and he expressed himself as agreeing with me, and has said since, that "the crying need of the college is an endowment." My father wrote to me, just before that, saying that he had written to Mr. Hastings, favoring the plan. I wrote my opinions, and father replied, that he had not thought of the ~~suggestion~~ objection that I suggested. The only thing that Mr. Hastings has said to me, was some months ago, when he remarked that he did not know but that it would be a good thing for the college to have a young man to assist in it. I said, I thought it would, and I favored uniting forces with the Church Mission, which we then understood were sending out a man for educational purposes exclusively. That was all that was said to me. More than a year ago, I said to my father that if I came to the college I would at once make

an effort to get a young man to come to assist, securing money enough for his support. Father said at the time that a young man ought to have a knowledge of the Tamil. I replied, that such a preparation might be desirable, ~~but~~ for a permanent Professor, but was not necessary for one coming for only three or five years. I did not feel at liberty to make the suggestion to others, because of my peculiar position in the mission, as all know that I was designated to the College, and came out expecting to go there, and yet no one does anything towards, although father and Mr. De Reimer and Mr. Smith have at different times, said to me, that they thought I ought to be there. I do not wish for the place, if it is not for the best good of the work, but, as a missionary desiring the evangelization of the Tamils, I do desire to see the College in the position, and exerting the power it might, and yet I cannot do or say anything, because here, my motives would be misjudged, and in America, friends would say: 'Why are you not in it, as you expected?' If any of the influential natives have been reported as favoring this new plan, it is because they realize the desirability of having more European teaching, and have given up the expectation of seeing the College independent at present. If my opinion were asked, I would favor the plan with all my heart, if the funds were also raised, but I would oppose anything that would put off the independency of the College a single hour. If the Board should cut loose

from the College today, tomorrow it would stand stronger than ever before. If there were a prospect of the College becoming what the people expected, and what they have a right to expect, there could at once be more money raised here than before, and I think a little might be done in America, or even in England, Just so soon as Jaffna College takes the place it ought, it would receive the support of the English, and Mr Kilner would have reason to endeavor to make good his boast that he could send to the College 100 students today if he chose. While Turkey and Syria Colleges have their hundreds of thousands of dollars subscribed, with their corps of three or four American Professors apiece, Jaffna might have more than a paltry $16,000 and a part of the time of one missionary, and the field here is by no means a small one, I have written this letter, because Mr. Smith's writing seemed to make it necessary, as I have no opportunity for explanation, otherwise, Hoping to hear soon of your improved health, I will close with kind regards from myself & wife, to yourself & Mrs. Clark,

yours truly

S. W. Howland,

Oodooville, March 8, 1875.

Rec'd April 21,

Ackd. Ap. 28.

College matters

Codoorville. May. 5. 1875.

Dr Clark

Dear Sir,

When I wrote my last semi annual, I had just been put in temporary charge of Tillipally, owing to the absence of my parents. As they have now returned, I am relieved from that responsibility. Of course I was not able to do much at Tillipally, except to go over at least once a week and see how affairs were going on. The training school has kept on about as usual, with no change, except the abrupt departure of a member of the first class, who disappeared one night together with a girl who had been accustomed to come to sew at the mission house. As the boy was considered of lower caste than the girl, the affair caused a great deal of excitement, but it was finally settled by the being legally married by a registrar. In my visits to the school I have become impressed with the importance of increasing its usefulness by increasing the number of its pupils and enlarging the accommodations. The church there have partially provided their house of worship with seats, rather prematurely, as we think, because they feel unable to take the whole support of their pastor, and yet the contributions came mostly from outside. It has not been a very favorable time for evening meetings, owing first to the rains, and afterwards to the dews, but the annual meeting of the

church in December, and the Thanksgiving meeting in March, were interesting occasions, and the former especially largely attended. The two ladies have been going on with the work in the villages, as well as teaching the children that came to the house, and we consider their work as especially hopeful. The young catechist, a member of the last theological class seems to be doing well. One of our most experienced pastors said of his sermon at the last examination of the helpers, that it was the best one of all.

At Oodooville the outlook is encouraging. The church have again raised their pastor's salary rupees two per month, and also pay a nominal salary of rupees five to one of their number, who gives his time to visiting among the people, and assists the pastor. At the annual Thanksgiving they seemed moved to bring in the tithes into the storehouse, to see if the Lord would give a blessing, and they contributed over Rs.140. There seems to be somewhat at least of a spirit of expectation of a blessing among the people. The meeting held here last month by the missionaries and pastors of the three missions, intended as a sort of preliminary meeting to special efforts for arousing the people, seems to have had a good effect. The Oodooville Bible meeting, the first of the series of moonlight evening meetings, was held at the Chunnagam school house, on the 19th of last month, with an attendance of over 200, mostly heathen. I have lately had several visits from three young

men and an old blacksmith, who live near here, one of them being the one whom I mentioned last year as having procured a Bible and read it in the temple, I had not seen them for some time until they came last month and, expressing their pleasure that I could now talk with them in Tamil, said they wished to hear about Jesus. They say they are convinced of the truth, and are ready to become Christians, and they wish their families to be Christian also. The Sabbath School held Sabbath afternoon at Chunnagam has been prospering. We make singing a part of the exercises and people passing along the highway stop to listen and often come in. Our boarding school goes on about as usual, affected a little by the feeble health of the head-teacher. The Govt examination was held the last of January, and seemed to be a successful one. At that time a class of four was graduated, and no new class taken in. Three girls were received supposed to be able to go on with the classes already in the school. One of them, accepted last year, but not coming was received this year, at the same rate as them, i.e. £3. The other two, sisters, agree to pay £5 each, but their preparation is not such as we would like. The study of English was introduced this term for an hour a day. There seems to be a good degree of religious interest among the girls. Those desirous of joining the church, about 20 in number, come in often with a request for a meeting with me. Mrs. Howland also has frequent meetings with the girls. One of the first class was married in December and one of the

Codorville, May 5. 1873.
Rec'd July 1 1873.

second class in Feb. January, both to good Christian husbands. The church have begun the making of seats, expecting to accommodate over 200 persons, at an expense of about Rs. 300. The Sabbath evening meetings have been held in the church with a noticeable increase in attendance. My wife and I continue to enjoy good health, and find no hindrance to work in the climate, though we take care to avoid exposure in the middle of the day. As familiarity with the language increases we hope to do more village work.

The transit of Venus being such an unusual event, I made some little preparations for observing it, in the way of mounting a transit instrument, astronomical clock &c. The 9th of Dec. came very clear, though it was almost in the midst of the rainy season, and I had a very favorable opportunity for observation. Although I did not faint like Rittenhouse, yet it was certainly interesting to see it begin so near the predicted time. And the little diversion of other necessary observations and calculations supplementary to it were agreeable and profitable. Great numbers of Tamils came on that day to see with the telescope what had been so long predicted. In Feb. the work of the treasurership came into my hands. Rather too secular to seem like missionary work, and seemingly in some things more than necessary. Yet after I get a little more accustomed it will probably require less time. The stationing of Dr. Chapman at Codorville and the oversight of his translating will add a little. In Tamil I have continued studying though with interruptions, giving my attention somewhat to translating, but chiefly to the Bible, comparing the new with the other versions, and with the original Heb. The favorable season for holding evg. meetings and for visiting among the people has now come, and we are planning to improve it. Kind regards to your family, & self for a blessing. Our kind regards to your family, & self

Yours truly
J. Washburn

Ooloovile, Oct. 21. 1875.

Dr Clarke

Dear Sir

We are all very glad to hear of your improving health, and hope that you may have strength given sufficient for all your duties. The work here goes on much as usual, full of interest to those engaged in it. At the last communion there were many candidates for admission to the church, but it was thought best for most of them to wait. Two young men were received, taking in baptism the names Levi Spaulding, and Marshall Sanders Hoisington, the latter a brother of our pastor, and the other a medical student, both children of heathen parents, though our pastor's mother expresses a desire to embrace Christianity. During the past months, there has been more interest in the educational department. Two new girls' schools have been started in villages about a mile from the station, in one case by a member of the only Christian family, and in the other, there being no Christian influence whatever a Christian family moved to the village for the purpose. I went one Sabbath P.M. to this later village, to spy out the land, and to hold a meeting at the home of a young man who had some education. I called at a large heathen school of 150 pupils, in a temple yard, and had some conversation with the Brahmin manager. He was enthusiastic in talking about his religion, - of course presenting

the better aspects of it, upholding morality and the worship of one God, and opposing festivals. And yet he said that of all the pupils under his instruction during nearly thirty years, those who had turned out well he could number on the fingers of one hand. I tried to show him that religious teaching which was so barren of results must have something lacking. He spoke in favor of our girls' school, but said the people were all uncivilized and would not care for it. We made arrangements to bring the magic lantern and exhibit on an evg when there was to be a dance, which was to be suspended an hour or so, for the purpose. At the appointed time we were on hand, but the conductor of the dance, fearing he might lose money, was quite angry at our coming. Not wishing to excite opposition lest it might interfere with a school, we did not withdraw to a neighboring house, as many requested, but appointed another evg. When we came to the dance-house again, we found we had been well advertized, for we had over 200 present, more than the dancers had. Since then we have had several religious meetings, attended with interest. Also, my wife has been carrying on an afternoon Sabbath School there, with the help of some of the Christian women and the young men. At one of the meetings the old question came up, "If this is the only way of salvation, why did God not send it to us before?" I was pleased with the answer given by one of our Christians, viz. "He did send it to you, and you rejected it."

mentioning in proof the sign of the cross in marking cattle, and in many other things. besides many other symbols and rites also, which cannot be explained in any other way especially the division of time into weeks with the same names as are used in Christian countries, none of which things can be attributed to any recent introduction. The school has made a good beginning, with thirty girls. I have secured subscriptions and donations of trees, from natives, nearly sufficient for a school house. The children have been studying in the shade of trees, until the rain necessitated a better cover. An attempt has been made to reinforce the Anglo Vernacular School at the station, by an increase of teachers and scholars. The effort bids fair to be successful, and over 90 pupils are now in attendance. The Sabbath School has also been increasing. The morning session in the church last week had 150 children. In the P.M. schools are held in four villages distant a mile or more, with an attendance last week of over 200, scarcely any of whom were present in the morning at the church S.S. To each child that can repeat the golden texts of one quarter, the lesson paper for the next quarter is given, and this last quarter over 100 papers were given in this way. The young men of the church go in companies each Sabbath P.M. to assist in these four places, and I accompany them in rotation. The annual convocation was held here at Codoville, Oct. 7th. The morning was rainy, but the attendance was good, and the meeting conducted by Mr. Hasting

profitable to all attending. I was much interested in the first examination at Tellipally of the class taking theological studies. They are all fine appearing young men, and bid fair to make good attainments in their new course. The present plan will test their purpose and give them a good preparation for a course of daily lecture & recitation, when the time comes for it.

"At Alavetty there seems to be some progress. One new member was received at the last communion. A Bible-woman has begun work there, under my wife's direction, and is doing good. Two more Bible-women have recently begun work in the Oodooville field, one of them being the third now supported by native contributions, in this field."

My wife and I continue to enjoy good health, and are well satisfied in our work. Our kind regards to yourself & wife.

yours truly

S. W. Howland

Oodooville, Oct. 21, 1885.

Recd Dec. 30, 1885

2056

Oodooville. Nov. 9. 1875

Dr. Claike

Dear Sir

A letter was sent recently by Mr. Smith as Secretary of the Board of Directors of Jaffna College. My father saw a copy after the letter was sent, and was considerably troubled, thinking it would be understood to represent himself, as a member of the Executive Committee of the Directors, and thinking also that some of it would be understood in such a way as to convey a wrong impression. Partly on this account, though not at father's request, and partly because I wish to explain my position, I write. In the first place, I would prefer that you would not bring before the mission the question of my going to the college. It makes it unpleasant for me, and awkward for Mr. Hastings. It makes it seem as if I were scheming for the position, which I do not wish to do in any way. I wish to work in the place where I can do most good, and for that, to follow the leadings of Providence, which seem to indicate that I stay here for the present. There is pressing need in the direct evangelical work among the people, and it is full of promise. We are quite content to continue in it. But to the point in question, I am told that your last letter, which is lost, asks the opinion of the mission in the matter of Richard Hastings coming to the College, and that the Sec.'s reply was that the mission do favor. The question came

up, at our last Business Meeting, Oct. 21, and was discussed. It was the first opportunity either Mr. DeRiemer or I had had of expressing an opinion on the subject. For, although I was present at the annual meeting of the Board of Directors in July, I did not say anything, because it was the first meeting I had attended, (I having been elected at the annual meeting the previous year) and because all the records of the Executive Committee's doings for the year were read together, and brought up for approval in one vote, with no remarks by any one. It would have seemed invidious and indicative of personal feeling, if I had singled out one item, therefore I simply refrained from voting. In the July Mission meeting, when we voted appropriations, some one asked if there was any question about Mr. Hastings's salary, and the reply was that that question did not come up, but was left as before. In this last business meeting, Oct. 21, your first letter to the Sec'y of the Board of Directors having been received, brought the matter up. A vote was moved that the mission favor the action of the Board of Directors in reference to a young man coming, but it was dropped without passing, because Mr. DeR. and I did not favor. I proposed as a substitute, that if he is on the way the mission will welcome him, but that did not seem satisfactory. My ground of objection (and I think Mr. DeR's was the same,) was only on the question of funds, I said plainly, that I thought a young man would be a great help to the College, if it did not practically throw the College onto the Mission; that I thought the necessary funds should be secured

and then the young man sent for. The ground that my father takes differs only in this. He would not have favored it, if he had known the condition of the College funds, but now that the matter has gone so far, that the young man had better come, and the funds be raised also, as far as possible. It seems to me that the College has rested on the Mission too long already, so that it is coming to be considered a Mission Institution. The principal difficulty is the want of funds, a want which I hope will be soon supplied.

The college is doing a good work, but not what it might do, if it was independent. Its influence is thoroughly Christian. There is but one Christian College for the Tamils, besides the Scotch Free Church College at Madras, which is really a union College, and is doing a good work. Yet the evil influences of the city almost counteract the good of the College. Jaffna College at present draws almost entirely from those families which are or have been connected with the Amer. Mission in Jaffna, whereas it ought to be in a position to supply the needs of not only all Jaffna, but all Tamildom. The right kind of support would do it, i.e. support of Christians in America, which I am sure, would at once secure corresponding support here, as soon as wealthy natives see that it is going to take such a position that they can be proud of it as a national institution.

We are all anxious to see the College prosper, and are ready to do all we can to help Mr. Hastings in his work. If a young man is coming, and I hope that money can be raised for it,

Richard Heastings would be acceptable to the mission and welcomed by us all. His father needs help.

We thank you for the kind interest you have always shown, and hope your health may be fully restored.

With kind regards to yourself & wife from us both, I remain

yours truly,

L. W. Howland.

Oodooville, Nov. 9. 1869.

Rec'd Dec. 27.

A. Pickh. 9 -

Codoorville, Apr. 13. '78

Dr Clarke

Dear Sir,

The events of especial interest thus far this year at this station, have been the graduation of one class from the Boarding School and the admission of another. The class that left numbered eleven. Three of them have parents who are church members, four are closely connected with Christian families, and four have no intimate Christian connections. All have been members of the church for over two years. We have been in the school five years and we hope much from their influence in their homes. The class that has been received numbers seventeen, and indicates an advance towards self-support. Five pay Rs. 36. five Rs. 24. & five Rs. 12. per year. Rs. 36. together with the average government grant for a girl for one year, will cover the girl's expenses. All but two of the class are from Christian families.

During the long vacation of nearly six weeks my wife and I took the opportunity of holding frequent meetings among the women in the different villages, more than we are able to do in term time. When Ammah comes to a house, even without previous notice, and in the early morning, ten to twenty of the neighboring women will gather and listen with interest to what is said. At Alavetty communion service was held Sabbath before last, and one young man received to the church.

He was the son of a former printer at Manepay, and has nearly completed the four years' course in Jaffna College. While cholera was prevailing he was attacked by it, but recovered though his sister died. A young man who taught English in the school at Alavetty died with fever a few days ago. He was a candidate for admission to the church, and, as we think, died trusting in Christ. Two of his sisters died of the same fever a few weeks before. One of them when dying, said, 'Lord God, take me to heaven.' Neither of them had studied in any school, and their home was far from the station, and they had not seen the missionaries but by the influence of their brothers they had given up idolatry. How much trust they had in Christ I do not know, but I was interested in the incident when I heard it, as showing the spread of the truth in places that we do not know of. ✓ Yesterday was the Tamil New Year, and a great festival at Manepay. Seeing the great numbers of people going by here, we thought it a good opportunity for sowing seed, and three men stationed themselves by the roadside as the people returned, and distributed 350 handbills & small tracts. Only two were torn up at the time, and we hope it may not be seed sown in vain. Last week Thurs the Tamil annual meeting of the Bible Society was held here at Codoorelle. The eight addresses by representatives of the different missions were good, and had the unusual merit of reasonable brevity.

The assembly of nearly 250, chiefly Christians seemed interested and profited. Our next communion comes soon, and several are anxious to join. This year an effort has been made to secure the giving of one tenth of the income, by all the church members, and nearly all have agreed to it. The pastor works faithfully and I think satisfactorily. The Sabbath congregation is growing. The Sabbath schools have not yet fully recovered from the scattering consequent upon the cholera. There is progress in the work on the whole, though not as much visible as we hope to see.

Kind regards to yourself and wife from us both.

yours truly

L. W. Howland

Dr. J. G. Coates.

Apr 15 1876

[redacted] with

Thos S McFarland

Oodooville, Jaffna, Oct. 11, '76.

Dr. Clark

Dear Sir,

Since I last wrote we have been trying a little more of the field work than usual, or rather in a different way than heretofore. In May the tent was pitched in So. Erlady and my wife and I worked there two days and nights, and then as other engagements & the beginning of a new school term called us away, father & mother went there a week longer, That part of the field is in some respects very encouraging. The names of twenty one were taken, who seemed to be ready to come forward as Christian. Since that time, services have been held there Sabbath mornings, a missionary or pastor, or helper, going from here and Tillipally alternately. The Board of Education is building a stone school house in the place, for Rs. 300, which can be also used as a chapel. If we had a catechist to work there regularly, in all probability a church of twenty five members could soon be formed there, including those who are already members of this church and residing there. Mr. Kingsbury, alias Tamotheram-pillai, a native of the village, and a graduate of the old Batticotta Seminary, but now engaged as court pleader in Madras, has recently been making a visit, and trying to build up Sivaism. He boasts that no missionary has dared, or been able, to take up the challenge which he made some years ago, when he wrote a book against the Bible, using Colenso's arguments, and others equally absurd, if possible. As his visit excited considerable interest, and a number have asked

with sincerity for replies. I have commenced a series of reply in the "Morning Star." He started a rival school in the court of one of the seven temples from which the place takes its name, but he leaves his bills unpaid, and the school languishes with only seven boys in attendance. // In June the tent was pitched in S. Alavetty, near the chapel, and my wife & I occupied it two weeks. As it did not seem best to leave the station without a missionary while the boarding school was in session, Father & Mother stayed in Oodooville during our absence. We were surprised to find so much interest awakened in the place which had always seemed as much dead as alive. Many women came to the tent, some of them regularly daily. I also held meetings every evg. and sometimes in the afternoon also, all well attended. I found no one there willing to defend idolatry, though they were ready enough in bringing forward fancied resemblances to Christianity, in a sort of eclectic reformed religion, which is heathenism with the belief in idols left out. Not quite like the "play of Hamlet with Hamlet left out," for they keep up the form of the worship of idols. Quite a number seem ready to be Christians. One whole family,—father mother, son & daughter, (the latter a pupil in the boarding school but at home at that time), ~~all~~ put themselves on the Lord's side and attend the services. One case of an old man, mentioned in the Pastor's letter in July, is interesting. He had a knowledge of the truth, but remained faithful to his regular temple visits, until one day it seemed to him as if Candaswamy, the god he was on his way to worship, appeared to him in the way, and told him not to go to that temple, but to worship Jesus

Christ. He obeyed, sought out the pastor, asked for instruction, especially about Jesus, attended family prayers daily at the Pastor's house, and finally asked that he might be baptized soon, as he might not live long. We have hope of several women there. One large girl aged fifteen, in her eagerness to learn to read, spent nearly every day at the tent, spelling out the words, ~~and~~ showed equal interest in the women's meeting, and was moved to tears at the recital of the sufferings of Christ for us. The tent was in such a charming locality that we visited a mile or two in each direction, without moving it. At the end of two weeks we moved it to North Alavetty, a village of 5,000 inhabitants, and worked there only three days, when we were drenched by an unexpected heavy rain, and left tenting for the present. We found that village much more given to idolatry than the other, and yet a peculiar temperance reform seemed to have prepared the way for work. The people had for some time realized that drunkenness was increasing to a fearful extent. A quarrel of a few families with some of the toddy drawers, gave the occasion for action, and some six hundred signed a pledge promising not to drink toddy or arrack, or to allow their palm trees to be used for drawing toddy, under penalty of £3. The pledge was on stamped paper so that it might hold good in court, & I understand they still keep to their pledge. This tent work seems to be one of the best means for reaching the people. We had favorable weather so that I could be going from house to house during most of the day. I also had two to six helpers including the colporteur. The women I would invite to go to the tent to see my wife. One day over 100 came. Two of

the Bible women were there also. Among other women came three dancing women, called Devathasi, i.e. servants of God, and yet the name has become synonym for prostitute. They said they had never heard before about Jesus, but said "how can we leave the temple and our present life, we cannot get a living anywhere else, we were consecrated to this by our mothers who held the same position, and what can we do?" I am thankful that there are but few of these temple-women in our field. Results of course were not as manifest in this village as in the other, and yet several seem interested. We would be glad if we were free from the school so that we might spend a good part of the time in such work. The school work is important, and yields more tangible results, ~~and~~ yet is not so full of incident and interest as the tent work, and does not seem so much like preaching the gospel to the heathen. Our health & other circumstances would seem to permit us to go out in the tent more than others, and the school work is so well carried on that we are not needed much in the schoolroom. In September we spent the three weeks vacation by the sea-side at Valvetty, as we thought the weather too uncertain for tenting, and felt that the change would not come amiss, as we had not taken a vacation during our three years in the land. We enjoyed the rest much, and thought we profited by it, and especially by the sea-bathing. On the 15th of Aug. occurred the death of Mr. Jesse Page, the head teacher of the Boarding School. His health had been failing for some time, his complaint being diabetes, a disease which is becoming very common in Jaffna,

A few weeks before his death, severe injuries caused by a fall from his cart, aggravated the disease. In his last hours, he testified to his happiness in communion with Christ. He has faithfully served the Mission for over thirty years,—twenty seven years as teacher in the school. He was almost a righthand man to Mr. Spaulding, and will be much missed in the church. His funeral was attended by about 300 persons. The day after the funeral there was held here the first of the series of three Union meetings, attended by about 400, and profitable to all. In July we had an interesting communion season. Six joined the church,—four being taken from the school, (out of 10 candidates). The other two were a farmer & his wife, whose three children were baptized at the same time. They have been for more than a year anxious to be received, but found Sabbath observance the great obstacle. He Being a farmer and owning a well in common with others, even if he omitted his turn for drawing water when it came on the Sabbath, the others were not willing to let him off from assisting them in their turns, as it takes at least three men at a time. Finally he agreed to pay them what would be the value of his assistance for such days, and thus he was enabled to keep the Sabbath faithfully. The same day ~~was restored~~ a member from Erlarly, suspended some years ago for marrying a heathen wife, It was pleasant to see that wife standing up with him of her own accord, when their two children received baptism. There are now in the school 28 church members, and 12 candidates for churchmembership.

The former second teacher, Mr. Isaac Nathaniel takes the place of Mr. Page, and my treasury writer, Mr. Henry Lawrence goes in to the school as second teacher. We have been more successful in collecting fees this year, receiving in all nearly Rs. 1300, of which Rs. 235, are arrears. Considerable money ought to be spent on the buildings, and the most economical way would be to tear the whole down & build anew. The west wall of the main building is cracking in such a way as to make it unsafe before long. Then too, it has but one room, and three classes have to be crowded on the verandahs, only partially protected by braided coconut leaves from the glare & heat of the sun, and from the spattering of rain. The dormitories are only raised six inches above the ground and in the winter floods are very damp, and the doctors say unhealthy. A raising of the floors would almost necessitate entire rebuilding. The prayer-rooms, where, as Mr. Spaulding used to say, "the power lies," are a row of low huts, whose mud walls are often so riddled by the white ants as to be convenient homes for snakes. The school-room is at some little distance from the dormitories, and in the rains, every girl gets more or less dampened in going to sit in recitation, in spite of the half-dozen native umbrellas. I might enlarge, but it is not necessary. If the Women's Board were willing to give $8. or 10,000 we might put up buildings that would not be a disgrace to the cause, and at the same time, the people here would endow scholarships, that would make the school self-supporting, aside from the salary

of the principal. Our Mission would ask for it* and would give particulars, if hope were held out of willingness on the part of the Women's Board. The grant which we received from W.B.M. for girls' school has been quite a help, and we have now in my field seven pure girls' schools, besides the many girls in attendance on boys' schools. Our boys' schools have not prospered quite as well as we had hoped, owing chiefly to large heathen schools drawing away the pupils. We have a new rival now to meet. The young bishop has sent privately to one of our teachers in Codoville, who now receives Rs. 10. for himself & wife, ~~chiefly the latter~~, offering Rs. 50. per month, if he will come to Colombo & work for him as catechist. This bishop is expected to visit Jaffna, arriving three days hence. He requests the Church Mission Society to recall Mr. Clark from Colombo, because he, Mr. Clark, is unwilling to surrender the Tamil Coolie Mission.

We are just beginning to have the sowing rain which should have come a month ago, & the prospect is that the rice crop will be almost a failure. Money is scarce, and contributions are affected. Because we are strict about school fees, some girls have left from inability to pay, or it may be unwillingness. The weather has been unusually warm, but we are in good health, and find as much pleasure as ever in our work. My wife joins me in kind regards to yourself & Mrs. Clark.

Yours truly

S. W. Howland.

P.S. Oct. 19.
* At our Meeting last Friday, the Mission voted to ask. I will write again on the subject soon.

Oodooville, Oct. 11. 1876.

Rec'd Dec. 5.

Mr

Odoorville, Dec. 14. 1876.

Dr. Clark

Dear Sir.

I wrote to Pres. Seelye of Amherst by the last mail asking him to send us a young man for the Batticotta High School for four years. The trustees asked me to write, as I had come from Amherst more recently than the others, and they thought that Pres. Seelye, having been in the East, would be a good one to select a young man. We are confident that the income of the school will be sufficiently increased to pay the expenses, as there is enough on hand now, to pay for the trip out, and for the first year's salary, which we set at Rs. 1250. The amt on hand is over Rs. 2000. We shall look to you to help what you can in the way of advice, and we hope that the Mission cause will be helped forward by this experiment, both directly and indirectly. I feel sure that any earnest Christian, actually seeing the work, will be so attracted to it, as to set to learning the language, with the purpose of offering himself to the Am. Board, after completing his four years here, and two or three years in a Theol. Sem. in Am. The Trustees of the High School are three Missionaries, Messrs Hastings, De-Riemer & S. W. Howland, and three Natives, Catheravalopilly, alias Wyman, judge at Haits; Mr. Arnold, Editor of the "Morning Star"; and Mr. Hunt, Teacher in Jaffna College. It would be possible to ~~raise~~ secure about Rs. 1000 per annum for the College, by presenting the boys for a gov't grant, because most of those received have not passed above

the fifth standard, second time, and boys can be presented in the sixth standard for three successive years; but it was not thought best to do this, as it would put the College into the position of a mere rival of the Church Mission Chundicully Seminary and the Wesleyan Jaffna Central School, whereas it was intended to be entirely above them. It is hoped that raising the standard of the ~~College~~ High School will help to raise the standard of the College, and furthermore, if other plans for getting a young man who will be supported entirely by the College, do not succeed, or until they do succeed, the High School Principal might be employed a part of each day to assist in the College. I said nothing of this to Pres. Seelye, because I did not wish to excite hopes that very likely might not realized. I said I would write again soon about the request for new buildings. I have some plans, but have not yet secured definite estimates. It has been suggested, and I think the suggestion will meet with favor in the Mission, that Odooville be made a young ladies' home. It is only a mile and a half from Manepy, where a missionary family could continue to reside. In that case our arrangement of buildings might be a little different, and yet not necessarily so, as it would not probably seem best to make any great changes in the Mission house itself. We have recently seen, with a great deal of interest, the picture of the Constantinople Home, in the "Life & Light." Of course Jaffna cannot look for anything as pretentious as that, but I think that for the proposed $8. or 10.00 we could

put up buildings that would be as convenient, and as great a help to school life, as those. The style here, would have to be different, so as to have rooms that will be cool, and for that they must be surrounded by wide verandahs, and also be open to both the north & the south winds. The present premises are rather strait in the part where the school building will naturally come, and it is desirable to buy land on both the east & north, pieces of land, which Mr. Spaulding tried unsuccessfully, to buy. The Mission has just given me permission to buy for Rs. 300. one piece which is available, and to charge to the school, as the expenses of the school will be Rs. 400. or 500. within the allowance for the year, owing in part to the collecting of some Rs. 230 of arrears in tuition fees. I think we may be able to reduce the appropriation a little, next year. You will, before this reaches you, receive the request of the Mission for two young ladies. One reason we have not asked before this, is that we feared they might be sent instead of a man and his wife. There is work to be done, but we preferred the married couple. Another reason was a hesitation on the part of some, because of a possibly resultant necessity of taking them into their family; Not abstractly, or in general, but with the fear that they might be like some others. But I think nearly all appreciate the work that is done by the young ladies, and would like to see more of it. No one approved of Miss. Heilli's going to Panditenjo to be alone, but it was permitted, under a sort of protest, because she was going anyhow.

The reason for not sending my sister to be with her, is not only on account of its being desirable that she be with father and mother, but, partly the importance of the work in Tillipally, and more especially, because she would break down if she did. Miss Hellis has no regular meals, does not keep a servant, does her cooking and other work when she happens to feel like it, or gets in from the village. My sister is too much influenced by her, and would do nearly the same, if living with her, and could not endure it as she does. The little experience they had in keeping house during my Father's absence, and while they were in the tent, shows the impracticability of such a plan. But, if you can send us two young ladies, both well balanced and adapted to each other as much as man and wife, and let them keep house and Miss Hellis board with them, they will be likely to get along, provided they are impervious to unfriendly criticism. Of course, such an arrangement cannot be guaranteed, because the Mission feel that the single ladies should be under the general control of the Mission. Some even think they should be under the particular control of the resident missionary if there be one. Single ladies are likely to have a hard time, unless they have an unusual supply of the faculty of getting along with other people. Their trials may be more than counterbalanced by the privileges they have in the work. Dr. Chester suggests that we take the young lady doctress, who is on the way to their Mission, as they did not ask for her, & do not care for one. The chief

objection to our taking her now, would be, that if Dr Green is coming back here, to have charge of the Medl. Dept. the young lady, doctress ought to come only with his approval. We shall hope to welcome Mrs. Townshend back here again, when she is able to come, which we hope will be in a year or two, as she would probably not have lost her health so soon, if she had been more pleasantly situated. We have been trying to get a theological class; and there is a plenty of candidates some 12 or 15, but none, so far, from among the graduates of the college, or the graduating class, perhaps because we proposed to teach in Tamil. I would be willing to yield so far as to have a good part of the instruction in English, if by so doing, good candidates could be secured. It seems almost axiomatic that they should study the Bible in their native language, and the one in which they expect to preach, and yet there is a lack of means for study. The new version of the Bible has no marginal references, except the N.T. which is a translation of the L. R. Tract Soc. Annotated Paragraph Bible. Beside this the only commentaries now ready are a few vols. of Barnes; There is no concordance yet ready, &c. There seems to be, in some quarters, a lack of confidence in those who have applied to study, even of the Training School graduates, and some of them have not much education. It is a difficult problem to solve, and we do not see the solution as yet. Meanwhile we keep on with the bimonthly recitations, of the class which we intended as a preparatory class, though some do not wish to give up the schools.

No time to write more now. Kind regards from us both to yourself & Mrs G.

S. W. Howland.

Oodooville, Dec. 14, 1876.

Rec'd ~~the~~ Feb. 7. 1877.

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Oodooville, Jaffna Ceylon,
Apr. 17. '77

Dear Sir,

Since my last letter to you, in Oct. we have had two communion seasons, at which we received to the church twenty five. Of these seventeen were rec'd in Dec. and eight the day-before-yesterday. Of those rec'd in Dec. nine were from Lo. Erlaly, three being women. It was an interesting sight to see heads of families coming forward to receive baptism for themselves and their houses. ~~It was~~ a sight which stirred the church to greater zeal and hope, and was not without permanent effect, as manifested in this last communion service, at which there were four candidates from Lo. Erlaly, one of whom was not rec'd because his interest in Christianity was thought to be too recent, dating from just after the time that the company from his village made their profession of faith. Before that time he was an opposer, and now his older brother is violent against him. Another of the four was not received because not able to be present. That village which appropriately ~~bore~~ has the name of Erlaly (seven temples), might soon appropriately take the name of Devaly (God's temple), as there is a goodly company of over twenty Christians there. The catechist working under them is supported by the church. The opposition does not prosper. The rival school is entirely closed, at least for the present, partly on account of the cholera. A quarrel has risen between the brahmins and ~~the~~ others, because the former were thought

to be too greedy of gain, in the people's necessity by famine and cholera, and the people have undertaken to conduct their ceremonies for themselves, without the help of the priests. One of those rec'd at this last communion season was the daughter of our pastor aged 11, just rec'd with the new class taken into the Boarding School. She has given good evidence for some time of being a Christian. Of the five rec'd from the Boarding School, four had been baptized in infancy. The interest aroused at the Dec. communion manifested itself also in a morning prayer meeting, commenced by their own suggestion, as a preparation for the week of prayer, and kept up until cholera came into our midst. The increased interest of another who was rec'd this week, dates from the interest of others in him, at that time; and the pastor has on his visiting list the names of about thirty, who are more or less interested.

"The church has assumed the salary of a catechist at Erlaly at Rs. 15, and has added Rs. 2. to the pastor's salary, making it Rs. 24, still continuing the other nominal catechist at Rs. 5. They also endeavor to do more for the Island work. If they meet all the obligations they have assumed, it will be quite an improvement, especially in these famine times. They even talk of putting up a belfry, as the bell is now hung in a tree, and of buying a hearse, - the latter proposition being suggested by the difficulty of conducting the funeral of Christians in a Christian way. A few weeks since occurred the death of Joanna Lathrop, of typhoid fever, herself and two of her daughters

graduates of Codorville Bdg School. For a year back she has been a Bible reader, paid by native funds. She has been one of our most consistent Christians, quiet, yet faithful and earnest. Her death seems likely to bring to a decision her husband and a nephew, both of whom have for a long time been convinced of the truth of Christianity, but have showed a lack of special interest. The last time she left her house was to come to the house of God, and the long, hot walk of more than a mile each way, developed the fever the afternoon of the same day. In her last hours she said, "The Lord is calling me, be all of you good children when I am gone."

In Feb. occurred the death of Dr. Joshua Danforth, of heart disease, the most skilful, and the one in whom foreigners had the most confidence, of all the graduates of Dr. Green's medical classes. He was receiving £300. salary in govt service. He rec'd the degree of M. D. some years ago from a Med'l College in the U.S. The govt agent of this province was present at the funeral, and said he owed his life to Dr. Danforth, and also bore witness to his skill, and self denying zeal and Christian faithfulness. Cholera has raged in some parts of this field, and has not yet wholly left. Several hundred have been attacked, of whom about one third died. In the Chunnagam girls' school, which we started last year by the aid from the Women's Board, eleven died. One very interesting case I mentioned in my report in Dec. and we cannot but believe that more learned to love Jesus in that school before they were called away. None of our church members died with cholera, though a sister of Dr. Chapman

died here at his house, and her son also, while her father died with the same disease at his home in Araly. At the end of Jan. a class of fifteen graduated from the Boarding School. During the vacation we spent two weeks at the sea-side at Valvetty.

Miss. Agnes having asked for a release from the school for some months, the responsibility falls on us until her return. This gives less opportunity for village work especially to my wife. A new class was recd in Mar. numbering sixteen, six at Rs.12, seven at Rs.24, two at Rs.36, and one a day scholar, ~~daughter~~ sister-in-law of the head teacher, at Rs.6. The majority are from Christian families, three being pastor's daughters. The whole number now in school is 59.

The absence of Mr. Smith in India for 3 or 4 months, adds a little in the care of the station, the Medical Class, and the two monthly periodicals of the Tract Soc. The typhoid fever in the family of Dr. Mills, by which he lost two children, takes him away from the class for a time, and Dr. Chapman has to go and teach, thus delaying his work of translation, about which Dr. Green is so anxious. The physiology of over 700 pp. is nearly ready for the press.

"Last Thursday was the Tamil New Year's day, and the time for the great festival at Manepay. As they have a new car this year costing £3 or 400 and very heavy, and as the road is very narrow between the temple and the Mission premises, there was a good deal of talk about pulling down the Mission fence, and it seemed best for me to be at Manepay, to prevent trespass. They had great difficulty in getting the car up into the road, because the fence gave no

room for pulling the ropes. It was only by holding up to them the ~~terrors~~ of the law, and being personally present, that I kept them out. A good many stones were thrown, but only by the rougher ones, & that ~~to~~ only to intimidate. On the whole, the crowd was well-behaved, and showed little or no fanatic excitement. They were fully three hours in getting the car half around the temple, and past our premises, and repeatedly broke their four-inch cables. The lower part of the car, for 12 or 14 ft. up to where the idol is placed and the priests stand, is solid timber, beautifully carved with designs of mythological horses, flowers, gods & goddesses, undisfigured by paint, but the rich color of the wood well brought out by oiling. The ~~foot-thick~~ wheels, on fixed axles, made it very unwieldy. There was scarcely the usual number of cavadies carried, and the number of people did not seem as great as on former occasions, though one man estimated them at 20,000. There were probably between 5 & 10,000. The Bible Colporteur has been under my direction, and as no one else asked for his services, I set him at work in the south part of Oodooville. In two weeks he sold over 20 Bibles besides numerous portions. He is now in the Chavagachery field, & I have employed another man to go with him. The large size Tamil Bible has been out of print for nearly a year, though it first came out only 3 or 4 years ago. ~~& now~~ We have been using the so-called pocket Bibles, & trying to encourage our Christians to take them to meeting in their hands. Now there are no Bibles of any kind to be had in Jaffna, but we hope to be able to get some of the small ones from Madras. My wife joins me in kind regards to yourself & wife. yours truly S. W. Howland.

Dodooville, April 17. 1877.

Rec'd June 2.

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Dr. W. G. Cook.

Codorville. May 16. 1877.

Dr. Clark

Dear Sir.

I wrote to you some months ago about a letter which I had written to Pres. Seelye, for a young man for the Batticotta High School. He replies that a young man of the present senior class, Chas. Nash, is willing to come. I hope you will have an opportunity to become somewhat acquainted with him, so that, if in the future he should offer himself as a missionary, you would know better about him. If he needs to draw on the Treas. of the Am. Board for any sums before starting, it will all be settled when reported here. We have not offered him anything for outfit, thinking that he will not need much of outfit, as he is not to keep house, and what little furniture he will need to get, he can sell again for the same, or nearly the same. In reference to the request for new buildings, one reason that I had for proposing that the Woman's Board should give, though I did not mention it, was that the College is in more pressing need of money than this school, and that would not be an appropriate object for the W.B.F.M. but if the collection of money for this school were pushed, it might affect that object. Then another consideration is that we are not the sole occupants of the field. However I think that your suggestion that the money be raised here is good, and I hope it may be tried and prove successful.

There is one expression in our annual report, which was sent by the last mail, that I hope will not get into print. The passage was added after the report was accepted by the Mission, and, although it was sent around for all to see, we did not all agree to that. The paragraph is on the 4th page, where the "tide of worldliness," and the churches "aground" are spoken of. It is by no means true to say that there is no progress, as the body of the report itself will show, (It seems to me that the progress is quite encouraging, though of course there are some discouraging features to be seen, if we look for them, At the present rate of increase 1 in 10 of the population will be Christian in 25 or 30 years, and that will make this almost a Christian land, as in the U. S. I believe only about 1 in 6 or 7 is a church-member, And we have good reason to expect a more rapid increase than the present rate. The land is becoming permeated with Christian truth, and will soon be ready for a new phase of work, gathering by companies rather than single individuals. It is even now ready for it in many places, if the work could be done. But what are we, five missionary families, and all of us with our hands more or less tied by schools. Our converts are largely from our Boarding Schools, but so is our labor largely in these schools. Besides our pastors we have not a dozen catechists, and even of the results in our B. Schools a part must be ascribed to their labors, for the candidates for our B. Schools are usually already convinced, and come with the expectation

and desire of becoming Christians. We need more helpers, and ought to have a regular theological class. The present class of course makes only slow progress in a bimonthly recitation, and would not get through a decent course in ten years, and besides not many, if any of them look forward to giving up their present occupation of teaching, for the higher one of preaching. The difficulty about a regular class is in the candidates. If we teach in either English or Tamil exclusively, we shut out some desirable candidates, and they are but few in all. I think we will have to adopt the plan they propose in Ahmadnagar, and have a partial division in the class.

I think that as a general rule our church-members are as active as those in churches at home, which could hardly be expected, when most of them have to live in an atmosphere of heathenism outside of their homes, and many even in their homes. Every one has numerous close relatives who are heathens, many none but heathen, and no one is ostracised in the slightest degree for being a Christian. I enclose a list of the members of Oddoville church, which the church had printed to help in carrying out the plan of praying in concert for each family connected with the church, in succession. You will see by it, that in 195 members, there are 146 families represented. This is partly because a good many are members of the B. School. One of the best tests of the state of the churches, is in money-matters, and as a rule they contribute more, in proportion

to their property and income, than Christians at home, and the fact that the total contribution this past year, has increased at about the same rate as the membership, shows that effort has increased, for incomes have been much less. Also the assumption by the churches, through their missionary society, of an increased obligation of Rs. 600, or 700 yearly is surely progress. There is still caste among Christians, but it is rarely manifested, and one does not see more of it here in the church than in the U.S. only here it is birth caste, while there it is money caste, except in reference to the negroes. There is progress among Christians in rising above the natural feeling, e.g. at a recent wedding feast, a Christian washerman was asked to sit down with the others to eat, and did so. Among non-Christians there seems to be unusual interest. About 20 in this Oodooville field are more or less regular in Sabbath attendance and have expressed a desire to be Christians. ~~Three~~ Several of these are parents of children in this school, some others are students in out schools. Besides these, 21 in this school come forward as Christians and ask to be received. Certainly the prospect for the future does not look dark. If we could only have more laborers both foreign and native, now, we might hope for a rich ingathering. The two young ladies we are hoping to welcome this year, are much needed, and if you can get a married couple for us, I hope you will send them by the first opportunity / Our united regards to Mrs. C. and yourself.

Oodooville, May 30. Rec'd June 14, 1871.

Yours truly G. W. Cortland.

Private

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Uduvil. Oct. 5. 1877.

Dr. Clark

Dear Sir,

I rec'd your letter of Aug. 2. by the last mail. The matter you ask about is as you say "somewhat delicate to speak about." and I would prefer not to consult the others with reference to writing. Private correspondence with the Sec. is not favored by some in this Mission, and I know pretty well the opinions of each without consulting them for the purpose.

Mr. De Riemer was right in alluding to "difference of sentiment." and instead of "want of sympathy." he might better have written "want of harmony." It is true that he has not thoroughly mastered the language. He has not had the opportunity for study that I have, and besides, I have had the best teacher available. I think that if he had practised speaking more in the villages he would be readier in the use of Tamil. He uses it of course, but six months ago I understood that he had not preached his first sermon in Tamil, though I think he has since. He made a speech in Tam. yesterday at our annual gathering at Batticotta, but he had to read a part of it.

The "want of harmony." I alluded to is manifest especially in our business meetings, in which it often seems as if he felt bound to oppose every proposition made by anyone, and in this way the meetings are protracted to double the length they would otherwise be. This opposition is partly because of a standing grievance of his, which affects very many questions, and partly because he thinks

that the missionaries this side of salt-river have formed a "ring," and settle things by caucus, and he feels bound to challenge everything, and also feels that he is left out in the cold. He felt it very much that we were put here at Uduvil, though it was against our preference that we came, and we would be quite willing to move at any time, because it is such an expensive station, being the center. He felt it also that I was made Treas, although I did not care for it, and would be glad enough to be rid of it. He felt it still more, that you referred to us in the way that you did in a recent letter to Mr. Smith.

His "standing grievance is in reference to the schools, that he can have no control over those in his field. He thinks that the Board of Education systematically ignore his presence & advice, that they neglect or mismanage the schools there, &c. No one claims that the Board of Ed. works satisfactorily in all respects, but we think it much better than the old plan, of having each missionary a paymaster. He claims that the teachers are no help in a missionary's work, but rather a hindrance, and that he can do nothing in the schools or, in connection with them. That is not my experience. I find no difficulty at all in doing whatever I wish, and though I do not think the Bd. of Ed. is wise in all it does, I have no wish to interfere. {He has desired the position of Manager, which Mr. Smith has, or at least to be Manager of the schools in his field, but we know that the concern would soon be wrecked, if he was in charge. {Mr. Hastings says he spoils everybody he comes in contact

with. He is arbitrary and harsh in dealing with the natives, and cannot get along with his servants or helpers, and with the missionaries no better. I have had no difficulty with him personally excepting once last year, in reference to three shillings of exchange, which I thought according to the rules of the Treasy. I ought not to pay over to him. He charged me with fraud, mismanagement &c. but afterwards apologized like a Christian. It was the matter which I referred to Treas. Ward, and which has brought up interminable discussion on the subj. of finance, now happily allayed for a while pending the reply we expect to get to my last letter to Treas. Ward. To my Father & others he has on occasions used quite rude language. I do not think he has much influence with the natives or respect from them judging by remarks I hear, though I try not to allow the natives to criticize missionaries in my presence. As to a return, I have heard both Mr. Hastings and Mr. Smith say that they did not think he ought to come back. Father would perhaps hesitate to say so definitely, but I have heard him say it would be a relief when he was gone. For my part, I would say that I think he is better than no one, yet, as we have so few here in Jaffna the disadvantages count for more, and if he resigned I would not object. I believe he is a good man at heart and that he desires to do good, but somehow the good points are not so evident as the others. He and his wife are what some one calls "crooked sticks growing on Zion's hill." I think he would be more comfortable for himself and others if he had a different wife, but if she is much of a help to him in this

Oberlin, Oct. 5. 1871.

Recd. Nov. 21

line, it is certainly not very manifest, and the opinion of some at least is that her statements generally need to be taken with a good big grain of allowance, and the most charitable ~~cons~~ supposition is that she has a faulty memory & a vigorous imagination, which sees things differently from others.

My wife and I feel sure that a principal cause of Mrs. Townshend's ill-health was the constant annoyance to which she was subjected in their home. He's dyspepsia no doubt affects his behavior but I think he might in some degree have prevented that by more exercise. One reason that he does not get more done is what some would call preciseness & particularity, others, fussiness about little things. He's large family has also been quite a care to him, especially as they have had frequent illnesses.

I have written in this way not to bring him into disfavor, for I have nothing against him personally, and I can get along with him as easily as anyone because I have an "indurated epidermis." I would not volunteer a letter like this, and only write, because you asked a candid opinion. Please do not refer in letters or conversation to anything I have written, as my having written would be misunderstood. If you need the opinion of the Mission, it can be had for the asking, and I am sure it would sustain what I have said, though probably more cautiously worded. But an expression of opinion by the Mission would not be understood by the public, & would to many seem persecution, and many would think we do not need missionaries much in Jaffna, if we let them go so readily. Among the others here there is no want of harmony manifest,

My wife joins me in kind regards to you & Mrs. Hoisington.

Oodooville. Oct. 16. 1877.

Dr. Clark

Dear Sir.

The past six months has been more than usually filled with contrasts of light and shade, with less of the usual neutral tints. The cloud, from the shadow of which we have not yet fully emerged, was a heathen marriage in a prominent Christian family. Catechist Nathaniel was one of the first converts connected with this Mission, and was Mr. Spaulding's Tamil munshi for many years. He is a sort of connecting link between the present Christianity of Jaffna, and the former Christianity under the Dutch, which showed itself to be such a sham. He remembers those days, and his wife was baptized in infancy by the Dutch. His three sons and two daughters are all Christians. One son Isaac has been a teacher in this boarding school for several years, and came to the position of head-teacher, on the death of Mr. Page, a year ago. Isaac's wife is Jane Carpenter, a daughter of Elkanah Carpenter, who was the head-man of the village for a long time, and a leader in the church until his death, a few years ago. His son Samuel Green Carpenter, was in the first class in Jaffna College, and has been a teacher in that institution since his graduation. Jane's daughter, Mary Green, a lovely girl, graduated from this school in the last class. Mr. Carpenter's ~~sister~~ niece married a Mr. Clark, a teacher in Batticotta Seminary, considered one of the best of men. He and his wife, both Christians, went to India, and getting rich by railroad engineering, aposta-

tized. He married his daughter to a rigid heathen, and a few months since came back to Jaffna to live with £12000. at interest. His son has passed the B.A. examination in the Madras university, and is preparing to pass the B.L. This son had formerly been much in the family of his uncle Mr. Carpenter, and seemed disposed to Christianity, but came back a heathen. What it is that overturns the faith of so many of seeming Christians who go to India to live is not easy to see, and yet some causes are plain. They usually go for money, and when Mammon is sought, God is forgotten. Then too the influence of the Govt universities is bad. The philosophies of Mill & Hamilton, and other more open unbelievers, produces the effects that are seen to some extent in the English Universities, of tending to Deism & pantheism; effects that are manifested just in proportion as the restraining influence of a Christian atmosphere is wanting. Nor does science trouble them, for they have no trouble in believing the most glaring inconsistencies, by saying that the accounts in their books have a different meaning from the apparent one, and in this they are supported by very high European authority. Another reason that might be given is that, until somewhat recently, Indian Christians have been mainly of the lower castes, so that all Christians there were practically outcasts, and Christians from Jaffna, unless thoroughly filled with the spirit of Christ, naturally shrank from association with them. When this family came back, the prospects proved too dazzling for Jane, and it may be too that personal affection was concerned, and a half-promise made in childhood was revived.

As soon as we heard that a marriage was proposed for Mary Green to young Clark, we, as well as the other missionaries, exerted all our influence to prevent it, but for a time the persistence of the numerous relatives had more weight. Finally however the mother seemed to realize the greatness of the sin she had been about to commit, and refused to go farther. She thanked the missionaries & Christians for their help, and appeared really decided to stand on the Lord's side. We, rejoicing that the matter was settled as we supposed, and believing that they would be firm, went to spend the vacation at our sea-side bungalow, and a week or so afterwards were surprised and grieved to hear that the girl had been given to the young man. It seems that the friends, after vainly troubling the mother for a while, began arranging another marriage for the young man. She had hoped that by waiting he would become a Christian. She turned at once, and sent jewels to Mr. Clark to prove that she was sincere this time in consenting. They evidently planned to have it appear that the girl was carried off by force, but Mr. Smith, hearing such a rumor, came to assist them, and found the true state of things. The step-father Isaac N. had appeared to resist until the last, and no doubt did resist in a weak way, but he also finally consented. He was promptly dismissed by the Mission from his position as teacher in the school, and the next week the three were suspended from the church. What made it more sad, was that a number of the Clodoville Christians, attended the festivities of the so-called wedding, though the legal marriage did not take place until last week, a month afterwards. Most of these have been

faithfully talked with since, and have acknowledged their fault, and really seem to feel sorry. What the effect on the whole will be, we cannot now tell. The Christians here have been lax in this matter, and there have been several objectionable marriages with semi-heathens, which have been passed over almost unnoticed, or called out only remonstrance, until this event occurred, which has given a sudden shock to all Christians connected with this Mission, and has opened their eyes to see their danger. We hope this reaction will be permanent, but it has been true from the time of Solomon at least, that in some respects, "money answereth all things", and the influence of £12000, in a community like this, is not small. I have gone into detail in this matter, because it is one that takes a large place in our thoughts and feelings. Another sad event was the sickness and death of Pastor Anketell, at the house of his father-in-law, here in Oodooville. He was one who did much good and his influence will not soon be forgotten. His death called home his second son from India, where he was studying, and as we hope has led him ~~to devote himself~~, together with his older brother, a graduate of the first class in Jaffna College, to devote themselves to studying for the ministry.

A younger brother of Mr. Anketell, named Charles Chinnatamby, has been asked by the Mission to come to Oodooville school as teacher. He is a licensed preacher, and has for some time had charge of the church at Caradive. Owing to the scarcity of grain and its consequent high price, there is much distress in the province, yet there are probably not many deaths by actual starvation.

In spite of discouragements the work progresses. At our communion in April, we rec'd to church membership, five pupils from the school, and three persons from outside, two of whom were from Elaly, and in July two more from the school. The number of adults in our Sabbath congregation increases slowly, though the proportion of non-Christians attending our regular services is never so great as in Christian lands, because church attendance is here considered nearly equivalent to a profession of Christianity. During the past six months, my wife and I have been away from the station considerable. Miss. Agnew returned from her four-months' vacation, to her place in the school, at the end of the first term. My wife & I spent the two weeks vacation in the tent at Mallagam. Then after two weeks at home, during which Mr. DeBiemer had the tent at Chavagacherry, we began tenting again and were out most of the time for several weeks. We took the organ with us, and it helped much in singing Sankey's hymns, "Knocking, knocking", "Hold the fort," "Jesus of Nazareth," "Leife for a look," &c &c, also the native lyrics with organ accompaniment. We usually had several Codoville Christians present in the meetings, besides those who were working with us, and during their vacation, two of the College boys and two of the training school boys worked with us. The interest in the work shown by the Christians was particularly pleasing. The Codoville women several times held a united prayer-meeting with the Christian women in the different places we went to, coming in their own conveyances when the distance was great. The efficiency and zeal of the

Bible women who accompanied us was also particularly gratifying. The work in So. Alavetty seemed especially encouraging. Three women seemed to decide for the Lord. A great many persons seemed favorably disposed to the truth, and manifested their interest by coming repeatedly to the meetings. One man remarked that since we were there the year before many had left off going to temples, and that if we would stay two months, half the people would become Christians. If we had thought it true, we would have tried to stay, but the remark merely indicated that there was interest on the part of many, and some at least I found had given up going to temples. Many came to the tent, and had long talks, apparently not always for discussion, but often to know the truth. Several invited us to hold meetings in their houses, gathering the people to hear us. More said they would like to, except that they were very busy just then with plowing. At North Alavetty the heathen teacher was very kind to us, giving us the use of the bungalow and taking the boys into his own yard, though he brought them in every morning for prayers, and he also used his influence in getting the neighbors to attend the meetings. The temperance league still exists. Several had broken their pledge. One was brought before the committee of thirteen, acknowledged his fault, and settled by arranging to pay the Rs. 50. fine. The Bible knowledge disseminated by our village schools was illustrated by a little incident. One day as I was going from house to house, I stopped at a place where several men and women were at work. As we talked, others gathered until there was quite a company. One old man, repeatedly introduced verses of a

song caricaturing Christianity, although I told him the verses were not true, he persisted until as he brought in a verse about Adam and Eve, a small boy standing near said that was wrong, and gave the Bible account quite correctly. When I told him that this little boy knew more about it than the writer of the song, the laugh of the company was against him, and looking foolish, he did not trouble me any more with his song. Many cases of interest we shall hope to follow up.

The season has been a very dry one, and the heat unusually oppressive. We had to leave the tent for two days in consequence, and my wife was so affected by the heat at that time, that she did not recover from its effects until we went to the seaside.

We were also driven home from Blaly sooner than we had hoped on account of the heat and lack of wind, and gave up touring for the season. When the three weeks vacation of the school came in September, Mrs. Agnew went with us to the health bungalow at Valvetty. The govt. has a hospital shed in the compound adjoining ours at that place. There were two cases of small-pox there, but we went supposing they had been removed. They continued there however, until the premises were wanted for quarantining coolies, who came from India, en route to the coffee plantations. One shipload of 350, were quartered there, and Saturday & Sunday nights, I went with the Udupitty pastor Mr. Stickney, and several boys to help sing, to hold meetings with them. They said that they came from a district where there were no missionaries, but many of them were Romanists. Their India brogue made me fear that they might not understand me.

but their ready replies showed that they did, and they seemed especially interested in the story of the prodigal son, expanded and amplified with all the possible, probable and conditional details and applications, and also with the story of the wedding garment, and the "Christian Weekly" story of "three for a penny," or "for nothing." On opening my eyes after leading in prayer, I was somewhat disconcerted at seeing several prostrating themselves before me, they being Romanists. I had to tell them as Paul & Barnabas did the men of Lystra, that I was a man of like passions with themselves. The next night two cases of cholera appeared among them, and they were moved, and we also thought it best to return home, as the vacation was nearly over. We wrote to the govt agent, protesting against the keeping of a hospital and quarantine so near our health bungalow, but apparently with no effect so far. It seems desirable to have a good bungalow in a place that will not be liable to such exposure. We have had the tiles turned on the Codorville house, and the floors and verandas relaid, and now our house will be quite respectable and habitable.

We are both quite well, and are enjoying our Jaffna life, and the work for the Master. My wife joins me in affectionate regards to yourself and Mrs Clark.

Yours truly

S. W. Howland.

9/6/57 Rec'd Dec. 7.

V V

Udupitty, Jaffna. Apr. 30. '78.

Dr. Clark.

Dear Sir.

The past six months has brought some change as well as progress. The year closed at Oodooville much as usual. Seventeen had made a profession of faith during the year. The contributions were more than ever before, in spite of famine prices. And the debt which remained was in consequence of attempting as much more than usual, but it is likely to be all met without much difficulty. There was some dissension in the church, but by prayer & faithful conversation it disappeared. The last of Jan. my wife and I left for the Pulney Hills, and my Father Mother & Sister came to occupy the station. Although sorry to leave the people to whom we had become attached, we were glad to leave them in so good hands. After two weeks spent in traveling and in visiting the various stations of the Madura Mission, we spent six weeks on the Hills, and think we received much benefit. Coming down, we came by way of Madras, partly to attend to the shipment from America, which had just arrived by ice-ship. As it proved, if we had not gone then, the goods would not have been received in Jaffna until a month later, three months later than they ought to have been rec. and they were also saved the expense of a trip to Colombo & back. By waiting three weeks we secured passage by a coasting steamer for ourselves and goods, which would not have

called at Jaffna for either alone, nor even for both together, if they had known that there would be no other cargo. We had a good opportunity, which we improved of seeing the educational, as well as the evangelistic work going on at the metropolis of Tamildom. We also visited Vellore, and made the acquaintance of the Arcot Missionaries. We are now just settled in our new field and are full of hope and bright anticipations in looking forward to the work here.

Kind regards from us both. Yours truly

S. W. Howland

Wodupitiy, Apr. 30, 1878.

Recd July 25.

Rev N. S. Clark

Udupitty. Jaffna. Ceylon. 10th Aug. 78.

Dr. Clark.

Dear Sir.

As we have had requests for plans, in reference to Codoorville Seminary, I send herewith what I have prepared. The plans are substantially what have been approved by the Mission. No. 1. is a hasty plan of the buildings as they now are. No. 2. as we propose. Neither of these are in correct proportions. No. 3. gives ground plan and front elevation of proposed new buildings, drawn nearly correctly to a scale of 16 ft. to the inch. I have left off from this the kitchen &c. which can be built with the materials of the present buildings. But what appears in no 3. will require almost entirely new material. I presume an architect would laugh at these plans, and perhaps you might get someone to improve them. We planned for necessity and convenience rather than good looks. I will mention a few things that we had to consider. Upstair rooms are not desirable in this country, if the occupant has to go to & from the rooms often. They are also very expensive. It is also important to have buildings nearly or quite surrounded with broad verandas. It is also desirable, if possible, to have every room with windows, both on the south and the north, for free access of wind, in either monsoon. All the establishment should be under one roof, or connected roofs. Many a girl gets a cold by running through the rain to the schoolroom, and sitting several hours in damp clothes. Mrs. Agnew gives it as the result of her experience that the sleeping rooms should be all ~~under the~~ within sight and call

of the principal's sleeping room, which is the north one in the Mission-house. At present the girls sleep on mats on the floor. But it is likely that we may introduce such beds as are now used in the College, i.e. each a broad plank raised about two feet from the floor, or we may even have rattanned beds, if the lady principal should favor. In business meeting we made a rough estimate that we would need $5000. or Rs. 10000. I will give a few items, but it would be very difficult to be definite as prices vary greatly.

There would be in the walls, about 25. thousand cu. ft. @ .10¢ = Rs. 2500.

The roof would require including veranda, more than 700 pr. rafters @ 1.50 = 1050.

also nearly 200. thousand tiles @ R. 10. = 2000.

The floors would need more than 60. thousand tiles @ Rs. 7. = 420.

The best tiles would be much more, and perhaps cheapest in the end.

The Govt engineer says Portland cement is the cheapest, but that would cost more than Rs. 2000. Then 20 doors at Rs. 20. = 400.

and 35 windows @ Rs. 15. 525.

Rs. 6895

The building of the raised veranda, the posts, the slats for the roof, would come to Rs. 2000 more at least. So that, with the finishing and furnishing, we will need at least Rs. 10,000. We will try to get more careful and definite estimates to send you soon. If it would be any help toward raising the money, we can make estimates for each room, each window, post, tile, &c &c. The front of school room is somewhat after the style of some government buildings here. The material in the present buildings is very little. The sleeping rooms are nearly on a level with the ground, and hence

very damp, especially when the ground is flooded. The walls are not more than five feet high, the space above being occupied by slats. The roof requires to be rethatched every year. The dining room wall is only three feet high, and the floor earth. The walls of the school building are badly cracked, so as to give some occasion for fears as to their safety. Tiled roofs are very heavy, and very expensive, as you will see by the items on the previous page. Tiles are cheap in India, Rs. 1.25 per thous. but here good ones are Rs. 10. Sometimes new ones can be had from India for Rs. 7.50 but cartage &c. would bring up the price. If the Asbestos Cement roofing had been tried on a small scale, I think it might do very well, but it is difficult to get boards to lay it on, and there would be danger from white ants eating the boards. It would hardly be safe to make the experiment on so large a scale as this would be. The present school room is so far back, that it can be used while the new buildings are going up. The Mission do not seem to favor uniting the two schools, and if we can have a good working force, perhaps it is better not to do so. This school at Udupitty is doing a good work. We hope you will cure up Mrs. Townshend quickly, so that she can come back to the school. School work is pleasant, but we feel that the out work is more important in this field. Yet we do not feel safe to go and stay away more than a night at a time, and that not often. The estimates which I have given above are likely to be under rather than over. I know that estimates here are always exceeded by expenditure.

Yours truly
J. W. Howland.

Udupitty, Aug. 10. 1878.

Rec'd Sep. 21.

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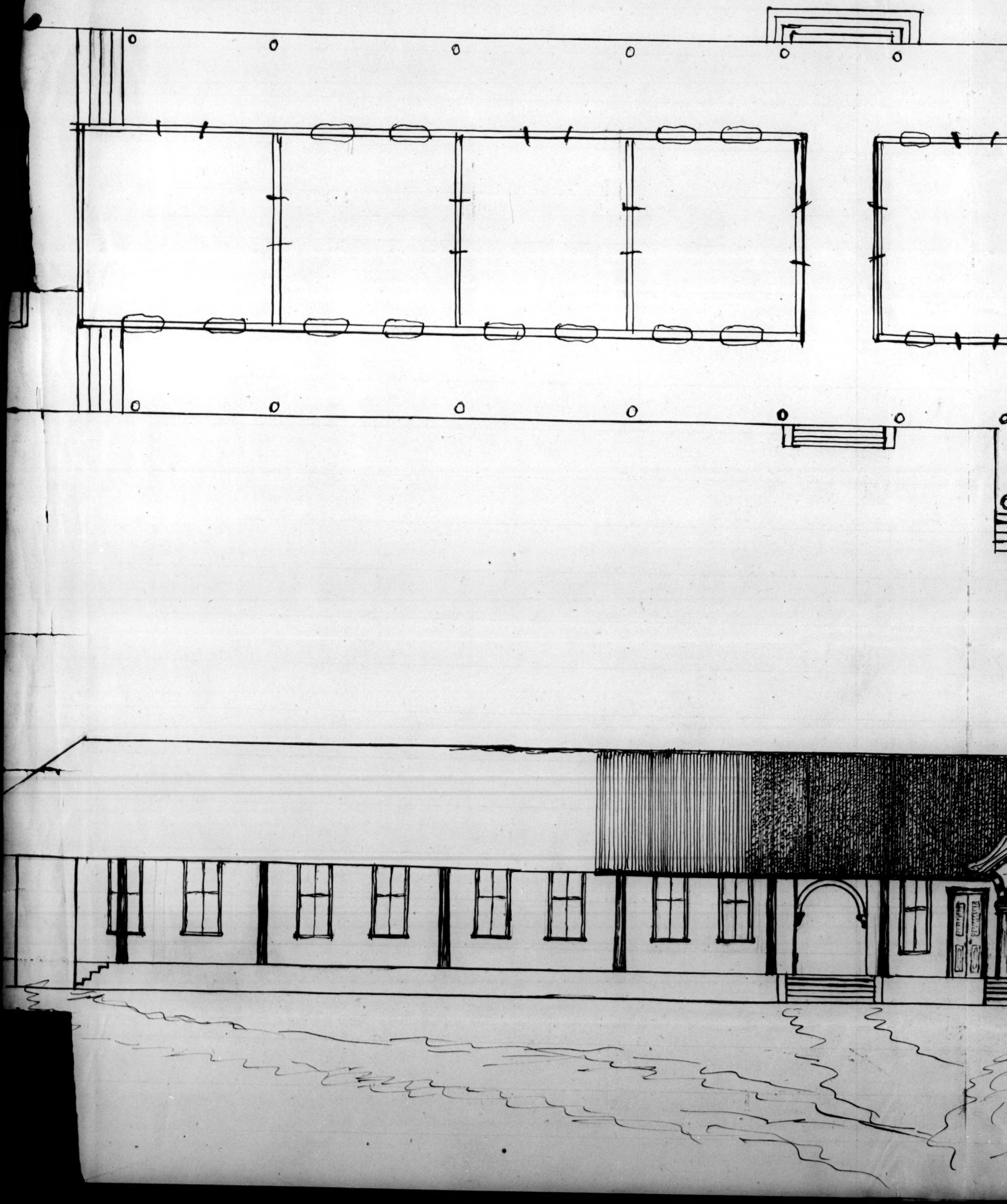

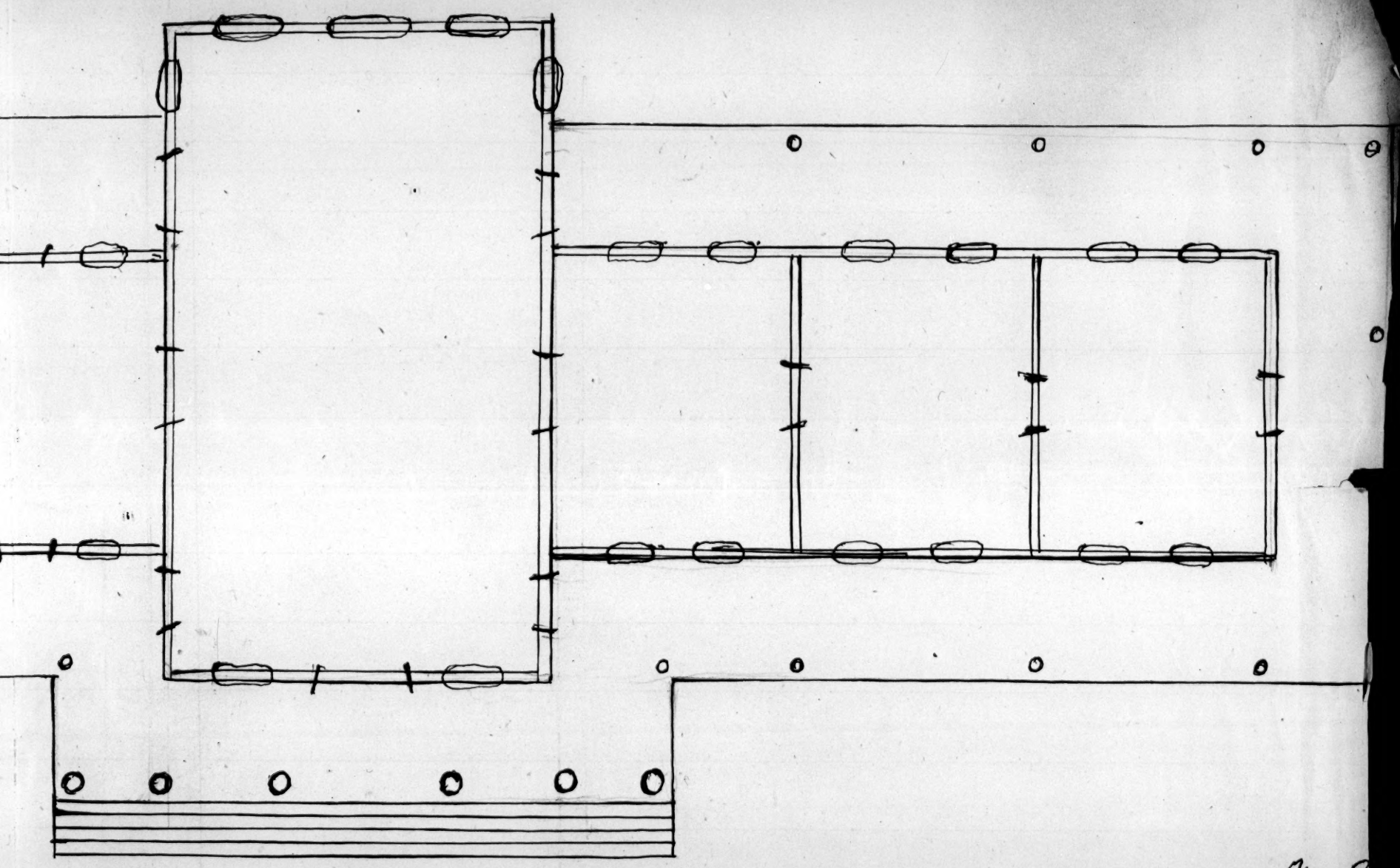

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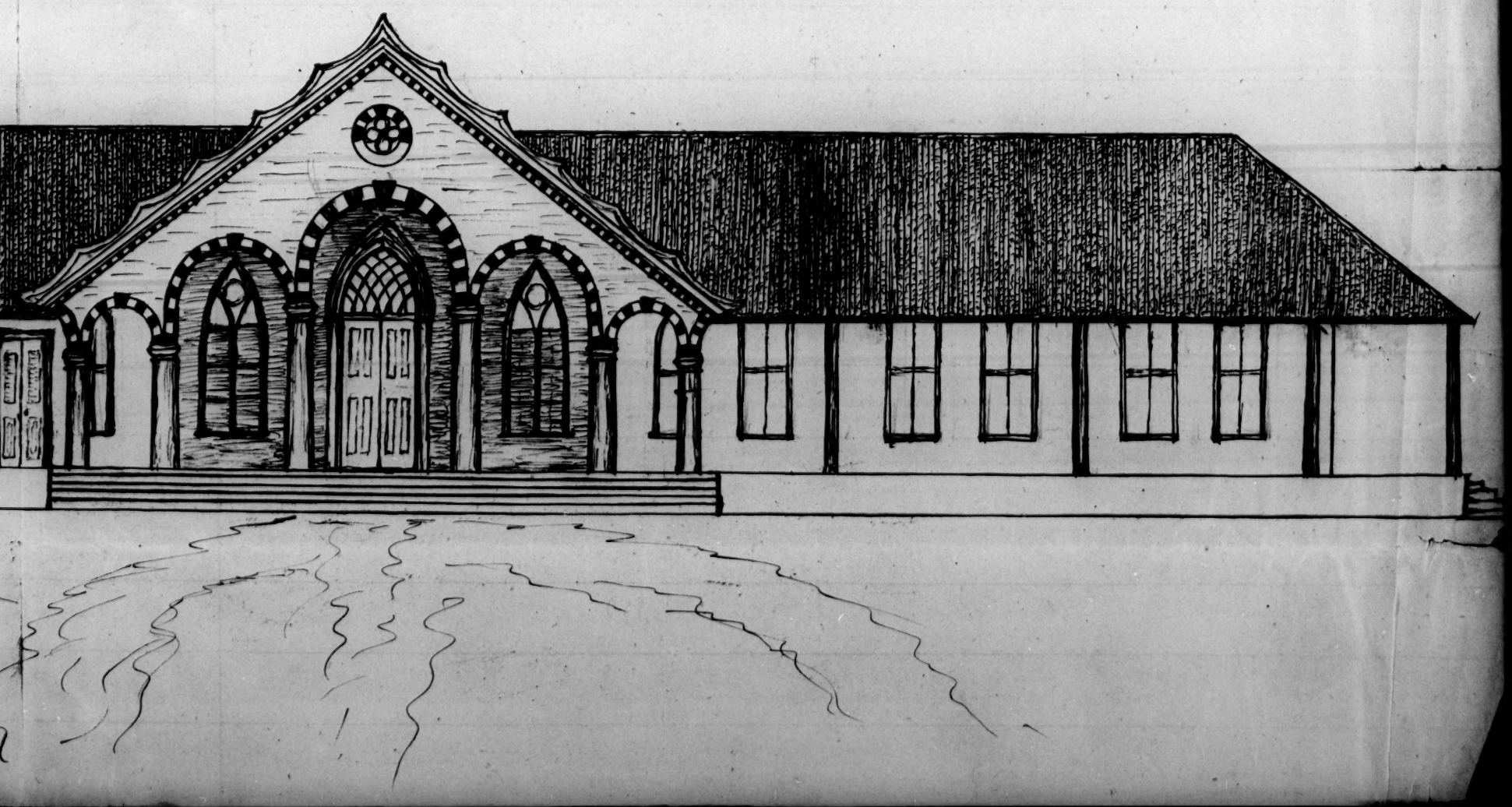
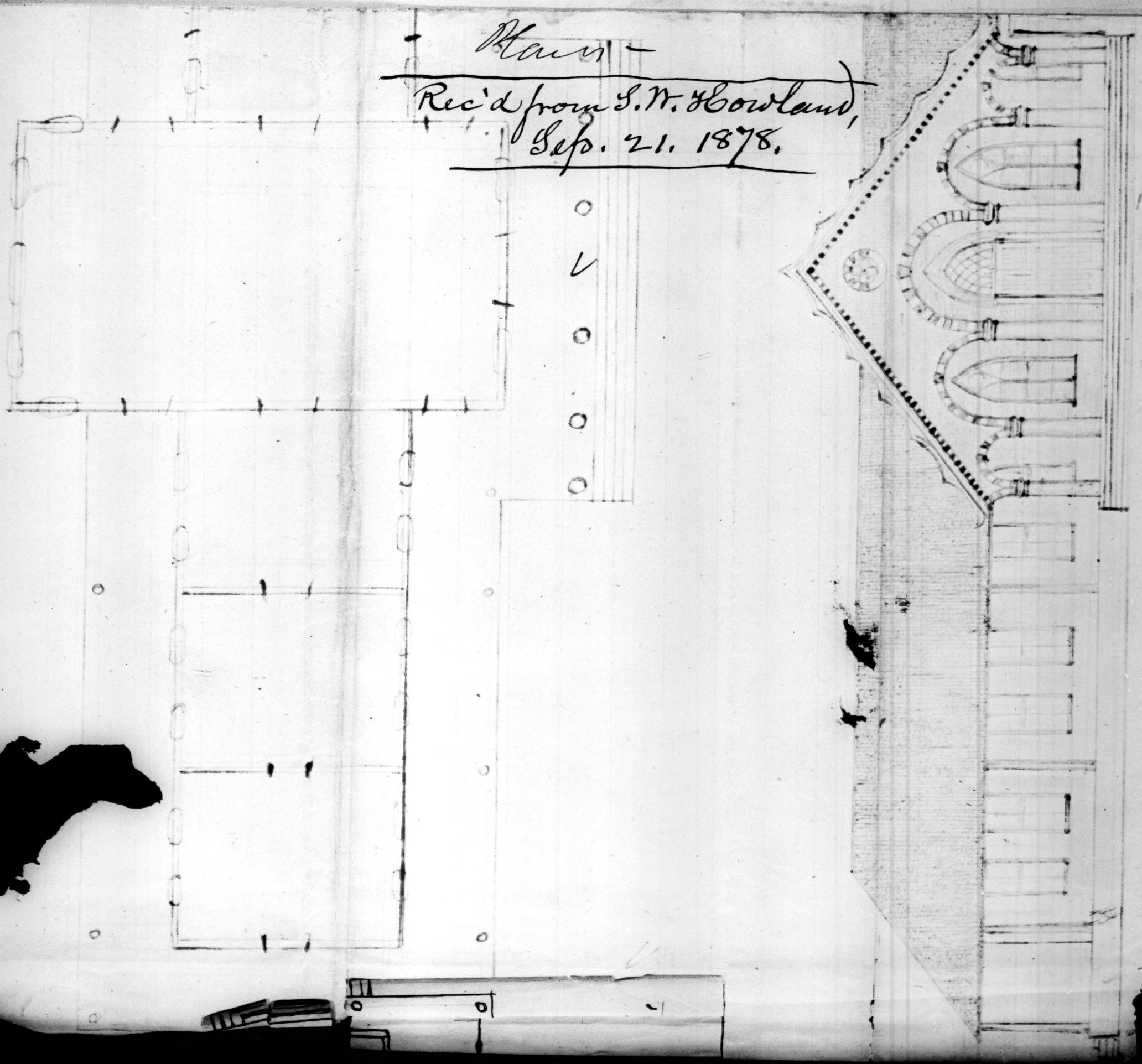
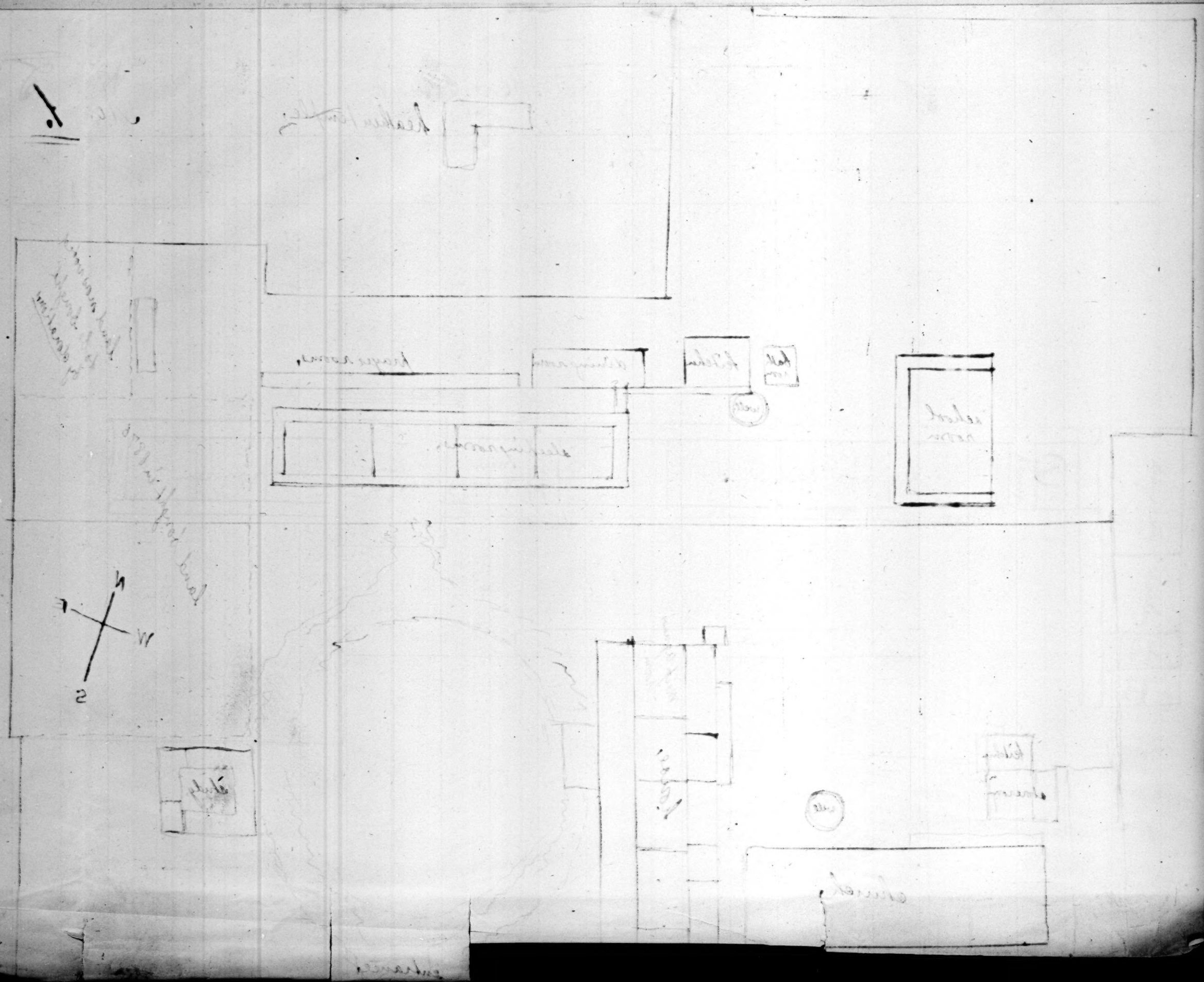


Plan —

Rec'd from S. W. Howland,
Sep. 21. 1878.

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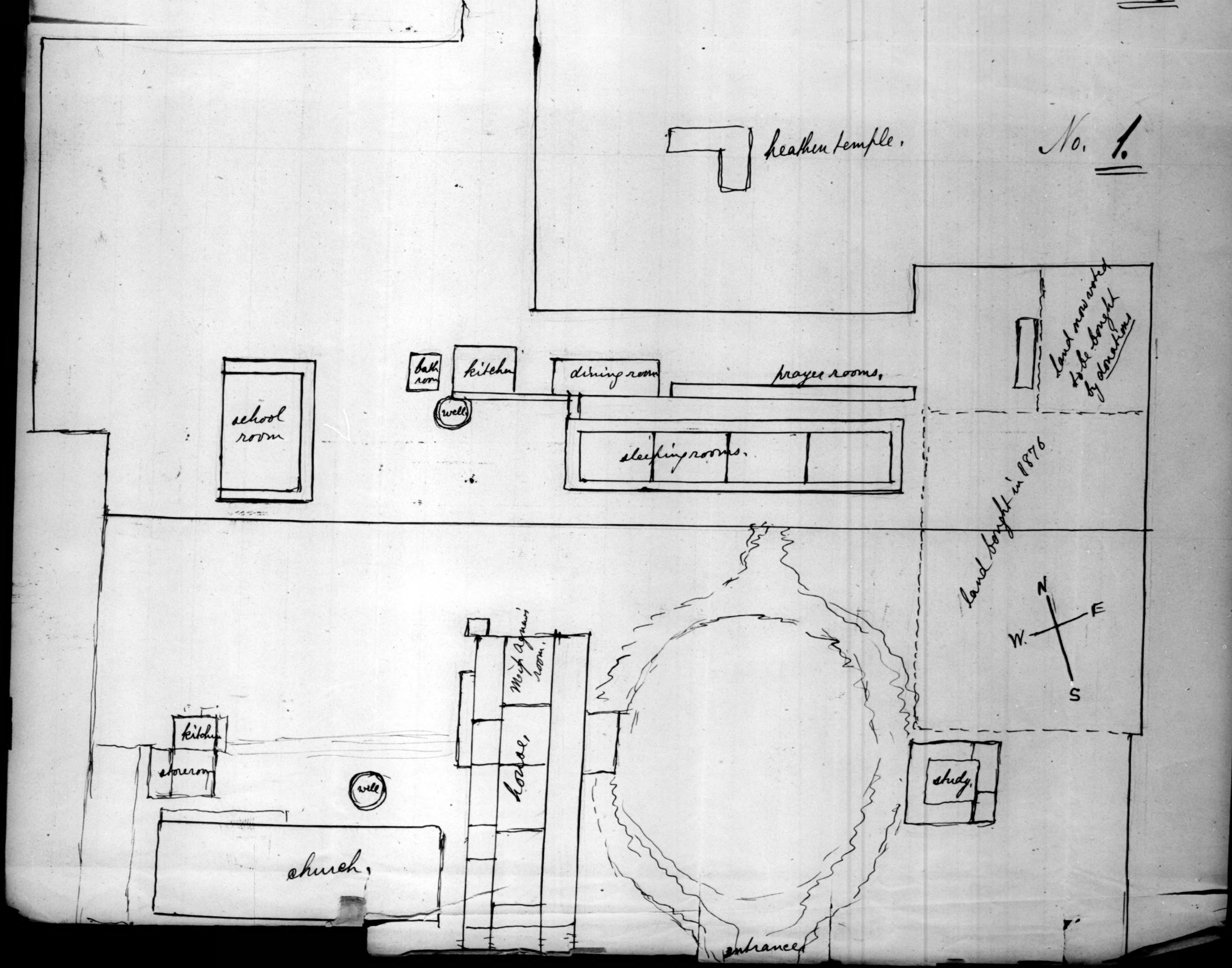
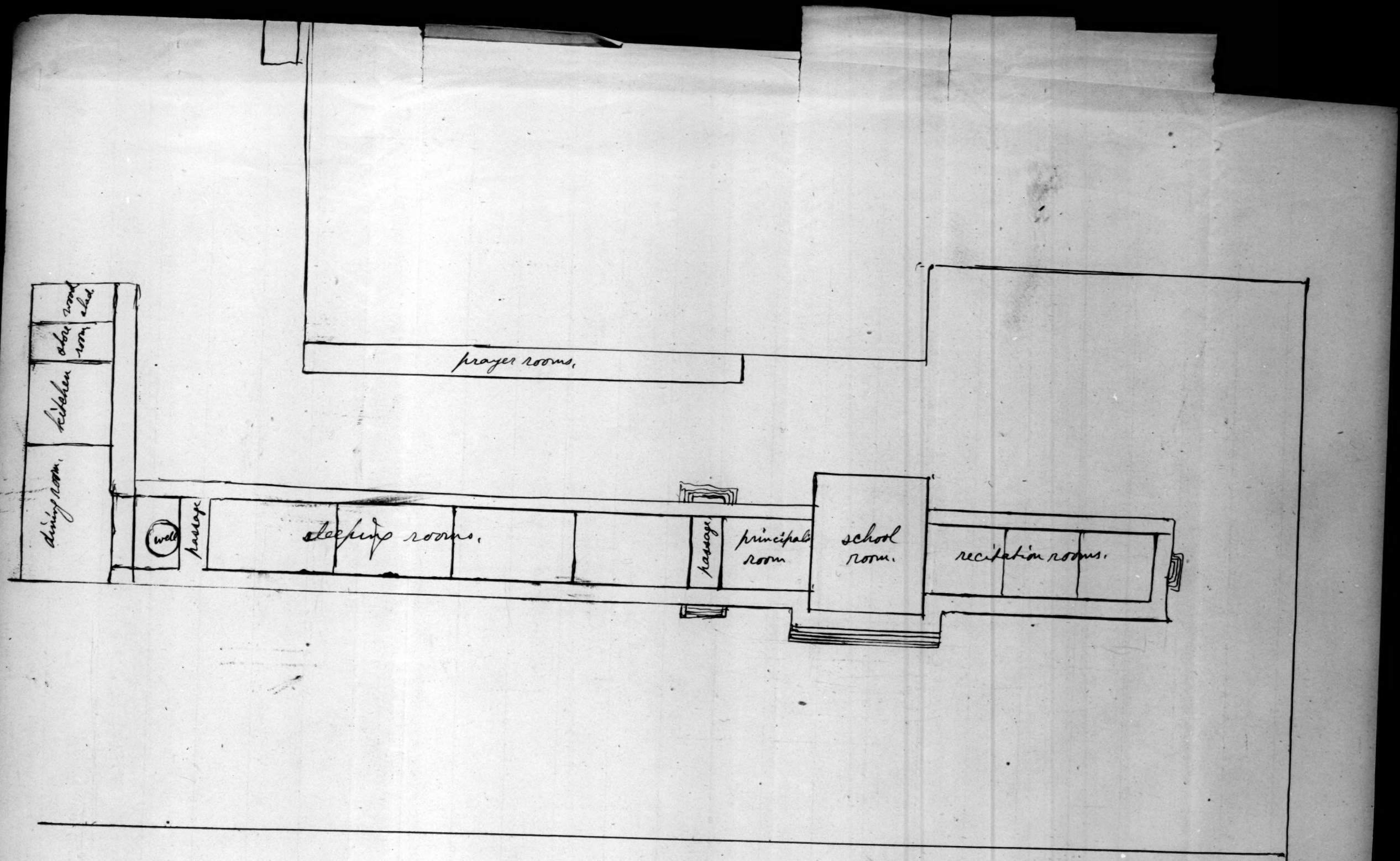

No. 1.
heathen temple.
land now voted to be bought by donations
land bought in 1876
N
E
W.
S
bath room
kitchen
dining room
prayer rooms.
well
school room
sleeping rooms.
Mrs Agnew's room.
kitchen
storeroom
well
boarding house.
church.
study.
entrance


prayer rooms.
wood shed
water room
kitchen
dining room.
well
passage
sleeping rooms.
passage.
principal room
school room.
recitation rooms.

No. 2.

Rev. S. W. Howland, 1.

Personal. (Private & Sec.) 280.

Dr Clark. Udaipur, July 18th '78
Rec'd Oct. '78

Dear Sir. Dr Reuben Parker
Two last pages

Having reason to think that some of the statements which I made, in writing to you before, will be liable to an attempt at controversion by "facts," I take the liberty to explain a little. I spoke before of Mr. DeR's want of good influence with the people. I understand that various "tokens" as a chain, a testimonial and various presents are to be exhibited. It is true that during the last few months they were here, they seemed to win the interest of the people, partly on the ground that blessings brighten as they take their flight, and partly that he adopted the wisdom of the unjust steward when he undertook to provide for the future. To illustrate the value of the College testimonial. When Mr. Hemul read it to Mrs. Hastings, she asked him if they meant all that. He replied "Well Madam, we have a purpose in it." "That is, as we say in Am. you have an axe to grind." "Yes, we are not wholly unselfish."

I have not heard particulars as to the chain from Chavagachery, but I know that the Pastor asked him to find some one in Am. who would help his son in college, ~~and~~ One of the principal movers in the matter a trader was desiring the nomination for Registrar-ship, ~~and~~ which the Missionary or Mission is ~~to~~ to give, and this man seems likely to make a split in the church, because he fears he is not to get it, and since Jan. he has paid no contribution (though with a good income) saying he was keeping it to pay for the chain. Dr. Strong, who gave the inkstand &c. was desiring to go to Am. with Mr. DeR. to canvass for the college, and have his expenses paid from what he would collect, &c. These things are only trifles, and not worth mentioning, except as explaining what might seem to contravene what I had said. To illustrate his influence, he persuaded the Chavagachery church to vote that when anyone who had

not contributed regularly should ask for a letter to another church. This fact should be appended to the letter. This was accordingly done with Dr. Heatimer, who went to live ~~where~~ in the Church Mission field. Because of the objectionable clause, he did not present his letter (very naturally) After a time his name was stricken off the roll. After two years he came back and wished to be rec'd back. He was told by Mr. DeR. that members c'd only be rec'd by letter or confession, and as he could have no letter, he must join by ~~profession~~ confession. He objected, hard feeling and ~~severe~~ harsh words followed on both sides, and so it has been a running sore for a year or two. I hope it is now healing, at least it seems to be. Here at Udupitty, there was jealousy between the pastor & teacher of B'd'g School, who was also church treas. Positions that are hard to keep without friction at any rate. The Pastor in his capacity as Dist. Com. of Bd. of Educ. paid the village school teachers their wages.

know that it is not long since, (Jan last year, I think) that a rule was made, simply because he strenuously insisted on it, that no letter should be sent by public postage, except such as had the approval of the Mission. And he proposed the rule because he, as auditor, found in Mr. Smith's accts one or two letters (to the Rooms I think) charged which the Mission had not authorized. As to learning the lang, I am very sure that the Mission would authorize the payment of any assistance which a Missionary would ask. I had Mr. Arnold as Munshi for four and a half years, and Mr. DeR. himself repeatedly said that he thought the Mission had spent enough for me. But none of the others objected. Since I came here to Udupitty I have had no one, partly because my time is more broken up, but really because I do not know of a man whom I wish to employ. If I found a suitable man, and asked for him, I have not a doubt that the Mission would consent. ~~[illegible]~~ Least year Mr. DeR. found a man, and asked for him for Munshi. The Mission did not approve of the man, but paid his wages without objection

In a few weeks the man was gone. As to the schools, I have been now in his field for four months, and have held meetings repeatedly in various places, and find no hindrance but only help from all the teachers. I have good reason for thinking that wherever Mr. DeR. met opposition from the teachers it was from personal feeling, engendered by his treatment of them. It is true that teachers are not as zealous in gathering people now as I hear that they were when their salaries depended upon it. Nor are the people as ready to come as when they knew their coming was a pecuniary benefit to their friend the teacher. But we can always get people to hear, and I consider the schools as one of the most important agencies. Mr. DeR. said plainly he wanted the schools in his own hands so that he could fire the teacher when he did not gather the people, just as he did his servants, whom he constantly had difficulty with. As to methods of work I do not see how we can do differently in any large measure, from what we are doing. Mr. Hastings has his hands full

with the College, Theol. Class, and Station, each of which ought to have the full work of one missionary. Mr. Smith has a large work in the oversight of 130. schools the Training School, Medical Class, ~~Printing Office~~, Depository, and two stations. Father & I are more free for village work, but Father's health is not such as to permit his touring much, and I cannot go, to be away from home more than an occasional night, unless you will send us Mrs. Townshend, or some other lady, to attend to the School. If we can't have the lady, I for one, would favor giving up the school, but it is doing an important work, and thus far our greatest success has been in Boarding Schools, and it ought not to be given up. I do not think it wise for a man to tent alone here.

Our great need is helpers. Besides our pastors, whose time is mainly taken up in the care of the Christians, we have not a dozen catechists in the employ of the Mission. The Theol. Class just started will meet some of the need. We ought to have at least a dozen more good men at once, and two more Missionaries, and two young ladies. I think we

can safely say that at least a half of the population have no such knowledge of Christianity as would lead them to accept it, even if they were anxious to know the truth, while there are multitudes who are almost absolutely ignorant. Two weeks ago the two colporteurs in my care, paid by Joffna Bible Soc., now working in my field, came to me saying that a catechist ought to be sent to a district of some thousands, where they had been working, as no one had been there since their previous visit three years before. We can use Moody's methods to some extent, and more & more, but it must be mainly steady progress, as it seems to me. As to the "prejudice against Mr. DeR. from the first." No one of the Missionaries now here, was here when he came, except my Father, and no one else could have put himself out more to show him kindness, than Father has, openly opening his house to his whole family a week at a time, even when it was most inconvenient, trying in every way to get along amicably with him, and receiving in return only rudeness, insult, and unjust criticism,

x I can give examples if necessary.

that has ~~cost~~ caused him many a sleepless night and fit of indigestion. He had an attack of fainting last year that was a threatening of paralysis, one night after business meeting, and it was caused by the nervous strain of presiding at a meeting with such a discordant element. Father would not like to have this spoken of, as he is quite sensitive about his health. We hope to keep him here many years yet. Although feeble, his influence for good is more than that of a young man could be. I write plainly because I write privately, things that you alone as Sec. need to know. What I say will be confirmed by the Mission letter, though that cannot give particulars. It is sad that a missionary should so cut himself off from his fellow workers, when the need of men is so great. Affectionate regards to Mrs. Clark and yourself from us both.

Yours truly

S. W. Howland.

I have only given examples of what was the rule and not the exception.

Udupitty. 26th Aug. 78.

Dr. Clark

Dear Sir.

I have been thinking that it might be well, if an effort is to be made to raise money for Oodooville, to publish a book. We could furnish materials if some one in Am. could attend to it. I should think the Track or Sunday School Soc. might be induced to take it up, at least if they had $100 or 200, assistance, which could probably be secured in some way. I would suggest a book of 100 or 200 pp. in attractive style, with a number of engravings, including Mr. Spaulding's portrait, views of the present buildings, of the proposed new ones, and a few characteristic Jaffna views, with perhaps some portraits of natives who have been or are connected with the school. The book might contain some account of the Winslows & Spauldings whose names are so closely associated with the school, a history of the school itself, and some of the many interesting incidents showing the influence of the school. What do you think of it? and if you favor it, could you find some Soc. or person to take the responsibility, or who would consent to take it if the materials furnished should be satisfactory?

Yours truly

L. W. Howland.

I think the materials could be best prepared by some one on the ground.

Rev. S. W. Howland

Udupitty, Aug. 26. 1878.

Rec'd Oct. 5.

Answ. Oct. 12 (J. R. M.)

A question - Write

Dr. N. G. Clark,

Dear Sir, A.B.C.F.M.

Udupitty, Sep. 23 '78.

Dr. Clark,

Dear Sir,

Least Wed. Sep. 18th I sent you a telegram by request of the Mission, asking you not to change Richard Hastings' destination. We were very much surprised to hear from Madura that you had offered to send him to that Mission. You may think that we magnify Jaffna's importance, but I cannot think that we do. The very fact that so large an amount of money has been spent here, is, in the present condition of things, a very strong reason why we should not stint the work now. I believe that if a vigorous aggressive movement could be made now, within ten years we would see very great progress. We have undermined the tower until we begin to see it tremble. If we leave it now, it settles itself again nearly as strong as before. We have gone around the city six days, now is the time to go around seven times in one day, and see the walls fall. We are just entering the seventh decade of the Mission, and if it is to be successful, it needs sevenfold effort. For some years we have had a very small force of native assistants, and it is through them largely that we must work. We have only thirteen men (and two colporteurs) who might be called catechists in Mission employ, and four of those 13 have had no theological training, and are more properly called Bible readers. We would like to have the number doubled at once. It may seem strange that we have no more. One reason is that we do not find many who are really desirous of preaching, though there

Rev. S. H. Hasland

are many who ask to be put into a priest's office that they may eat a piece of bread. We have been very careful about making money an inducement, and perhaps have carried it too far, especially during a time when famine prices prevail. Many seemingly valuable men have gone to other Missions where they receive higher wages. The children of our pastors and catechists, seeing what difficulty their parents have to get along, shrink from engaging in the same work, when lucrative and honorable positions are open to them. Our Training & Theological Institution graduated its last theological class about five years ago, and three of them are now in catechetical work. Three of the above-mentioned Bible-readers are graduates only from the Training Dept. which is mainly relied on for a supply of Christian teachers for vernacular schools, a work which I hope to see the College doing in time. For two or three years we have had a class studying Bible lessons and reciting bimonthly. But with full duties as teachers, the members necessarily made very slow progress, and some finding it difficult, and no end visible, have discontinued it. Six lessons a year, each not much more than two or three good days' study, are not very stimulating. But we have just started a class of seven at Batticotta, for regular study, and we hope much from them, as most of them are promising young men, and show a good spirit. It seemed desirable to have them at Batticotta, although Mr. Hastings was already overburdened. But we did it, expecting that Richard would be here soon, and Mr. H. accepted it with that understanding. There are several

also in the next class in College, whom we hope to see studying. This theological class ought not to be neglected, even if we neglect almost everything else. Inefficient men abound, but we do not want them. Mr. Simmons of the Church Mission wrote to us a year ago saying that their appropriations were cut down, and they must dismiss one or two, and he gave the names of five, from whom we could take our choice, two at least of them being from our field. We declined all. But we need good men very much, and feel that the training of them ought not to be interfered with. If you could find some one who would furnish funds for the College, sufficient to provide for Richard's support, that would be the most satisfactory. By relieving his father, it would help us, as much as if he came on Mission funds, and wild be much better for the College, but by all means send him. Then we want a man for the Med'l Dept, to be supported mainly by Govt. funds, and two or three single ladies to work among the women. If Miss Townshend is able to return it is highly desirable that she should. She has a good knowledge of the language, and is loved and respected by the people, and her influence in the school has been especially good. The graduates of her school are good churchgoers and good workers. We need her or some one else to take charge of this school, so that we can be away more. We ought to have at least two others. We would take a man and his wife if we could get them: They have several advantages. A man and wife are usually a balance-wheel to each other, and hence less liable to be flighty and erratic than a single person. Then they do not have that sense of loneliness

which is almost inevitable to a single person (no matter how kind a family they are with). Their trials are halved and joys are doubled. In the other hand, a single ~~lady~~ person, not being encumbered with household duties has more time for the work. For some months we have been watching for the appointment of the two young ladies, whom we asked for, and whom you promised us. Is it not worth the while to make at least one vigorous push during a few years, before you give up the Mission? Jaffna is in some respects, and might be in more, the same to So. India and Ceylon, as New England was to the United States. The people are purer in race, and in language, have more general education, and more enterprise, and are more calculated to lead than other Tamils and other peoples of So. India & Ceylon. The overseers and doctors on very many of the Ceylon coffee estates are Jaffna men, while the workmen are coolies from India. A Jaffna man is a representative of the Tamils in the Ceylon legislature, and has more weight than some other members. Another is head of the Govt. school in Madura. Another the head teacher of the Govt Agricultural College Madras. Another Barrister in high position. Another a School Inspector in Tinnevelly. Others railroad contractors &c. With Jaffna Christianized, it would be more than "the brightest pearl on the brow of Victoria's Empire;" it would be a missionary center. We do not have a rapidly shifting population as in cities, and, considering the present state of things, I do not think the Board has a more promising field, or one that wld yield more satisfactory results for a little vigorous effort. Concentration of effort with large purposes, is what pays. Is it not? Love from us both to yourself & Mrs. Clark

yours truly S. W. Howland,

Uduppitty, Sep. 23. 1878.
Rec'd Nov. 14.
W
Jaffna Dupl.

Udupitty, Oct. 16. 1878.

Dr. Clark

Dear Sir.

Although I have written to you during the past six months, I have not given many particulars about the work. We are much interested in our new field, and think there are many signs of good. Of these, not the least is the readiness of the people to hear. At the Union Bible meeting in the Port. ~~at Valoettyturai~~ nearly 200 were present. and I have ~~had repeated~~ meetings there ~~since~~, nearly as well attended. I plan to have at least one meeting each month of a special character, in which some other subject is made the introduction to Christian truth. Thus they have had the magic lantern, temperance charts, and the skeleton, this latter, besides the information on anatomy and hygiene, gave a good text for a plain talk on death, the resurrection, and the life beyond with the preparation for it. After nearly two hours the large audience seemed reluctant to go away. Sabbath afternoons I hold meetings in the same place, and though not as many come, still there is a good attendance. My wife also holds women's meetings Sabbath afternoons at the girls' school house there, and frequently on week days at various houses, the attendance varying from ten to forty adults, and usually there are requests from different ones present for a meeting at their houses at the earliest opportunity. At Atchuvaly several good religious moonlight meetings have been held. At their request

we went last week Tues. to hold a temperance meeting. While going to the meeting we met such numbers going to a heathen festival, that we thought we should find no one, but to our surprise, there were nearly two hundred present, half of them adults. At the close of the meeting, the influential men agreed to sign a contract binding themselves not to allow the intoxicating toddy to be drawn from their trees, under penalty of a fine of £5. A committee of twelve were appointed to secure signatures to the contract, and they adjourned for two weeks, promising to have many more present then. This is similar to what was done in North Alavetty two years ago. We have secured the services of two more Bible women, making five in the Uduppitty field. We have rec'd letters from Am. asking for reports of Bible women here, four different societies each paying for a woman here, when there were but three employed. We learn also from these letters, that more money is sent to the Treas. of the Board in Boston, by various Bands in the U. S. for the support of individual girls in this Boarding School, than the whole amt of the Prud. Com's. appropriation for the School. The School seems to be doing as well as could be expected with the principal absent. There has been a good degree of interest during the past term. All of the twenty five girls, not already church members, are inquirers or hoping in Christ. At our last communion six from the school were rec'd to the church, five of them of heathen parents. One man from the village was also rec'd, who has for some time given evidence of being a Christian, but has been obliged to wait because he had two wives. They were

sisters and owned the homestead, thus making it difficult to send away one. But he has put up a new house in another place and moved into it with his legal wife. The other wife has a grown-up son who is able to care for her, and she has sufficient property to keep her from want. The man was owner of a devil temple ~~which he has given up~~. That neglected temple and the new Christian home by the roadside bear witness to all who pass by of the power of Christianity. We have just started an "Improvement Society" to get hold of and interest the young men. Several of them come to the Bible class in Sabbath School. One young man, whose father, now dead, was ~~owner~~ manager of a prominent temple here, was present at the temple on an occasion, when a man was "possessed" of the god. He said mockingly to the man, who was gyrating, dancing, and performing all manner of antics, "You'd better hurry up, and get over it; it's nearly sunset." The man turned and cursed him, saying that he would die within sixty days, and added that one whom he had similarly cursed, on another occasion, had died according to the prediction. The young man boldly replied before all the assembled people, that if he did not die he would become a Christian. He did not die, and has been coming to our meetings. Whether he will keep his promise remains to be seen, but he seems to show real interest. Wed. evgs the Sab. School teachers and some others, 12 or 15 in all, meet in our sitting room for the study of the International Lessons. At Chavagacherry we have not been able to spend much time, but go there once or twice a month. It is a promising field, and would be our strongest

church if united, but there is considerable disaffection
between some of the members. Two men have been rec'd to the
church, both of whom had Christian wives. A number of
others have applied for admission. The church assumed the whole
support of the Pastor in Jan. and last month increased his monthly
salary to Rs. 32.50 thus making it more than that of any other pastor in
our field except Mr. Rice's. There are several men of property in the church,
and they might support two or three pastors, if all gave according to their
income. One man has promised Rs. 100.00 for this year's subscription, and
there is some expectation that he will give it. We hope we may have
four independent churches there before many years, if the field
can be well worked. But with this Udupitty School tying us at home
we cannot be there as we would like. We have started another
Bible woman at work there, and wish we had more. A woman can
only spend part of her time, and go over a comparatively limited
field, and her pay is proportionately small, Rs. 2,50 or 3.00 per month.
My wife joins me in sending love to yourself & Mrs. Clark,

yours truly

L. W. Howland.

Udupitty, Oct. 16, 1878.
Recd. Dec. 7.
Ans'd.

To a superficial observer Jaffna seems a very monotonous and uninteresting place. It is a mere coral reef ten miles wide, enclosing a lagoon on the north of the Island of Ceylon. There are no hills or mountains, no rivers, no enormous trees, no very luxuriant vegetation, such as is expected in the tropics, no dense jungles, and no elephants at the present time, nor even tigers, except an occasional cheetah from Ceylon. The same persons would say that the people are equally uninteresting, being ignorant, conceited idolaters, treacherous, litigious and sensual. But to those whose eyes and hearts are open it is far otherwise. There is many a landscape, beautiful for at least a part of the year, a broad extent of rice fields of exquisite green, surrounding a small lakelet, on which floats the gorgeous sacred lotus, "seat of the gods," and bordered by groves of the evergraceful waving "palm-branches" of the coconut, the stately colonnades of the palmyra, each a "column and a star"; or the glowing flamboyant tree, a mass of richest flame. Then too, the hard smooth roads, so often arched by the spreading banyan, or the gnarled margosa, "pride of India;" the evergreen hedges, the shaded homesteads; and, not least in attraction, the shore of the ever sounding sea, especially when the waves come roaring in before the monsoon from across the bay of Bengal; on every hand there is beauty to "cool the eye," as the Tamils say, if we have but eyes to see it. Returning recently from a visit to the beautiful Pulney Mts, and India with all its an[illegible]d

and modern splendor, we were ready to fall down and kiss the soil of dear old Jaffna. And the people are intelligent, enterprising and affectionate. Although centuries of idolatry have had their effect, yet it is not so great as we might have expected.

"The Tamils form the leading member of the Dravidian family, occupying So. India. They love and cling to their homes, and yet they go everywhere. Mauritius has a large colony; Natal, So. Africa has many thousands, and even the West Indies have many. To the East also in Siam and Australia they are found.

Ceylon was settled by Arians, who came to be called Singalese. The Tamils came over afterwards, as related in the tradition of King Rama and his army of monkeys, and occupied the northern half of the island. Still later, the sweet lyrist Yarlpanen with his followers settled Jaffna. Even now the more energetic Tamils are crowding out the effeminate Singalese. All the thousands of coolies on the coffee estates in the center of Ceylon, are Tamils from India, while most of the overseers, and many of the traders in the capital are Jaffna Tamils. A native Christian recently attending a wedding in Colombo, counted 150 Jaffnese present, all influential men. Insular life seems to develop superior traits. Notice England whose narrow islet is but a center to a world-wide empire. New England too, with a sort of insularity, has given its stamp to a continent-wide nation, destined to lead in nations. "Jaffna is located almost at the center of the Eastern Hemisphere, just near enough to India to make it~~self~~ felt, and it is even now felt to the limits of the Indian ocean.

Its language is, by its comparative isolation, much more pure, and more likely to selfassertion than the Tamil of India, and it yields only to English in fulness and richness as well as vigor, for it has the whole store of the Sanscrit at its command, besides its own. From the beginning of its Missionary history, Jaffna was for a long time an educational center and it is even now to some extent. When the Indian government established a university at Madras, the first two who took degrees were Jaffnese. Many high positions are held under the Indian govt. by Jaffnese. The head teacher of the Madras Govt. Agricultural College is the son of a Jaffna pastor. a brother of his has had the charge of the large govt school in Madura. Others are school inspector, civil engineer, judge &c. If the evangelical and educational work can be faithfully and efficiently followed up now, this may be expected to become a Christian center as well as geographical for the Eastern Hemisphere. Concentrated effort is often more effective that diffusive effort. A hundred blows on one rock may break it, while one blow on each of a hundred has no effect. If we wish to burn a forest, we do not strew what few coals we have all through it, but spend all our energies in kindling one pile, being sure that if that once gets well a burning the whole will follow. Jaffna thoroughly converted to Christ would be a New England to India.

"And what are the prospects after sixty years of labor? There are ~~to~~ a population of about 200.000 about 1500 church members, making more than one ~~nominal~~ Christian in one hundred of the people. Half of the population can read. Half the people think Christianity is a good

religion, and are willing to have their children follow it, but do not feel the need of it for themselves, though many of these would be willing to embrace it, if their friends and relatives would also. Half the people have Christians among their relatives. Perhaps 15000 children are in Christian schools, supported mainly by the Govt. The population is not fluctuating as in large cities. The same ones hear the truth again and again, and though they often seem to be hardened by it, in most cases a persistent and prayerful presentation of it secures their assent. But we have not the men to secure this. Although this is a small field, long occupied, and a good example of concentrated effort. I have in my care a population of over 55000. I have as assistants two pastors, eight catechists and a colporteur. This gives us about 5000 each. Some wld think that is not much, but with 99 in 100 non Christians, and many of them active opposers, and the majority of the rest indifferent, it gives one enough to do. I know of no parish in America with its equal in opportunity for hard work, and prospect for doing good. I know of no pastor in America with whom I would exchange. There is nothing, to develop all there is in a man, like being at the front, entering into the breaches of the entrenched strongholds of Satan. And when I hear of the "overcrowded ranks of the ministry," so often deplored in the home papers, religious as well as secular, I can but wish that some of the home guards might have enough patriotism, i.e. love for Christ's kingdom, to come out here, where there is no need of struggling for a footing and of crowding to every desirable vacancy. There is work enough at

home; as there was in the war, but who would not rather be at the front. And every one who goes to the front, helps to increase rather than diminish the force at home. When I took my wife from her work in New York, many said it would be an irreparable injury to the work there. I replied that the work required it at any sacrifice; but that it would really be no loss to them, as the necessity would develop workers, and the result has proved true. Her successor has been prominent in connection with the "Evening Post Fresh Air Fund." One who protested against her going, has himself since gone to Japan. The Mission School prospers, and a new interest in Mission work both Home and Foreign, but especially the latter, has developed in many quarters. When the workers at home are so numerous, that a minister in Boston, can call for one teacher for each Chinaman, hoping to get fifty scholars if he can secure as many teachers (see Cong. Jan. '79) what can we think of the thousands here, and the millions in India and China! One teacher for each pagan in Boston, the center of Pilgrim New England, with all its Christian atmosphere, a very focus of light! and here, one Anglo Saxon for 20,000 pagans, rooted in idolatry, bound to it by every tie of nature and habit, and by chains the strongest that Satan can forge, drinking it in with their mother's milk, breathing it in the air, in an atmosphere which is as stifling to every Christian aspiration, as the "black damp" of the exploded coal mine, and which would quench the light of even the rescuers, were they not constantly supplied from Heaven who is always with us. Is this right? Is it economy? Is it love to the cause of Christ? Is it following in his footsteps?

As for our work, it does not furnish exciting incidents to whet the cloyed appetite of the ennuied novel reader, nor hairbreadth escapes for newspaper stories, but to us it is full of interest. We have here an independent College, a theological class, training school, medical class and girls' boarding schools, all very important auxiliaries in the work, and more prolific in apparent results than the other work, yet we still call them but auxiliaries. I have but little directly to do with them, except to attend examinations, look over examination papers, and give occasional scientific lectures, so that I will leave the notice of them for the present.

The most satisfactory way of meeting the people is to go among them with a tent. The tent attracts visitors, especially women, whom my wife can meet thus much easier than by going to their homes. In going from house to house, when actually in the village, one can often go in the shade of trees, and the houses themselves are cool, thus one can keep up visiting through the middle of the day, and that is the time to meet the men, for they then come in from their fields and rest during the heat of the day. Then too no time is wasted in returning home after the evg. meeting, and one can get a good night's sleep and be ready to be out early in the morning. It is not often that persons come to our houses for religious conversation, although constantly invited; in the tent it is different. But it is not often that we can go out in the tent: when it is rainy, the tent is like a wet umbrella; when the weather is hot, it is like a furnace. We hold frequent meetings on moonlight nights: as an example of one such, a few evenings ago I went about a mile to the N.E.

My wife went with me, as it was said that the women would come, but they did not, and so she went into the house to see them. Arriving at the appointed place I found it was at the meeting of two lanes, with no signs of preparation, except a couple of men standing by. I planted my campstool at the corner, a mat was soon brought and spread on the sand, and one by one the people came, until there were 30 or 40, and a number of boys, the better classes sitting on the mat, and the others sitting on their heels around the outside. With my lantern in hand to read from the book, I sang lyrics and explained them verse by verse, occasionally enlarging on the subject, and introducing illustrations or answering objections. A favorite objection with them is that if a man is only sincere in any belief he will be saved. Then I tell of the carter, whose cart was turned while he was asleep, and he kept going on in the wrong road, confident that he was right, but as soon as he was aroused and looked about found his mistake. Although we will not be punished for what we cannot know, yet ignorance is sin if knowledge is attainable, and that the evidence is such, that a sincere candid man who hears of Christ, cannot but receive him. The times of ignorance God winked at, but now that the knowledge has come, no one can excuse himself from accepting. Another favorite idea is of merit, which will atone for misdeeds, but then I tell of the £10 debtor, who tried to balance the £5 he did pay, against the £5 he didn't pay, or of the man fallen in the well, and having only a stick or short ladder, to climb out with. In the village of 5000 at the Port, I have had a series of lectures, with some apparatus to attract the people. One evg. I had a discourse on navigation, with the

sextant, compass and chart, and explaining these and their use, compared them to the Bible, conscience and prayer on our voyage of life. An audience of over 100, many of them seafaring men, listened well, with some discussion. The next day three influential men came to see me, to inquire more particularly, and when after some more explanation I introduced Christianity, they said that was their chief object in coming, but to them a great argument for believing their religion was the performance of miracles, and they instanced a sacred stone which varies miraculously in weight, also the power to move substances without touching them. They agreed to let me test it but the opportunity has not yet come. Similarly in a neighboring village, a young man spoke of the ability to heal a cut throat or cut out tongue or restore a decapitated fowl. I offered him a pound if he would do the latter, but he declined to put his powers to a test. His younger brother, a student in College, has recently joined the church, and being the only Christian in that village of fifty families he has to meet much opposition. Recently he and a dozen others were poisoned. One died, and he was quite ill, but in spite of all entreaty to the contrary, he preferred our treatment, and is now well again, as we believe in answer to prayer. Often my wife and I go together to the houses, and if other houses are near, quite a number of women will gather, thus often in the Post 30 or 40, will come in, many of them disfiguring their really good looks, by smearing their faces with yellow turmeric, according to the custom in that locality. They are very quick to take a good hit, and are usually less bigoted than their husbands, though from a lack of independence they are less likely to take a stand as Christians, unless they are educated in our boarding schools.

But more of this another time.

Udupitty, Mar. 26, 1899.

Dr. Clark.

Dear Sir,

In accordance with your request I enclose herewith a glimpse at Jaffna. I do not know whether it is what you want. I have not taken up the educational work much, because I have not had so much to do with it, and yet if you would like I could take that up in another. It is difficult to avoid the first person, but I do not know as it is desirable to do so, in a letter as this is supposed to be. We voted yesterday to proceed at once with rebuilding the school buildings at Codoorville. By taking no new class, the school can be accommodated there better than here, as the new buildings will not occupy the same foundations as the old, which can be left to the last. The other members of the Mission feel pretty strongly that Udupitty school should not be given up, as you will hear soon. It has been doing a good work, which could not well be done by the Codoorville school. We are glad to have it here, provided we are not kept at home by it when able to be away, and I think it can be managed. I declined being on the building committee for C. when asked, because it wild take too much time, we being so far off, (14 ms.) and more free than the others to go out in the villages. Our united regards to Mrs. C & yourself,

yours affly

L. W. Howland.

P.S. Aug. 9. '79. By neglecting to put "U.S.A." on the cover this letter went to Boston Eng. and has just returned, I am sorry for the delay, but forward it again just as it is. I also enclose letters from Native pastors, yours affy L.W.H.

Rec'd Sept. 20. 1879.

1 to [illegible]

✓

Dr. [illegible]

Jaffna, Ceylon, Oct. 27, 1872.

Dr. N. G. Clark.

Dear Sir,

At the usual time for writing, six months ago, the letter was neglected, but the work although unreported, went on. For the five months when my parents and sister were in India, I had charge of Oodooville station, which made additional work, as we had to spend some time there. We have also spent a little time each month at Chavagacherry, though not as much as we had hoped, or as would be desirable; Other engagements, or the weather have prevented, and the house is not habitable in bad weather. We did some touring in that field, and found it as interesting and apparently profitable as ever. It is a wide field, with many large villages, of over a thousand inhabitants each, which have had very little missionary work, and containing multitudes who have never seen a missionary. One day while we were out, the helpers met a company of worshipers at a temple recently consecrated to a subordinate malignant deity. A discussion ensued as to the relative merits of the deities, the Christians asserting that the god of the temple was nothing. The worshipers said, We will give you permission to take the symbol of the god, and harm will surely come to you within eight days, and thus you will know the power of our god. Thus being urged to the trial, they finally took

away the object of worship, which was an iron bar with several rings. They brought it to the tent and left it with us. After the eight days had passed, and no evil effect was seen, they made a complaint in court that their property had been stolen. Seeing that they desired it, their god was returned to them. Yet we cannot but think that a doubt will rise in the hearts of some as to the reality of the god which failed so disgracefully when put to test. Soon after this a Christian walking ~~along the street~~ fell in with a brahmin, and a priest, who was carrying a consecrated bunch of plantains, and as they walked they discussed this subject, uppermost in the minds of so many. The priest said to the Christian; "We will each leave pledges with this brahmin for five rupees, and then you carry off this bunch of plantains, and if harm does not come to you before morning, you may have the money, and I will become a Christian." They did so, and the priest from that day left off officiating at the temple, although that was his chief source of income, and has been inquiring into the truth of Christianity. At another place soon after that, during a discussion, the people said: "We will test this matter. You may take the idol from this temple, and see if the god cannot avenge himself." The helpers said: "No I thank you, we tried that before, and the people went back on us, and lodged a complaint in court. If you will transfer it by a legal document, we will take it, but not otherwise." This the people agreed to do, but failed to appear at the appointed time".

At the last communion at Chavy, two young men were to be received, but one of them did not make his appearance, being prevented by his parents. When the govt. appointed the registrar of births, marriages and deaths, recently, all the disappointed candidates and their friends, being a majority of the church, were displeased with the Mission, the pastor, and the other members, fancying themselves aggrieved, but they seem to be getting over their pet, and to be showing a more Christian spirit. One made an offering of fifty rupees, for preaching the gospel," on the occasion of the baptism of his child, at the last communion, and another gave a hundred rupees, near the beginning of the year. "A graduate of Uduppitty school, living six miles from Chavy, after refusing various offers of marriage to heathen, was at last given by her parents to a strong heathen. They said there was to be nothing heathenish in the marriage, and she was to live as she liked. But when she came and saw the brahmin, with his paraphernalia, she clung to a post, weeping, and refused to proceed. They soon dragged her to her place by the groom and went on with the ceremonies. She covered her head, and refused to look at the idol & the sacred fire, and when her husband rubbed the sacred ashes on her face, under the veil, she rubbed them off. She afterwards suffered much persecution and cruel treatment, and it is feared, has to some extent yielded. These Christian young women have severe trials to meet. Quite a number of the graduates from this school are living in their homes in disgrace

as their friends think, refusing what are considered eligible offers of marriage, because the parties are heathens, and demonstrating that a young woman's life is not in vain, even if she is not married in childhood. "In Udupitty there seems to be more interest than usual. Christians themselves are more active in working for the salvation of their neighbors. Meetings are regularly held Sabbath afternoons in ~~different~~ various neighborhoods by different ones. One farmer promised to give two hours a day and has been doing even more than that, and is heard very gladly because all believe him to be sincere. A few months ago a crowded festival was in progress in a temple about two miles from Udupitty station, when a torch in the procession set fire to the hangings, and in a few moments the whole temporary roof of the court was in a blaze. The crowd without, thinking there was a fight or some extra show, rushed in, and in the panic that ensued, the gateway was blocked and the roof fell on the struggling mass of humanity. Forty one were burned to death. Thirty were so injured that they died soon after, and many will carry fearful scars as reminders of that dreadful night. The dead bodies were piled up outside and cremated by the help of the charred timbers. Mourning was widespread as those seventy had numerous relatives in all this district. This event has stirred nearly every heart through the whole field, and very many seem to have given up their faith in idols. But idolatry is not yet demolished, nor is even that one temple deserted. The priests assert that when they struck an axe into the base of the sacred

tree there, blood flowed, and this proved that the god has not yet forsaken them, so they put forth renewed energy and publish the miracle, that they may not lose their support. A few days ago as the needed latter rains were much delayed, and the rice crop was suffering, a day was appointed to propitiate not the chief god, but one of the minor deities who was supposed to withold rain. I told the people that I met, that their priests were sharp enough to wait before appointing the day, until there were signs of rain, and then put it off a week to make sure. If they had only appointed it a week or ten days earlier, when the crop began to suffer, it would have showed their belief. But that now the signs of rain were so plain that I did not hesitate to predict rain to come several days before the festival, and sure enough the rain began two days before. Yet because it came heavier afterwards, they say it was by means of their offerings. In June I enjoyed a rare privilege in attending the So. India Missionary Conference. The opportunity of becoming acquainted with so many, and hearing the expression of their views and feelings, I thought was not to be neglected, although I went at private expense, and was away from the work for three weeks. The work among women goes on with interest, and their meetings are well attended, both at the house, and in the villages. The school keeps on its course, appeared very well at the recent examination. My wife joins me in kind regards to you both.

Your aff friend,

S. W. Howland.

Jaffna, Oct. 27. 1879.
Rec'd Dec. 10.

Udupitty. Jaffna Ceylon. Apr. 1880

Dr. Clark

Dear Sir.

In reporting the work of the past few months. I refer especially to the work in the tent. not because it occupied more time. but because it furnishes more varied incident. We went in Jan. to Tondimanaar. on the north shore for two days. The people were much interested. Some said. "What does all this mean? They came with the tent in June, and now come again. If what they say is true, and we do not heed it, perhaps some great evil will come to us." The night before we went. was the last great night of the festival in a temple near by called the temple of the divine presence. and considered especially sacred. A large part of the people went and were there all night. Some of them said: we do not worship idols. we do not go to other temples. but we go to this to worship the one great god. We nevertheless unexpectedly found a good many who go to no temple. and more than formerly now come out to the Sabbath services. A pleasant faced young woman at one time sick with grief at the death of her husband. was being starved to death by a "course of medicine." Mrs. H. insisted on nourishment being given and now she says she owes her life to Ammah. and she and her mother seem to be sincere in trusting Christ and praying to him. and we always find them present when we go for Sabbath services. and bringing other women with them. A village official. for a

long time convinced of the truth, said he would take a stand as a Christian ~~within a~~ but not till the next month, as he had a case in court which he wished first to dispose of. But finally, when the importance of immediate decision was pressed home to him, he said he would at once give himself to Christ. Afterwards when I expressed a fear lest he had not done so, he said: "Did I not give you my hand on it?" There were several other cases of interest there. In Feb. we went for two days to Kottavetty, on the eastern limit of our field, where we went last July. The interest here also was good, and the evg. meetings well attended by nearly 200 at each. It was pleasant to see the enthusiasm of those who went with us. Quite a number seemed impressed with what they had heard on our previous visit. Mrs. H. made special efforts to get girls to attend school there, and succeeded in getting from two a promise to begin, but when they tried it, they found it harder than they expected, and gave it up. In going from house to house, I found at one house an old woman filling little baskets with warm palmyra sugar, her little grandchild playing at the same by her side. She seemed a very uninteresting object, as she peered over her black skinny knees, one each side of her face. On talking with her I became interested. She had been to no temple since eleven of her family were carried off at one time by cholera years ago. I tried to explain about Christ, and to teach her a short prayer. She said she had prayed just that way for three nights. She had waked up with a great hunger which nothing

Order of Meetings.
Oodoville.
Mar. 24-28.

Wed. 7. P.M. Sermon to Christians. Means to a Blessing. S. W. Howland.

Thurs. 6½ A.M. Prayer Meeting.
10 A.M. Bible Reading to Christian Workers. G. W. Leitch.
3 P.M. Sermon to Children. S. W. Howland.
7. P.M. Sermon. "What think ye of Christ?" S. W. Howland.

Fri. 6½ A.M. Prayer Meeting.
10 A.M. Bible Reading. "Love." S. W. Howland.
3. P.M. Sermon. "God's Holiness. W. W. Howland.
7. P.M. Sermon. "Need of Christ." T. S. Smith.

Sat. 6½ A.M. Prayer Meeting.
10 A.M. Bible Reading. Young Men. Chr. J. L. Bond.
3 P.M. Sermon. Young Men. Uncons. R. C. Hastings.
7. P.M. Sermon. Invitation to Christ. G. W. Leitch.

Sab. 6½ A.M. Prayer Meeting.
9. A.M. Sermon. "Hold fast till I come." H. B. Hoisington.
3. P.M. Meeting for Children who are interested.
7. P.M. Sermon. "Come Now." S. W. Howland.

All are invited.

would satisfy, and thinking it was a premonition of death, she prayed to God for forgiveness, and to be fitted for heaven. Who knows but we may meet her hereafter, ignorant though she be?

Soon after we spent a day at Navokeni on our western limit, a place where the tent has not before been taken. The people were much interested, though they did not have much knowledge of the truth. We have been trying to keep up a school there with private funds, and think some good is done by it, though the teacher is not such as we would wish. The village is so isolated that the boys will not go to other places to school, and yet being only a mile off another school, the Govt does not give it a grant. Recently we were at Dodoovilla for a series of meetings, of which my father will write. We went to Dodoovilla, partly because we had lived there so recently and knew the people, and knew that they would be interested in our coming, partly because there is there a larger number than at other stations, of persons intellectually convinced of the truth of Christianity, and only waiting for the troubling of the waters. There is also a larger Christian community there than elsewhere, and thus more certainty of interest. It is also central, and quite near Manippay. The interest exceeded our expectations, especially among the Christians, and the interest seems to spread to all the stations, and God's people here at Udupitty are inquiring whether this may not be the little cloud that foretokens the abundant rain. To me the children's meeting on Thursday was very interesting. The Notice was given for "children who are interested"

to come Sab. afternoon, and I heard afterwards that the children themselves would not let anyone come to that meeting who went to temples. Over forty were present, and at the close all but one rose, when asked if they would give themselves to Christ, and that one afterwards told me he would. Only one think of these was a Church member, and about half children of Christian parents. One little fellow of about 12 or 14, said to some one after the ~~First~~ P.M. meeting, "One more such sermon as that, and I will be a Christian," and sure enough, after the Sabbath P.M. meeting, he said "I am a Christian now." The evg. meetings were intensely interesting, and the Holy Spirit seemed manifestly with us. Mr. Leitch and his sisters were with us and helped much in the meetings, especially in the singing. They seem to be working hard on the language, and meanwhile do not neglect opportunities for reaching the people. Mrs. He joins me in kind regards to Mrs. C. & yourself.

Yours sincerely

S. W. Howland.

Oct. 1, 1880

Statistics requested in Circular of Feb. 1, 1870

1. Population of field occupied by the American Mission in Jaffna, Ceylon -- 180.000
(Eng. Ch. Mission. 66.000; Wesleyan Mis. 60.000)

2. No of persons over five years of age brought under the influence of the Gospel in 1869.-

(a) No of Ch. members in churches of Am. Mission - 530

(b) " " pupils in Boarding schools and English schools who attended Sab. Service (excl. Ch. members) } 250

(c) Adults (not ch. members) who attend Sab. service 100

(d) Children in Village schools of the Mission 2,105-

(e) No of persons seen in Evangelistic work of 1869 - 22.039

(f) " " " Bible work " " 9.831

(g) " " " " additional in ordinary work. - (unknown)

34,855-

3. Population in territory of each station.-

Batticotta station (including islands) colour on map	—	45.000
Chavagachery " (including Varany &c) " "	—	45.000
Manepay " — — " "	—	14.000
Oodoville " (including part of Mallagam) " "		15.000
Panditeripo " — — " "	—	10.000
Tillipally " (incl. Mylitty and part of Mallagam)	—	29.000
Uduspitty " (incl. Atchuvaly)	—	22.000
		180.000

This population is taken from returns of 1861. - It must be higher now. - We estimate at least 200.000 now

4. (The central stations in this field not being towns or cities but being surrounded by a dense population often continuous to the out-stations. It is difficult to designate the population belonging respectively to the stations and out stations.) (Jaffna has been not inaptly designated "a city of villages")

5. The distance and direction from central stations of the out stations

The places of stated Sabbath services (including out-stations) with the average attendance ac. to printed Reports of 1868 are as follows.-(out stations with a resident Catechist or preacher are marked #)

			Av. Attendance	Mark on map
1. Batticotta station.-			218	#
Batticotta = East.	- 1½ miles	north of station	27	E
# Moolai	- 2 miles	West -	42	+ Moolai
# Sangany	- 2 "	north east	62	+ Sangany
North Araly	1 "	East	29	A
# South Araly	1½ "	South East	57	+ S. Araly
Sulipuram	¾ "	North West	39	Su.
Tunavy	1 "	North East	38	T.
Islands				
# Caraitive	5 "	West (of Batticotta)	64	+
# Punguditive	15 "	South "	59	+
# Valeny	8 "	South " -	82	+
# Naranthany	8 "	South West -	12	N.
Caramparu	9 "	South West	9	C.

Note.- In the aver. attendance. the children of the schools are included. who in many cases are a large part of the number.

			Av. Attendance	Mark on map
2. Chavagachery Station			39	‡
# Mattuvillo	2 miles	north west of station	29	M
Nanavillo	2 "	West "	28	N.
Ottuvally	8 "	East "	18	O
# Usan	6 "	East "	23	U
# Varany	8 "	North East "	18	+
Yettaly	6 "	North East "	42	Y.
3. Mariepay Station			91	‡
# Navaly	2 miles	South west of station	95	+ Navaly
Cattudy	1½ "	West "	34	C
Anacotty	1 "	South "	28	A.
4. Codoville Station			227	‡
# Alavetty	2 miles	North West of station	88	+ Alavetty
Erlaly	2 "	North East "	46	E
Sanguvaly	1 "	West "	10	Sa.
5. Panditerippo Station			88	‡
Mathagal	1 mile	north of station	22	Ma
Sandillupay	1½ "	East "	7	Sa
Sittankerney	1½ "	South "	60	Si
Sulipuram	2 "	South West "	21	Su.
6. Sillipally Station			161	‡
North Erlaly	1½ miles	South East of station	8	N.E.
Mallagam	1½ "	South "	20	M.
7. Udupitty Station			83	‡
# Atchuvaly	5 miles	south west of station	49	A
# Tondymanaar	3 "	north west "	25	T
Valvetty	1 "	north "	19	V.

6. Name of Pastor of each church and date of organization.

				ordain
Batticotta	organized	1831 #	Benjamin H. Rice,	186
Caratives	"	1855		
Chavagacheery	"	1834	Thomas P. Hunt,	185
Manepay	"	1831		
Navaly	"	1860	Francis Asbury,	186
Oodooville	"	1831		
Panditerippo	"	1831		
Tillipally	"	1831		
Udupitty	"	1844	David Stickney (acting)	
Valany	"	1858		

Previous to 1831 the members at the different stations constituted one church.--That year separate churches were organized at Batticotta Manepay, Oodooville, Panditerippo and Tillipally. The Chavagacheery church was formed three years afterwards by members of the Panditerippo church. Caratives and Valany churches are branches of the Batticotta church. and Navaly church a branch of the Manepay church.-

7. (Included in the report of Contributions in the Annual Report)

8. 9. 10.- (Already reported in the Annual returns)

Pau Siteripo May 23. 1870

Rev. N. G. Clark. D.D.

Dear Brother:

I send now the statistics requested in your circular of Feb. 1st I send also a map which Bro. Smith had prepared with the situation of the Mission schools marked on it. I have also marked on it the preaching places mentioned in the statistics. It is not prepared as well as I wish it were, - however I will send it. - It may be of some value to you. -

I have been to meet the acting Director of Public Instruction of the Island, to day - He seems friendly, - and liberal. - Arrangements are not yet completed as to the number of schools for which we receive aid. - We can report more definitely hereafter. -

Since my last I have spent several days at Manepay with the class of ~~boys~~ young men of whom I wrote. - Their study

was suspended for the time - and they went through the villages with four other native Assistants for Evangelistic work. - I attended meetings gathered from day to day in the evening. and Mrs. H. attended meetings with women in the afternoon - On one evening was a large "Union Bible meeting" in the church, at the station. - at which there were speakers from the Church and Wesleyan Missions. - Many of the heathen from the surrounding villages were present. -

- We shall probably remain here two or three weeks longer. - and then take the class to Chavagacherry for two or three weeks' labor. - I consider our stay here especially valuable ~~to the~~ on account of what Mrs. H. can do for the Christian women here. - Circumstances are such that they cannot well have meetings among themselves. - There is no one fitted to take the lead. -

Yours truly

W. W. Howland.

- P.S. I spoke in my last of a letter not being acknowledged. - It has been acknowledged since. -

Rec'd Feb. 11. 1874
Ans. 16

Rev. W. W. Woodward. 288.
Tillipally, Aug. 28, 1872
Rec'd Oct. 23.

Ans? ack 28

288.

Tillipally
Aug 28. 1872

Rev. N. G. Clark D.D.

Dear Brother:

I send with this a letter from Mr Ankeitell. – It is a long time since I have written but I have been much pressed with care and work since my return from Madras where I went with my sons to send them to Ame. with Rev Capron. –

"You are aware that we have the Training school here at Tillipally now.

The building which I occupied as a study is used for the school room, and a Bungalow has been built by the side of it for a place for the boys to eat and sleep in. The accommodations are rather small but the school is not large. A new class has been taken since my return. Over 54 candidates came for examination for admission - but we could take only 15 - There are 10 in the other class, making 25 in all - Those taken seem to be promising boys, and I am interested to find how large a proportion of them come

already disposed to become Christians. - Some of them being already in the habit of prayer to the true God. + It gives me hope as to the influence of our village schools, from which they are taken. - Two of the new class are church members. -

"I have also a Theological class, just commenced, + four members only now, and two more expected next week. + Of the six, three are married men, and all educated in our Training School. Mr. Snell assists me in their instruction*. - It is hard for me to take this additional care and work

* Teachers in Training School. - Three and Seven to two classes and do well.

but there seemed to be no other way. * We are very much in need of good Native Assistants. - -

Mrs H. and I have spent some time in laboring at out-stations, though not so much as we expected to, on account of early rain which made it inconvenient for us to ~~have an outfit~~ out. - We had a company of Assistants with us. - - -

I met more people in evening meetings and at their houses than I often have done before in the same length of time. - -

"We need reinforcement as a mission very much.

Mr Hastings is necessarily much occupied in connection with the College, and

at the same time has
more missionary work and
are thrown upon them
than any man ought to
have, — I feel troubled about
it; — Mr. De Riemer is to go
to the Continent next month,
on account of the feebleness
of Mrs. D. R., — for a six months
stay; — Mr. Smith seems to
have repeated attacks of
sickness; — Dr. G. is absorbed
in his own department,
and expects soon to leave
for America; — Mr. Spaulding
is already 81 years old.
I want to hold on till
help comes, — but I have
fears that I cannot hold
out much longer. — Send
help if you can; and as
soon as you can. —"

Manepay June 3rd 1873

Rev. N. G. Clark, D. D.,

Dear Brother:

I enclose a letter from Mr. Asbury, pastor at Navaly. The church there has doubled in numbers since its organization twelve years ago. There is however less spiritual life and activity among the members than we might reasonably expect. A company, including some of the members of the theological class, are now at work with Mr. Asbury in the adjacent villages, visiting from house to house, distributing tracts and Scripture portions, and holding meetings as opportunity offers. I am to attend a meeting appointed in one of the schools bungalows this afternoon. I shall be able to report more definitely as to this work afterwards. This is the favorable season of the year for village work, and we hope to improve it as we are able. It was carried on here at Manepay a week or two, and before that at Ordonillo

the members of the Free Class who are not here have been at work with Mr. Smith at Changachery and at Udupitty.-

We (Mr H. and I) have been here at Manepay two weeks and shall remain two or three days longer.

The Manepay church as you are aware has no Pastor.- The way has not yet seemed to be open for one being appointed.- If the right kind of a man were available he might do a good work here.-- The church has not grown even in number since the separation of the Navaly church - and the active members are few.-- Mr S. Mordy, the Catechist, has given a report of his work. I will copy ~~an~~ some from it:- He says:- "I am happy to let you know that I am more encouraged to work with the young rather than with the old. The young are taught the rudiments of Christian principles in Mission Schools and know the Christian way of salvation better than their heathen system. Could they be entirely under Christian control, many of the children would ~~soon~~ be saved as they are under heathen control the good seed which is sown by the preaching of the Gospel remains buried, on account of the Parents' settling. However

in due time it will spring up. They are taught by their parents that the Christians' God and their heathen god are the same, the names only being different, and that all the worships of different religionists go to the same Deity. Consequently it is unnecessary for any one to leave his old religion and embrace another. In this connection I will mention a fact which was related to me by the mistress of a school boy. She wanted her son to rub ashes daily on his forehead at day-break, repeating the name of the god Sivan, but her son said to her "What is in the ashes? Is there any virtue in it? If you show me a difference between the ashes which you rub, and the ashes of your hearth where you cook rice and curry I will obey your order. Let me rub your holy ashes to-day, and if I find a change in my heart, in my character and in my dealings with my school fellows, I will highly esteem the holy ashes, and perform the worship. Another day let me rub the ashes of your hearth, and if I do not find any difference, but if I find both ashes to possess the same quality, having no effect on my heart or character, then why should you compel and force me to rub the sacred ashes?" Thus he

silenced his mother. But she threatened to tell his father who is a somewhat obstinate man. So she related it to her husband, who showed displeasure towards his son. The father said to him "Are you willing to become a knave or a rogue like some Christians, who like the eel with the tail of a fish but the head of a serpent. - appear as christians to missionaries, and when out of their sight appear as heathen strictly observing all heathen ceremonies, and attending heathen festivals?" The boy was frightened by his father's rebuke and now shows himself a rigid heathen, washing his body very early, rubbing ashes all over him and paying homage to Pullier every morning. He does not talk at all to have any conversation with Christians. I tried to see him several times but he hides from me. Once or twice I met him and talked with him about Christ and his holy religion, but he said "O, you must excuse me. I am now young I do not know which religion is true and best. One thing I know. My father and mother are not my enemies. They daily support and care for me. Whatever they say I must admit and abide by it. Do not come and vex me thus, so that I may incur the displeasure of my parents." I offered him a copy of Matthew but he did not venture, to take

I cannot write more now. Yours truly W. W. Boone

Tillipally Apr. 16. 1873

Rev. N. G. Clark, D.D.

Dear Brother:

I have neglected to write during the year past. I can only say that the neglect was not designed, and now I must be allowed to write hastily and informally.

I have written nothing of my absence in Madras at the beginning of the year in connection with sending my younger children to America. Although my absence was unexpectedly protracted, I was able to make it profitable for our work to some extent. One prominent object which I had in view, was to learn what was being done, and not being done, as well as what is practicable and desirable, in promoting Christian Education, English and Vernacular, and Vernacular Christian Literature. I found it was more the case there than it is here, that the great desire on the part of the natives for education in English, for the sake of the honors and emoluments connected with it, seems to swallow up every thing else and the attraction of the honorary degrees awarded by the Govt University gives the entire bias to this

education. You are aware that this excludes all religious and nearly all moral instruction, excepting the two vile sentiments of the native classics, which are required for the Govt examinations. A native whom I met in the cars, who had received the degree of Bach. of Arts, and who said he had never even read the Bible, was I think a fair specimen of many of his countrymen. Even the religious influence of the Missionary Institutions is slight. In the one with which I became most acquainted, and which was comparatively favorably situated by being at a distance from the Capital, and the only Protestant high school in the town, the two Missionaries spent together three hours daily teaching in the school one hour only of the three being given to our Bible recitations in English. The School was opened with a short prayer in English by the Missionary, which probably three fourths of the 150 pupils of the school would not fully understand. There was no other religious exercise and only two or three of the pupils who were children of Christians attended Sabbath service or Sab. School. -- The two Missionaries were the only Protestant Missionaries residing in the large town with many populous villages in the immediate vicinity. It is not strange that among the large number who are being educated thus,

infidelity would rapidly take the place of the old forms of heathenism.

This state of things led me to feel a deeper interest in the success of our Jaffna College, that there may be at least one Institution in Southern India which will give a thorough Christian Education. I was also more convinced that it would be impossible to carry out the object of the College, if it should be affiliated with the Madras University as nearly all the higher schools in So. India, ~~and many~~ and Ceylon are, Missionary Institutions as well as others.

Even Dr. Murdoch (Secy of the Christ Vern. Educ Society) who has been very active in his attempts to reform the Cost course of study, assured me that our College would never succeed unless it should be affiliated, I replied that I had no interest in the College except for that one object, - to furnish a high Christian education, such as affiliation would render impossible. - This however gave rise to the thought of forming a Ceylon University to be incorporated independent of Government on a plan similar to the London University: - in the formation of which Missionaries might take the initiatory, as the higher education of the Island is now principally in their hands, and they could start it on a basis of their own choosing, making it liberally Christian in its influence and tendencies. - As on my return I was turned out

of my course by the early change of the monsoon, and obliged to take a steamer by way of Colombo. I had a favorable opportunity to converse with missionaries and other leading men in Colombo and Kandy about the plan. It was apparently very favorably received, and it was taken up at the semi annual conference of the Church Missionaries in the South of the Island. and the Principal of their Collegiate school (a Cambridge man) appointed to report on the subject at their next meeting. I have recently received a copy of his Report in which he suggests so many difficulties in carrying the plan out, that probably nothing will be done. I was disappointed. but think it may not prove in the end any cause for regret, as it opens the way for our College to go forward independently and obtain authority to confer degrees. - and special care must be taken that the education given be so thorough as to make the degrees respected. I feel that the Institution has an important mission to accomplish, and I hope you will help it in every possible way. It is a cause for anxiety that no effort is now being made in America for its endowment. -

"I found very little being done on the Continent in Christian Vernacular Education. or towards creating a Christian vernacular literature. I saw no one but Dr. Murdoch who seemed to have any special

interest in such a work or any hope of accomplishing any thing. Dr. Murdoch told me that the American Missionaries are almost the only ones who are doing any thing in Vernacular Education. This fact impressed me anew with the importance of our doing even more than we have in this direction. There is a tendency on the part of those natives who are educated in English to neglect their own language. You may have noticed the result of a prize recently offered in North Western India for the best specimens of Vernacular Christian Literature when nothing was produced worthy of the prize. I feel more and more that in the education of Pastors and Teachers, in order to make their knowledge really available for their future use, all lectures and recitations should be in the language which they are to use. Especially is this true in the study of the Bible and kindred subjects - at the same time allowing free use of English books for study and reference when the student is fitted to use them with advantage. I have known some striking examples of great interest awakened in the study of the Tamil Bible on the part of those who had before studied it principally thro' English Bibles - attended with most marked intellectual as well as spiritual growth.

Besides our great want of Pastors and Evangelists, the necessity of raising up a class of well trained

Christian teachers, in connection with the present plan of the Gov't to extend vernacular schools through all the villages is immediate and pressing. No 3. I should be glad if we could receive at once, and educate, a hundred pupils in our training Institution instead of our present number of 20, if we had room for them.

"Since my return there have been several events of special interest to me. One of the first was the organization of a church in Sangamy, of some 30 members, and the ordination of Mr. A. Bryant as their Pastor. When I came to the country there was a mission school near there, and a single native Christian. Dr. Ward, who was there at Batticotta, gave that school into my charge the first few months, while I was beginning the language, preparatory to taking the whole charge of the schools and station, on his leaving at the close of the year. I took great interest in preaching every Sabbath afternoon in that school, with all the freshness of hope which one has on first engaging in the Missionary work. As that place was my first love, so it has been a place of great interest to me ever since. The first convert; others who followed; the gathering cluster of Christians, suggesting the desirableness of a chapel; the securing of the

land as a gift from an old schoolmaster, who had once been a churchmember; the building itself rising gradually, as contributions could be gathered from the villagers and others — the coral stones being brought from the sea shore, and the lime burned with wood cut from an old devil tree near by — till it was at length finished, a pretty chapel dedicated to the worship of the true God, with a clear toned bell, the gift of a New York Sabbath School ringing out its call to the house of prayer; — and finally to see a church organized and a worthy Pastor ordained — you may judge was an occasion of no ordinary interest to me.

"The associations awakened by the installation of Mr Stickney as Pastor of the Ledyutty church were less connected with personal feelings, but that also was an occasion of much interest, especially from the fact that the examination of the candidate, and all the other exercises were conducted almost entirely by the native Pastors, one of them, the chairman of the Ecclesiastical ~~body~~ association, presiding on the occasion. As I sat and listened, and looked around upon seven native Pastors, all faithful and worthy men, and looked back to the time so recent when there was not a single native Pastor and apparently no call for one, nor any ~~suitable~~ candidate thought suitable, and as I looked around upon the growing church

and congregation, and back a few years when there was not one resident Christian there, and a few stones belonging to old ruins and a single school near, was all that a visitor would see, I could not exclaim - "What hath God wrought!"

I recently was present at the examination of the Boarding school ~~there~~ at Kadapatty, when the first class graduated. I was impressed anew with the value, and I may also say the necessity, of this school in that region. The results already realized seem sufficient to justify all the expense and labor. So many girls rescued from heathenism and educated to be intelligent Christian women, whose present influence in the families where they belong, and their future influence as Christian mothers it is not easy to overestimate. "I am thankful for the prospect of doing more than we have, by our two Female Boarding Schools and by the labors of female Missionaries in the villages, for the thousands of females around us. I believe it to be our most necessary and most hopeful work."

Mr Ashfield has reported the work here at the station. It is his work, not mine, so far as the station work is concerned. I go and come as freely as if I were a stranger here. As he is the District Committee at the station of the Native Board of Education the schools and teachers (except the Fr. and Theo. Institution) are also under his control and direction, and in connection

with the Evangelical committee of the church the work among the heathen also

Yet the residence and influence of a mission family at the station is important at least for a part of the time. Two or three of our stations have suffered from being too long without a resident missionary. Even our best native Pastors need counsel and help in various things. - though it is important that it should be given in a way to promote increasing independence of foreign influence.

A missionary may do harm by assuming too much control, and not aiming constantly to throw responsibility upon the natives (1). A mission family can also do much among the heathen, especially among the women which natives cannot. (1) (An occasional absence is also favorable at those stations where there is no such interest as a Boarding School which would suffer) (2)

The Training School is prospering, though the number of pupils is small. We have now about 20 besides the Theological Class. The members of the new class, received last July, are promising in talent and character.. Three or four ~~of them~~, however, left on account of ~~their~~ finding too much Bible study

The Theological Class manifest much interest

on their studies, and are making good progress. I enjoy much my daily Bible recitations with them in the Prophets. Mr. Snell seems to be doing very well in his part of their instruction. They recently accompanied Mr Smith on a tour to Delft and I hope during the favorable season coming to have them go out on such tours more than they have. We are in great need of good Catechists and Pastors for our fields, and I hope the class may do a little in time towards supplying this want. There is danger however that too much will be expected of them.— Miss Nelles is doing a very important work and encouraging work among the women and school girls at the station.

I must defer reporting Manepay and Dandeenpo till another opportunity.— Mrs. N and I spent some ten days to two weeks at each of these stations recently. (My class was gone to Delft a part of the time). We felt it desirable to stay longer at each place, but duties here called us back.— We hope to go again for a short stay before long...

Yours truly
J. W. Morlane

P.S. Since closing my letter I have received your kind letter of Oct. 25th for which many thanks. I hope to write

My allusions to Preachers, schools &c would not be intelligible to a Newspaper reader, but they will be perfectly clear to some who read this letter.

Supplementary Report for Year ending June 30th

Rec'd Nov. 16, 1873

Tillipally July 22d 1873.

Rev. N. G. Clark D. D.

Dear Brother:

I am thankful to be able to report myself at my station again, after an absence of six weeks. During the South monsoon is the favorable season for village work, and the theological class after their examination in the latter part of April went out for that purpose. They worked with the Assistants at the different stations sometimes together, and at others in different companies, one of them working with Bro. J. Smith in the Chavagachery and Udupitty fields. It was my intention to be with them, making my home at the times in the different mission houses or when they were working at a distance, in the tent. For that purpose Mrs. C. and I went to Manepay; but principally in connection with Mr. Spaulding's sickness, and death we remained there as a centre till our return two weeks since.

Then the class had become rather worn with two months continuous work, and I called them back for study. Those who labored under my supervision visited in connection with the Native Assistants nearly 2000 houses, and met about 6,500 individuals, of whom about three fourths were adults. We trust that the seed sown may not all be lost. A few extracts from the reports of their work may give you some idea of the state of the field and of their reception by the people. - (See the extracts copied on separate sheets.)

Since the death of Mr. Spaulding I have the care of the church and Mission work at Ooloville. It is the largest of the Mission churches, but composed in a large proportion of women, and not wealthy in proportion to its numbers. My present aim is to develop in the members self reliance and self support as far as practicable. I am giving over into the hands of a Committee the whole care of collecting and distributing the contributions of the church, the care of the building, &c, and in connection with the Catechist in charge, the spiritual care of the church members and their children

and hope there may be soon an Evangelical Committee for taking the responsibility of the work among the heathen also. The Catechist in charge (Henry Hoisington) acts as Pastor but has not yet been formally licensed to preach. He is however pursuing his studies as he has time, preparatory to an examination and I have the hope of seeing him ordained as Pastor before many months. He is young for so large a church, but is respected by the members, and is a promising and growing man. I hope also that the church will come up to a higher standard of giving for his support as well as for other objects.

Speaking of the contributions of the church reminds me of your allusion in a recent letter to the contribution of the Christians in connection with the Church Mission in Ceylon. They are doing well, in which we rejoice, but in order to make a right comparative estimate some differences between them and us should be taken into account. For example, While the larger proportion of what is given in their churches as well as in ours comes from those who are employed by the Mission

their rate of salary given to Native Agents is much higher than ours. - E.g. - Of the four native Pastors connected with the Ch. Mission in Jaffna one receives 550 Rupees, and the other three 450 Rupees each, annual salary, besides having the tuition for their sons free in the Mission English schools. - Of the Native Pastors connected with our Mission, Mr Rice (supported wholly by the Batt. church) receives 360 Rupees. Mr. Stickney 200, - Messrs Ashelford, Bryant, Asbury, and Welch 240 each, and have no privilege of free tuition, which is often a very heavy charge. - Of their Catechists men of the same grade with ours who are receiving 15 and 16 Rupees a month are receiving 25 and 26 Rupees. Thus all through even to their house servants the rate of wages is much higher. Moreover when educated Christians go abroad into different parts of the Island, and engage in secular employments where they obtain high salaries from Dutch or Englishmen, they become connected mostly with the English Mission churches (Church or Wesleyan) as the American Mission churches are confined to the country stations in Jaffna.

And aside from this, the situation of the English Mission churches at the prominent centres of population and trade is in itself a reason for their representing more wealth than our Mission churches in proportion to their numbers. – A special effort was also made last year in connection with building a chapel in Kandy for the use of the coolie "church" Mission – to which many of the coolies from the Continent of India contributed liberally. I mention these things not with any intention of depreciating what others do – but that the efforts of the members of the American Mission churches may not be unduly depreciated. We endeavor to keep the subject of self support before the churches – and urge it as much as we can judiciously. Some circumstances of recent occurrence have led me to fear that I had in some cases pushed this subject too much in some directions – We need wisdom as well as untiring perseverance. If the Christians are awakened to new spiritual life they will come up to a higher standard in this and in other duties.

I thank you for your kind letter of congratulation upon the privilege of welcoming my sons to the Missionary work. It is a privilege for which I cannot be too thankful. I feel more and more that there is no greater work. I often think of the reply of one of these sons when I asked him previous to my leaving him eleven years ago whether he felt a wish to engage in the Missionary work. He replied that there seemed to him nothing else in this world really worth living for. While I have never thought it well for me to urge it upon them, I am thankful to have them come forward voluntarily and cheerfully consecrate themselves to the service. I cordially concur in the decision that William go to Madura. That is an interesting field and one in great need of laborers, and I shall feel it a privilege to have one of my sons at work there. It was in view of what seemed our pressing need here, that I suggested to him the probability of his being designated to this field. I should not think it right to have personal feelings influence me in such a question.

I still hope you will keep in mind our need also. We are few and much pressed with work and care. - And, what is an important consideration, we are not, and have not been for some years in a condition for making decided aggressive effort. All our strength, and more, seems necessary to simply keep our heads above water.

I have stayed on for two or three years longer, in one sense, than I ought to, for the simple reason that there has at no time seemed to be a chance for me to leave without throwing a burden upon others too heavy for them to bear. - I rarely lose a day from my duties on account of sickness, but I work on in weakness and at a little suffering. - and the same may be said of Mrs. N. - We however feel it a privilege to be able to continue at our post. ~~[illegible]~~

I have since learned of the appointment of my daughter to this field. In view of the peculiar trials of single ladies in the foreign field we have never ventured even to suggest to her the idea of her coming thus

and when she herself mentioned her thoughts of it, her mother wrote her frankly and fully of what she must be prepared to meet in such a work, also of the impossibility of our remaining here long. But when we heard she was still desirous of giving herself to this work, - in some other foreign field if not needed in Ceylon or India, we felt that it was a call of the Lord and rejoiced in her decision. -

I feel rebuked in these results for my want of faith in connection with the heart-crushing trial of being separated from our children, at an age when they so much needed especially a mother's loving care, instructions and guidance. I have at times felt that I could not bear it and been obliged to divert my mind to other subjects. But the Lord has been very merciful far beyond what we could have ventured to expect. -

I fully appreciate your remarks about the importance of of insisting upon the parity of the clergy in our instruction of candidates for the ministry. The subject of union among different denominations is

one which presses upon the missionaries in this country. It must, where as in our Jaffna field, our brothers even are pastors and prominent as church members in different missions. You will be interested in the "Paper" on the "Indian church of the future" in the report of the Allahabad Conference, by Rev. J. Barton Secy of C.M.S. at Madras) He there endorses the steps towards union recommended by another: "(1) Joint itinerancies by the members of the different missions, both missionaries and Catechists. (2) Mutual interchange of pulpits, (3) Union prayer meetings (4) Inter communion at the Lords Table. (5) Common religious periodicals. (6) Advisory conferences or councils to meet at intervals of five years or so." — He adds "Much might be done in all these ways, and especially as regards the first two". His associate as Secretary at Madras, Rev. D. Jenn, has written on the same subject in their monthly periodical deprecating the perpetuation here of the divisions which separate Christians at home. I consider it a favorable sign coming from that source. The Missionaries

of the C. M. S. whom I have known are Evangelical and liberal minded almost without exception, and I believe that those who are more immediately associated with us would be ready for the mutual interchange of pulpits among native ministers. if it were not for their Bishop. Yet I find that Mr Barton in the above mentioned "paper" in speaking of the mutual concessions necessary for union, more than intimates the need of a Bishop as a controlling influence in the churches.- I feel that the influence of American Missions is important in this direction. It is difficult for an Englishman to think of the possibility of a State without a King or a church without a Bishop, either in name or in fact.- The "Chairman" in English Methodist Missions has more power in ecclesiastical matters as well as secular than a Bishop.- and the Wesleyans are more sectarian and exclusive.- Our Mission works harmoniously with both these branches.-

As for ourselves, while we favor Union, and feel that it must come sooner or later we shall use our influence in all proper ways in favor of the parity of the clergy as a matter of vital importance.

August 12th Since my previous date my son and his wife have arrived in safety. Their presence with us awakens joy and gratitude in our hearts, and is a continual surprise to our eyes, we having never before seen any of our children, except as mere children in age and stature. We rejoice to meet them here instead of there, for the simple reason that here the laborers are so very few while the harvest is so great. They have taken up their residence at Manepay, and are busy in studying the language. It is our desire and prayer that the Lord may fit them for the work to which he has called them.

While the children are thus taking up the work, the parents are passing away. In the death of Mr Spaulding one of the last links with former days seems to be severed. His missionary life was in many respects a remarkable one. It was a life of devoted consecration to the fulfilment of our Saviours last command, "Go ye into all the world and preach the Gospel to every creature". He often repeated this command, and his thoughts, plans, and words seemed to cluster around it, and connect themselves with it

in a way, that ~~[illegible] indicates~~ indicating that it was the great ruling principle of his life. - And what he was, and the great work he has done, shows what devotion to a great, Divine principle of action will make of a man, and do for him. Among all his admirable traits of character, his humility was prominent. When first left America, in 1845, he was there on his only visit home, and gave the charge to our missionary company in a public meeting in Park St. church Boston. The one thing I remember of that charge is ~~the~~ his injunction to us ~~advice~~, to study every day that little child which Christ set in the midst of his disciples. I did not know then as I have since learned, by long intercourse with him, how completely he had himself become like a little child. He humbled himself as a little child, and the Lord exalted him. He was honored widely wherever known; and how greatly beloved by the many who looked up to him as their Spiritual father. He has gone to his reward, and many of his Spiritual children who have gone before will welcome

him there. While his reward, here, in being permitted to see such precious fruits of his labors, was such as I think could not be realized any where but in a heathen land.

"The Missionary life of our beloved Sister Smith was scarcely less remarkable, though in a different sphere. The native Pastor at her former station preached in connection with her death, from the text "And Enoch walked with God, and he was not, for God took him". This is an indication of the estimation in which she was held by those who knew her. Anyone seeing her thirty years ago, apparently near the grave with a fatal disease, would not ~~think~~ have thought she could ever do much as a Missionary, even if her life were spared. But as we look back upon those thirty years, we wonder at what she has accomplished. With a spirit subdued by severe afflictions, at the very outset of her Missionary life, under the pressure of which she thought she first learned to say from her heart "Thy will, O Lord, be done"; with a natural energy tempered by a quiet yet affection gentleness, and a faith which had

learned to cling to Jesus ~~aba~~ by clinging when there was no other support. She was peculiarly fitted to exert an influence, silent but powerful, seeming at the time to be mostly confined to her family and those connected with the household, yet afterwards seen spreading in gentle ripples, wider and still wider. In her orderly, quiet, cheerful home we always enjoyed a visit; and we always could find true Christian sympathy, and one with whom we could take profitable spiritual counsel. She was a mother, faithful and full of faith, who impressed upon my own mind, many years ago, that the desire for my children's salvation even, should be ever subservient to the desire that God might be glorified in them. She was also ~~a~~ an example of how much a missionary's wife can, even in great personal feebleness, do to comfort and help her husband ~~a missionary~~ in his work. She loved the work, and did what she could; and this was not a little. Her sympathies, and prayers centered much here even when she was separated from us. We shall miss them much. Her last message to her children seems characteristic:— "To children me and all — Trust in Jesus. That covers all." "Cling to Jesus." "And to the people here: 'Christ want to have all those people at Dodo pitty become Christians — I do. I do.'"

Willingly, fully, yours truly
W. M. Ford

Received Oct. 6th, 1893

Rev. W. W. Howland 297.
Tillipally, Oct. 22, 1873.
Rec'd Dec. 15.
Ans Dec 17

Tillipally Oct 22. 1873

Rev N. G. Clark D.D.

Dear Brother:

I forward Mr. Aubetell's letter. The case of the Brahmin which he mentions is one of much interest. I may add more particulars hereafter. The other young man of whom he speaks gives us much satisfaction by his consistent Christian conduct, and diligence in study. We have just received a new class of 20 in the Training School.

The Theo. Class are going on well. I will write soon and send reports now

Maumpay, Oodoville &c &c
thought there is nothing of
special interest to mention.

Yours truly
W W Howland.

Jellipally, Nov. 5. 1873.

Rev. N. G. Clark D.D.

Dear Brother:

I send letters from Mr. Asbury and Mr. Welch, reporting the churches at Navaly and Allaverty. These churches, as you are aware, are both away from the central stations, and the latest organized, excepting the church at Sangang. Though the Navaly church has more than doubled its numbers since its separation from the Manepay church, there seems not much spiritual life among most of the members. It is only till quite recently that the effort to form a church committee has been successful, partly on account of the want of men fitted for the office, and partly from variance of opinion as to the candidates.

Mr. Asbury wrote to me a few weeks since:- "I am glad to say that the church came at last to appoint a Church Committee as we desired long ago, in Jan. 1869, when we attempted to do so but were unsuccessful. Now we have happily succeeded. I hope hereafter that the affairs of

the church will go orderly. May the Lord bless the efforts of his church in every land". (He then gives the names of the officers and Committee chosen by the church, and adds) "Although I did not give my consent to two or more, yet I am obliged to obey to the consent of the church"

Mr Astry is older in years than any of the other pastors, and has not all the life and energy which a younger man would have. Moreover he is not of a very hopeful temperament, and I sometimes fear that he discourages the members by complaints, when he should rather inspire them with hope and interest in Christian duty. I think he is conscientious, and tries to be faithful in the discharge of his duties, and the growth of the church in numbers is encouraging.

Mr Welch is also a faithful pastor and a good man. Some would call him heavy as a preacher, and he is not a very bold or active man. I am troubled by the apparent lack of growth in the church. But that church is not the only one that remains nearly stationary in numbers We all need the awakening influences of the Spirit of God very much.

I have reports in hand from the Catechists in charge at Manepay, Oodoville and Panditeripo from which I will take extracts, and send by the next mail. I have been unusually occupied of late particularly in connection with various public meetings, and have not time now. I should however mention the annual convocation held in connection with the meeting of the Am. Board, (Sept. 25) this year at Manepay. It was a large and interesting gathering of Christians from the various Stations. The speakers briefly reviewed the progress of the work in different parts of the world;- India, Japan, the new work of the Board in nominally Chrn countries;- in America, and the work of the Native Evge. Socy in Jaffna. The Lord's Supper was administered in the afternoon as usual. These meetings are occasions of great interest to all,- and have an important influence for good.-

What I have written of churches and pastors should not of course be published.-

Yours truly

W. W. Howland

Tillipally Nov. 18. 1873

Rev. N. G. Clarke D. D.

Dear Brother

You will have received the letters of Mr Asbury and Mr Welch which I forwarded by last mail. I now send extracts from the reports of Messrs Mordy Hoisington and Hemphill, Catechist in charge at Manepay, Oodoville and Pandeterpu respectively. (See the accompanying sheet)

There were 26 members of the church at Manepay left when those living at Navaly left for a separate church in 1860.. and now there are only 24. I find by looking over the records that during this time there have been 12 admissions to the church by profession of faith, or an average of one a year. While six have been excommunicated and 7 have died.. (14 have been received from other churches and 15 dismissed)..

This want of growth is not encouraging, and it is not easy to assign any particular satisfactory reason for it.. There has been much

Tillipally, Nov. 5. 1873.
Rec'd Dec. 29.
Ans Feb. 60

missionary labor at that station in former years. Many natives have been educated, and there is much wealth and enterprise among the people, and much wickedness also. The large and rather celebrated heathen temple directly facing the front of the Mission church and only a few feet distant, seems to be increasing in popularity, and influence for evil. In fact, if there is any one station more than another, of which it might be said "where Satan's seat is" I think it is Manepay. Yet there are elements of good there, and if the church could have a faithful efficient Native Pastor, we might hope for some growth. Mr Moody is a feeble man, without the help and comfort of a wife, and with the care of his motherless children. He is not very judicious in his conversations and dealings with the church members and others, also inclined to look rather on the dark side of men and things, and consequently is not the best kind of a man for building up a church. What I have said will explain why he has not been ordained as a Pastor. We feel it important

not to let down the standard of qualifications for that office. And we have no better man available for the place. He is also working alone, as we have no good man to be spared to work with him.

This want of men is rather discouraging. It is partly owing to the fact that the other Missions here are supplied in part with native Pastors from our field, partly owing to our want of Missionary strength for educating and training candidates for that work, but more to the want of self-consecration by young men and consecration of children by Christian parents to this self denying service. - The candidates for this work from Christian families are very few. -

Mr Hoisington, the Catechist in charge at Odoville was considered as the Pastor elect while Mr Spaulding lived. Mr. S. was however really the Pastor, and did most of the preaching. But now, as he has gone, and the question comes up of ordaining Mr H as the ~~[illegible]~~ preacher and Pastor over that large and important church, he himself shrinks from it at present and

I think the prominent members of the church would also. In my conversation with one of the principal members recently he said "Better wait. He needs more experience. - and more study also" This is true. He is comparatively young, and his education has not been sufficient to fit him for the place. (He was educated in the Eng. School at Battiscotta and afterwards studied Bible and Theology a year in a select class, which I had at Battiscotta in connection with the training school.) I have been requested to direct his studies in reference to ~~because to~~ his preparation for examination for being formally licensed to preach, preparatory to ordination, but the duties which have fallen upon him since Mr. Spaulding's death (he being the only Stat. Assistant at the station except the teachers in the School) have not allowed him any time for study beyond what is necessary for direct preparation for preaching and other duties. He is a promising young man, and will grow into the place, if he has a fair opportunity for it. - In connection with the

all the interests at ~~that~~ Codorville it seems very desirable that there should be a resident Missionary there, and we must look forward to that as soon as the way is open for one to live at the station. A Missionary however should not any longer act as Pastor, and one would not now, as the whole line of our present policy is to throw responsibility upon the natives as fast as they are fitted for it. But a judicious Missionary might give the needed counsel, guidance and aid for bringing that large church to independence and self-support. A few weeks since a church Committee and officers were chosen more successfully than I dared to hope. There is a conservative element there, the influence of which I feared, but it was providentially not brought into the Committee in electing the members.- There is not another station in our field where there is so much Bible truth among the people, and apparently not one where the way is so prepared for the most hopeful results of well-directed effort.-

Concerning Pawtucket I have nothing new to add. Mr. Hemphill does better there than I expected but he is not a man fitted to be ordained as Pastor of the church. or one who will be likely to grow into fitness for it. at his time of life. I hope to be able to spend more time there during the coming vacation in the School. –

Yours truly.

M W Haverland.

P.S. You will see that my letter is not one that can be published. –

Hillsdale, Nov. 18, 1873.

Recd. Jan. 15, 1874.

Answ'd —

Tillipally Apr. 17. 1874.

Rev. N. G. Clark D.D.

Dear Brother:

The changes in the location of Missionary families since I last wrote have relieved me of the care of the churches at Manepay and Navaly, and in part of Oodoville also. I rejoice that the Manepay station can have a resident missionary devoted to direct mission work. Education and civilization have apparently been advancing there faster than moral and Christian influence, and the prevailing influence in the community seems to be on the side of the enemy, tending to recklessness in morals, and infidelity glossed over with a tinsel of showy idol worship in religion. This influence is extending in our field, and needs to be vigorously met in one of its strong holds.

You will have heard of the removal of my son and his wife to Codoville. I alluded in my last to the need of a resident missionary there, and this seemed to be the best arrangement that could be made to meet this need. It was thought best that I retain the care of the church, and also take charge of the financial affairs of the school and the station for the present, that my son might not be too much interrupted in the study of the language. Their presence there however, and the aid they can give in the work, renders my care little more than nominal.

In connection with this change, Miss Hillis (as you are already aware) returned to Jellipally. We were glad to have her resume her work here. She had been absent for so short a time, comparatively, that she could take it up again much as she left it. She is doing a very important work in the villages, as well as in the Training and Village schools. She has more calls for holding meetings with women than she can meet

One school boy will say "If Miss Hillis could come and hold a meeting at our house it would be well". A man meets her in the way and says "You have not yet had any meeting at my house" - She goes out usually alone; sometimes in company with the Pastor's wife or a Bible woman. She is comparatively at home in the language, and every house is accessible and the minutes ready to welcome her with her message. -

I regretted much the necessity for Miss H. going to Oodoville, as all others did, except the residents there. But there seemed to be no other way. Some one must go. Those there (at O.) wanted Miss Hillis to come, and wanted no one else. Mrs Spaulding, in the freshness of her sad bereavement, felt a natural dread of leaving her old home, and no one of us felt like strongly urging it in the circumstances. But a family could not go in which she remained. - So there was apparently no way to meet the difficulty at the time but to yield to Mrs. Spaulding's (also Miss Agnew's) strong desire to have Miss Hillis come. - Miss H. herself said she saw no other way. I never knew any

arrangement in the Mission which caused such universal regret, and which all felt must not continue any longer than necessary, and from which all felt so grateful for relief when it came. In the mean time Miss H. did a good work at Codoville. Aside from the value of her watchful care and aid to Mrs. Spaulding, she did much in connection with the school, and among the women and school girls at the station.

Our daughter Susan has been with us now four months, giving her time principally to the study of the language. At the same time she does other work, such as she can among the school girls, and going out into the village, when the Pastor's wife (who is the only woman here that can interpret) can accompany her to the houses. I sometimes go with her, I interpret for her, and she being with me as my daughter, awakens interest and attention among the mothers and daughters whom we meet.

The work of the Bible women is in this

connection extended, and they in their turn find openings for the missionary ladies.

One or two more Bible women could be very profitably employed here if there were suitable candidates available. - This work for women by women grows upon me in its importance and promise.

Mr Archibald has reported concerning the work here at Tellipally. I have not before seen so much religious interest at this station as that which he mentions, and in this connection have not seen so many indications of natural healthy religious growth in the church. The members seemed to feel the responsibility resting upon them, and the desire to bring their heathen relatives particularly, ~~to Christ~~ to Christ was earnest. For a time they kept up daily morning and evening meetings, appointing them at different houses where the way was open for them. The hope that a few have been saved and that others may be. It was found

impracticable to continue the meetings so frequently, and now only one is held daily.- in the church at 12 o'clock.- The interest in this continues. and they would not willingly give it up.-

One or two of those men formerly educated by the mission coming out as Christians has caused some stir among that class, some of whom I had been led to think of as hardened against the truth.

Some of them now seem to have been aroused somewhat.- at least to think, to talk and ask questions, though but little anxious concern is manifest as yet. I am told that when they meet, religion is a common topic of conversation. A short time since as I entered the gate to attend an evening meeting appointed at the house of one of this class, I overheard him reading aloud to the company assembled these words of Christ. "He that is not with me is against me, &c.- though I attach no special importance to the fact that

he was passing the time in reading to them, or that he had just then come to these words. Yet I confess I was interested in hearing it, and a little encouraged by it. The fact of one of the students of the College joining the church who is related to some of these men, has tended to this interest. He is connected with the high proud families here, and it was a bold step for him to come out and confess Christ. His widowed mother is especially displeased. She told me she would not speak to him, or allow him to come into her presence. A widowed sister gives him his food when he is at home. His mother refuses to ~~help~~ pay any longer ~~any~~ ~~demands~~ the expenses of his education, unless he will leave the College and attend some other school. He is a promising young man. Stands first in his class, and I trust he will be enabled to stand up firmly in his severe trial. Quite a number of the pupils of the college (9) are from Tillipally and I took the opportunity recently when

they were here for a few days to visit some of their homes, for the same purpose of their parents and relatives. One of them hearing that I had called in his absence, came out and met me in the road in company with another one. In my conversation with him when I asked him if he intended to take a stand as a Christian, he replied "I am a Christian, but I cannot join the church. I could get no more money to go on with my studies if I should" I said I hoped all the Tillipally students would come out as Christians. He replied:- "We are all Christians" and added enthusiastically in tone and manner, "The time will come in our day when all the educated men in Tillipally will be Christians". - Would that it might be, but many of them seem much hardened. - One of them of whom we had much hope a few weeks since, has left off going to the temple with stated offerings, and all other heathen rites and customs, and comes to meeting regularly on the Sabbath, has so far yielded to the

great pressure brought upon him by the heathen, as to rub the sacred ashes again, and he has not been to meeting for some weeks past. - In such cases I am comforted by the remarks Bro. Poor made to me when under a similar disappointment. - that "every succeeding wave comes up higher and higher upon the Shore" - I hear that the son of this man, a boy of about fourteen years of age in the English school near, told his father he was sorry, when he saw him rub ashes again. ~~and that~~ He and other boys who meet in the School Bungalow in the evening to study have arranged to close their study hour with prayer. - ~~all~~ each taking ~~their~~ one turn from night to night in ~~leading~~ praying. -

The interest has not however been confined to this class. There are two or three cases of heathen husbands of Christian women for whom we have been hopefully anxious. One has apparently decided to be a Christian and comes regularly to meeting on the Sabbath. I learn that he also attends family

prayers with his wife. another woman, when I asked her about her husband a few days since, said he seemed interested, but he felt keenly the cutting remarks of his heathen neighbors, who would sneeringly say "So you go to meeting! Have you been baptized? &c." She said she had his little son ask him to go to meeting when the Sabbath came, thinking it would influence him more than if she herself asked him.- Another poor woman said of her husband "I dont know how he stands. He has, at a time, left off building up that heathen temple. but there may be other reasons for that. There is a special day coming soon which I think will decide the question. If he neglects all heathen ceremonies then I shall have hope" - I mention these little incidents as indications of the anxiety of these poor women for their husbands.-

The Training school and Theological class are going on as usual. The members of the new class in the Tr. School seem to be all, with scarcely an exception,

seriously disposed. All of them have expressed to me individually their belief in Christ as the only Saviour, and that they are in the habit of prayer. Several of them speak of the Brahmin boy talking and praying with them, & prize his influence in the school much. He seems to have one object:- to prepare to labor for Christ. He expressed a desire a few days ago to study only the Bible, and in this way prepare to make it known. He is young, and immature, and is not remarkable as a scholar, though he is not deficient in this respect, and is strong in his studies. He is very anxious for the salvation of his mother and brothers. Although he thinks that two of his brothers are convinced of the truth, and that his mother has a favorable opinion of Christianity. It is thought by others also that they performed funeral ceremonies for him as for one dead, more for the sake of maintaining their standing and influence among the people than from any great sorrow. He has seen both of his brothers.- The tender interest he manifested in his younger brother,- bringing him in to see us,- and taking him into the prayer

meeting in the school was quite touching. He has not yet seen his mother, but she sends a servant occasionally to inquire after his welfare. - She has sent her salaam to Mrs. Morlands with the request to take good care of her boy. The servant has hinted that she will call and see him when she comes to the annual festivals in the large temple near us, when she can do it without its being particularly noticed by the heathen. Her son prays earnestly for her salvation, also for his brothers and other relatives, and seems to be hopeful concerning them. He feared that he would sometimes feel sad and lonesome - especially during vacations when the other pupils are away, separated as he is from a loving mother, with whom he was evidently a favorite, and who tenderly cared for him in every thing. But he seems always cheerful, and inclined to make the best of his greatly changed circumstances. He always meets us with a pleasant smile, and does not complain. He is a general favorite in the school and mingles with the others freely in all things.

The members of the Thes. Class engaged in village work a few weeks at the beginning of the year, during the vacation of the schools, and I hope to take them out for the same work when the So. West. Monsoon sets in. Such work is important as a part of their training, in connection with their studies. As I have said before, there is danger of expecting too much from this class. The members have not had all the previous education and training which is desirable for Pastors, but they are doing well, and I hope they will make valuable assistants, and that some of them may eventually be prepared for the Pastoral work. I regard the present class as rather an experiment, as to what is practicable and what is not. and I trust it may be initiatory to some more systematic plan of Theological and Biblical Instruction. The plan of calling together assistants already employed, with their families, for instruction for one or two years, has its advantages for

such a field as ours. But we are embarrassed by the want of any place where families can be accommodated. - and the present scarcity of good Assistants makes it difficult also to supply the place of those who would be the best candidates for such a course. - A young man who has just completed his studies can rarely be found here who has sufficient maturity of character, and other qualifications which would allow him to ~~assume~~ be put at once into the Pastoral office. Specially where age and experience are considered so essential as they are by this people.

When I last wrote Mr. Hemphill was in charge at Panditerpo. He has since accepted the invitation of the Nat. Evang. Society to their field at Valeng, and Mr. Bachus was left alone at Panditerpo. He does what he is able among the church members and people of the villages, but cannot meet the responsibility of preaching and the care of the church. The church members are anxious for a Pastor and when Mr. H.

left sent a Committee to invite Mr. Asbury of Navaly to come for the purpose. He, after serious consideration, and consultation with the leading members of the Navaly church, declined their call. They would like to have called one of the Pastors in charge of other churches, but there were particular reasons in those cases which rendered a change undesirable, and I discouraged it. While thus considering what to do, Mr. Snell, who was with them so long, went to preach for them one Sabbath, and they seemed so anxious that he should come back to them, that he yielded to their requests so far as to promise to come on the Sabbath and preach to them for the present, and when some family arrangements could be completed to consider the question of removing to P. and becoming their Pastor. Thus the matter stands now, but I have not much hope that he can take his family there. The health and feelings of his wife will be likely to continue to be a serious obstacle.

I mention the above, as it is the first instance here of a pastor being called from one church to another. Though in this case it did not result in a change yet the influence of such a change being practicable may be on the whole good; - upon the Pastors as a stimulus to

excellence not entirely unnecessary here, and upon the churches in leading them to pray for their Pastors, and by their kind and generous treatment of them to secure their love and attachment.—
Moreover in this particular case, the fact that the esteem for Mr Asbury's wife as one fitted to be a leader and like a mother among the Christian females was one principal motive for the call, will not fail to have an ~~important~~ influence here in illustrating the ~~importance~~ value of excellence in the character of Pastors' wives.—

I am not able to visit the station as often as I would like to, on account of duties here. When I was present recently at their annual Thanksgiving, after I had returned from the church to the house, a woman gave me a gold sovereign, saying that her daughter, who had been at home sick, and had just left with her husband for his station in the south of Ceylon, wished her to give it to me to be used for sending tracts and Scriptures to the people living on the adjacent islands, and that she wished nothing to be said about it among the church members. It was to me a pleasing incident, indicating true love to Christ, and a desire to make him known to the more destitute.

I endorse a letter from Mr. Ashfield. Mr. Welch has been prevented from writing by sickness in his family. I hope to be able to send his report by next mail. also from Godwills.— Thanks for your kind letter of Dec 17.

Yours truly W. W. Howland.

Missionary, Madras
Received
Recd. Feb 1st
Answered

Panditerpo, May 21. 1874.

Rev. N. G. Clark, D.D

Dear Brother:

I send a letter from Mr Welch of Allaverty. I also send a brief Report of Mr Hoisington at Codoville.

We came to Panditerpo yesterday expecting to spend a few days here. The state of things here just now seemed to render our presence desirable. The South West Monsoon has now set in and for some months to come the season will be favorable for Village Work. I hope to be able to improve it in connection with the Theo. Class. and Nat. Assistants. –

I have been obliged to drop one member of the class. He was one of the best scholars and very regular and faithful in his duties. But his circumstances were

peculiarly trying, and he was exposed to unusual temptations. He entered into correspondence with a daughter of a widow of a former Catechist without the knowledge of her mother and brothers. At length a letter was intercepted in which he prepared and urged an elopement, designating time and place to meet him. There is much excitement and indignation against the young man. He seems to be penitent for his fault, but he cannot become a religious teacher till his character is re-established by a course of upright conduct.- This case is one item in favor of the plan of taking married men of established character for theological study,- as in some respects better in such a country as this.-

We have had a very hot and trying season,- and my health has not been good.- I have generally been able to keep up my daily recitations with my class and other usual duties.- I hope I may be better now the weather has changed

Yours truly W W Howland.

P.S. Since writing my letter I have hesitated about sending it. I know how much interest you take in our efforts to train Native Assistants, and such a case as this will cause disappointment and be a trial to you. It cannot however, be a greater trial to you, I think, than it has been to me, and you will wish to know all, so as to understand how to sympathize with us.

M.N.H.

Panditerspo
June 18. 1874

Rev. N. G. Clarke D.D

Dear Brother

You will receive an account of the Jubilee celebration of Codoville School from Bro. Hastings. Thinking however that you will be interested in all that is connected with the occasion I send a copy of the historical sketch of the school (given in the meeting) which I am sending with an account of the day to my children. - I do this as some of the statistics which may interest you will not be in his letter. - Kindly seal and forward

the letter without delay as
the children will be Inspected
Yours truly
W W Howland

Mr. W. W. Howland
Sandwich. June 18, 1874
Recd Aug. 4
Rec'd Aug. 2

Tillipally July 31. 1874

Rev. N. G. Clark D.D.

Dear Brother:

"Yesterday was an interesting day to me. My long desire to see a Native Pastor to the Oodoville church was gratified in the ordination of Mr. Henry Hoisington. The association of Pastors and delegates met in the morning, heard reports from the churches, and attended to other matters of business, and made arrangements for the examination of Mr. Hoisington, in compliance with the request of the ~~Oodoville~~ church. At the time appointed for the examination, in the afternoon, many of the church members and others from abroad came in. It was quite interesting, especially the relation of his religious experience

~~by the candidate.~~ The ordination services were held in the evening, All the exercises, except the ordaining prayer, were conducted by ~~the~~ Native Pastors. –

Mr. Rice preached a most excellent sermon, from 2. Tim 1:12. The right hand of fellowship was given by Mr. Bryant, Mr Ankeitell gave the charge to the Pastor, and Mr Hunt the charge to the people. The members of the church were unanimous and cordial in the expression of their wish to have Mr. H. for their Pastor. When the subject came up in the meeting of the church Committee, a few weeks since, there was no dissent, and they proposed of their own accord to assume his entire support, and add two Rupees monthly to his present salary. This action of the Committee was presented to the church on the following Sabbath, for their approval, which they signified by rising. – Mr. H. is the youngest of the eight Native Pastors. – But he would not be considered young for a Pastor in America. – He has the esteem and respect of all.

Theological Students

"Aug 12.--

The members of the Theological class have been engaged in village work for more than a month past in the villages of Panditeripu and Allavatty Messrs Welch Snell and Bachus have worked with them portions of the time They visited 746 houses.- saw about 1800 adults and 800 children. They report that the people listened attentively, and very few made any opposition. There were a few cases of special interest

"This class have been studying, with intervals of work, for two years, and they will probably ~~now~~ be stationed in different parts of the field ~~at~~ by the Quarterly meeting to be held in a few days. I hope they will do well." The one who was dismissed is now teaching a village school at Indupitty under the Board of Education.- He seems penitent for his fault and I hope he will yet come out all right.-

Yours truly

W. W. Howland.

Rev. W. H. Howland 299.
Dindigul, Dec. 1. 1874.
Rec'd Jan. 21, 1875.
Ans'd. Jan. 26. 1875

Dindigul Dec 1. 1874

Rev N. G. Clark, D. D.

Dear Brother

You will have heard of my absence from Jaffna. I had suffered more than usual during the last season, and some rest and change seemed necessary I hoped that a visit to the Hills might give me renewed vigor for going on with my work and have come over here for that purpose. I have remained on the plains till the heavy rains of this season should be over, and now expect to leave for the Hills in a few days. By coming at this

season I have the benefit of the coolest season of the year on the Hills though it involved my coming over before the time for going up, as the channel could not be crossed later. I have in the mean time had an opportunity to visit the different stations of this Mission, and have been much interested in the progress of the work here, - I have seen much cause for encouragement. - It has been pleasant for me to visit some of the village congregations, and to attend meetings of Nat. Assistants, and of Pastors and Delegates in different branches of the "Church Union" - I am encouraged to find that the fatigue of travelling and touring in

bullock carts has seemed to do me good rather than otherwise. Indeed my ability to endure physical fatigue seems not to have diminished more than I should expect ~~at my age~~. - It is care and mental work that affects me and causes me days and nights of suffering.

Miss Hillis and my daughter remaining at Tillipally during our absence do much towards keeping on the work. The Station and School are put in charge of my son. He goes there frequently and I judge from reports that all is going on well. - I have copied some extracts from letters about the work there to send to Dr. Green which

I think I will send enclosed to you to read, seal and forward to him. - It is taking some liberty thus to send extracts from private letters, but I think there can be no serious objection, if for your perusal only. -

You will see I have mentioned in my letter to Dr. G. the birth of a grandson. We have much cause for gratitude in all the attending circumstances. My son is very busy in preparing for his examination in June at the close of his first year. - next month - I spent two weeks with him at Mandaponalie and was much interested in that field. -

Mrs H. unites with me in kind regards. -

Yours truly

J. M. Howland

Tillipally Apr. 28. 1875

Rev. N. G. Clark. D. D.

Dear Brother:

We returned last week from our visit to Madura and the Pulney Hills. It is a great pleasure to us to be back again at our home and our work, with the hope that the health and strength gained may enable us to continue on some time longer. Those hills are a great blessing to the members of the Madura Mission, and their custom of resorting there during the very hot season in April and May seems to be a wise economy. The difficulty of access from here is a hindrance to the members of our Mission going there much. It is no less strange than true that on account of the liabilities to serious and even dangerous exposures on native vessels in crossing over and returning at the times favorable for a visit to the hills, the short voyage is almost as much to be dreaded as a voyage to America. - Our passage across

both in going and returning this time, was so speedy and comfortable, that it seemed like a special Providence caring for us in our inability to endure much exposure. Our visit to the different stations of the Madura Mission was very pleasant and profitable. Our intercourse with the different members of the mission was refreshing, and the acquaintance we gained with the Native Pastors, and with their work, was suggestive and encouraging. I met all the 16 Native Pastors, and my impression of the ability and worth of nearly every one of them was quite favorable. It was a pleasant sight to see men from classes of society so diverse among the heathen mingling together so freely and cordially, without any apparent distinction, and to see those who among the heathen would have been outcasts, and who, if they had remained heathen, would have had characters and habits of life fitting them to be outcasts from decent society, so elevated, as Christians, as to take rank with the most worthy and influential Pastors. In a company of seven Pastors whom I met in

one of their meetings. the leading man among them was of this class. Still, the spirit of caste is not dead among the Christians there ~~or~~ or here. There, as well as here, it developes at times in very unpleasant forms, and it needs much wisdom to meet and deal with it aright.—

"Although that mission has some valuable native assistants besides the Pastors, yet their great want, as well as ours, is ~~for~~ more well-trained and thoroughly-educated men for their work. On this account I rejoiced in their enlarged plans for the Pasumalai Seminary, decided upon at their annual meeting in January. I hope they will be encouraged to carry it on vigorously. With Mr Washburn's renewed health, and rare ability for such work, and a corps of such able teachers as they have, I shall look for valuable results.

I was glad that Mr W. was feeling, as I have done, the need of some regular instruction of ~~the~~ candidates for the Pastoral office concerning church organization and government. I should judge that they as well as we had failed to give the needed instruc-

tion on this subject. Hence difficulties and disorders have already begun to arise touching the relation of the Pastors to the churches, and to the Missionaries:—the sphere and limit of their powers;—also that of the churches.

I have thought whether it might not be well that there be a consultation by some carefully selected Committee, to lay down a few fundamental principles to be observed in the formation and government of Mission churches connected with the American Board. It would be well for both the Presbyterian and Congregational churches to be represented on such a Committee by liberal minded men, and if practicable, by those who have had experience on mission ground.—

Neither ultra Congregationalism nor Presbyterianism, but a combination of the two, embracing some features of both, seems best for mission churches, where the members are less intelligent, more deficient in judgment, and have much less strength of character than in Christian countries. ~~Nevertheless~~

But in want of some fixed principles of action, there is, as I have intimated, some

danger of both Missionaries and Native Pastors assuming too much authority in some things, and letting matters go too loosely in others.
In the matter of instruction in our Theological schools, I hope Mr Washburn will before long bring out something in Sanscrit, which will serve as a guide. I should value any suggestions from you on this subject, as to books valuable for reference, or principles to guide us.-
I left a little book with Mr W. which both of us were pleased with in some particulars.- but it is incomplete.
-(A Catechism. published in New Haven some years ago) Mr Dexter's book is valuable for reference but has much matter useless here.- I have not seen Dr Boon's book. I judge that it is mainly historical. -but that it would be valuable as a reference.-

The ~~matter~~ form of public worship also deserves some consideration. I must confess to a little apprehension as to the influence of the introduction of responsive reading of the Psalms and repeating in concert the Lord's prayer at the close of a long prayer in which every subject ~~embraced~~ comprehended in the Lord's prayer may be presumed to have been embraced,

lest these practices should tend to the formalism so necessary to be guarded against among a people like this. I may be too Puritanical in my feelings, owing to my education and early associations. – I am ready however I think to listen to wise counsel on this or any subject.

I noticed recently an advertisement of the Book of Psalms arranged for responsive reading according to the original Parallelisms. – The use of a book of that kind might obviate some of my objections to the present way of reading, in which whole verses are read alternately by the preacher and the congregation. and in the want of appropriateness, and the want of concert, especially in long verses, it degenerates into, but little more than a mere form, – the reading almost unintelligible (it would seem) even to the readers, – and consequently unprofitable.

I feel as I have before intimated that there is need of being on our guard against the influence of Episcopacy, – It is in some respects acceptable to the

native mind and tastes. The Pastors are frequently, and in some cases intimately, associated with those of the English churches, in both of which Episcopacy in some shape (in reality even where the name is not recognized) prevails more or less.

I am sorry also to add that in one case a correspondence has been opened with one of our native Pastors on this subject by an Episcopal clergyman in America (& some of the man for whom the Pastor was named.) - and books sent out for the Pastor to read to convince him, (what he was told in substance in the first letter) that he ought to be an Episcopalian. - The Pastor was requested not to tell the Missionaries of the correspondence. - I think he has not been influenced by the letters or books. - - I thought it would do no harm to mention this. - but it would not be desirable that it be made public. -

I was glad to see that the different members of the Madura Mission are allowed by one another more liberty of action ~~therein~~ as to modes of work, than could be done

in a field more compact. – The stations are so far one from another as to constitute each a mission as it were by itself, and different men have often different ideas of Mission policy, as well as different adaptations and tastes for various ways of working. – It seems well for every man to be allowed to work in his own way, where it can be done without any serious interference with the work of others. All are alike in making the Gospel of Christ first, – and I think less of the importance of particular methods of work (or "Mission policy" as we term it) than I once did, – though I feel more and more the necessity of an ardent love for souls, and a lively personal sympathy on the part of the worker, manifested at all times, and on all occasions with every body.# – also of that "patient continuance in well doing" which Dr Perkins once said he considered the true secret of Missionary success.

Said Mr. Spaulding to me once in speaking of a Missionary "He has a heart" implying by the emphasis of his words, and the connection in which he said it, that he considered a sympathizing heart in a Missionary an offset to many defects.

The desirableness of every one being allowed a certain amount of liberty of action tends to make it undesirable for two missionaries to be located at the same station except in rare cases

– I am getting into my work here as fast as I can, and enjoy it more than ever.

The Training School has gone on very well I think, during my absence I came back impressed more than ever with the importance of carrying on this school as efficiently as possible. The great want of thoroughly trained Christian teachers in connection with the increase of schools in our field by the aid of the Government Grant, and, if possible, our greater want of assistants in our Evangelical work, renders the necessity of making much of this school imperative. A small class will soon leave and a new one be taken in a few weeks, of which, and other particulars concerning the school I will hope to write again more particularly

There has been no arrangement made as yet for taking another Theological class. It seems best to defer taking one, at least till after the favorable season for Village work during the

Southwest monsoon. This season has already commenced, and though I endeavor to improve the early mornings and the afternoons, to be out in the villages. I regret every day which I am hindered from undertaking more systematic village work with companies of assistants.

The church members at Panditerpo having sent in a ~~petition~~ request to the Mission, signed by all of them, that Miss Hillis come and live and work at that station, and she being anxious to go, at least for a time as an experiment, - the consent of the Mission was given, though reluctantly and she has already made arrangements for going. - She has begun a good work here at Tilliyally, and I regretted to have her leave it, but she thinks my daughter has become now so well acquainted with the language and the people, that she and the Bible women here can keep it on. She also feels a constraint here, because she cannot freely bring together large girls and women for instruction and meetings as she wishes to do in the middle of the day when the sun will not allow her to be out in the villages. - on account of there being so many boys and

young men here connected with the Training School. We shall render her all the assistance in our power, and we hope she may come occasionally, if not frequently, to spend a few days here in seeing those she has labored for so faithfully and encouragingly. — In going around with my daughter since my return I am impressed with the extent and importance of the work & in progress among the females here. We shall do what we can not to allow it to suffer. — I have before mentioned that having my daughter with me, gives me an opportunity to obtain the attention of the females as I could not otherwise. — Mrs. H also has more strength for village work since her return from the Hills, and goes out with our daughter and alone as she can. — —

I was sorry to hear of your illness necessitating a change for a season, I can sympathize with those who are obliged to leave their work for a time on account of ill health. I am thankful for recent more hopeful news of your restoration. I trust you will have the needed wisdom and firmness of

purpose to refrain from excessive labor as much as possible, and preserve your strength and vigor for a long period of service. -- Would not a sea-voyage do you good. - A visit from you here would do us good. -

I send a letter from Mr. Anketell. The church were to assume his entire support this year, but the failure of contributions from one or two individuals - (one of whom is connected with another church, and another in Gov't service, having meanwhile without salary for nearly half the year) has rendered it difficult, and the Mission voted an allowance of 36 Rupees for the first half of the year to meet deficiencies. - I hope the church will meet the rest for the year. - -

Mrs. H. and my daughter unite with me in kind regards. -

Affy

W. W. Howland.

Received Nov. 28, 1875.
Rec'd July 12.

Tillipally July 1. 1875

Rev. N. G. Clark. D. D.

Dear Brother

You will have received letters from Mr. Smith about a young man coming out to assist in the College.- While I was absent on the Continent Bro. Hastings was laid aside for a time from his duties by illness. and in that connection wrote to me as to the necessity of help from some source, and suggested the plan of calling out some young man from America. I saw that there would be objections to it. but in thinking of the matter, it occurred to me that if his son. who is just finishing his collegiate course, and is so young that three years interruption would not be a serious hindrance to his studying for his profession afterwards, could come and assist his father, some of the objections would be obviated, and I suggested it to

Bro. H in my reply, stating also the difficulties connected with such a plan.
Not knowing how much had been raised for the College fund in America, I did not think of its involving the necessity of asking the Board to assume the entire salary of Bro. Hastings.- He would naturally suppose that I would understand this necessity and wrote nothing about funds or salaries in any way. Neither did I in my reply.
After my return, when I found that the request for the Board to meet all Bro. H's salary had been made, I was troubled, for I felt that it would not only be contrary to the original plan for the Institution, but that it would be very difficult for the Board to meet such a request. In recent conferences and correspondence with Bro Hastings and Smith, I have stated fully my objections, and in that connection, and in connection with taking a new class this week the question has come fairly before us as members of the Executive Committee of the Institution.

"What can be done?". The Institution has been started and gone on thus far most prosperously. It seems as though the Lord had set His seal of approbation upon it by granting the influences of the Spirit and leading some pupils to Christ whom we should hardly dare hope for, on account of strong heathen family influences. Get the desire on the part of influential heathen to place their sons in the Institution, at a comparatively heavy pecuniary expense seems in no way diminished. I am myself surprised as well as thankful to see it. - Christian parents are also now provided with a way to educate their sons without exposing them to most dangerous influences, and they most eagerly avail themselves of this privilege.

But I need not detail all the indications of Providence that the Institution should go on without interruption. But the question meets us at every turn "What shall we do?" Bro. Hastings cannot go on even as he has, without danger of breaking down; and a new class of 20 pupils

received yesterday will materially increase his care and duties. I am somewhat relieved to find that if some heavy subscriptions to the College in America are paid, the income of the fund will meet a part of Bro. H's salary besides paying the expense of a young man. And with the hope that these may soon be paid, and that perhaps others may be induced to give:- learning also that Bro H's half salary from the College fund is already paid to the end of 1875. I hope there will be no necessity for the Board paying much more than the half, it has already been paying, and even this not long. I have therefore, in view of these considerations given my assent to a renewed request to help us in this emergency, in some way. - The Institution was started, as you are aware, as a direct auxiliary to, as well as an encouraging outgrowth of missionary work here, and we feel it a privilege to lay our wants freely before you, as equally interested with us in the progress of the work here, for your counsel and help in our straits. -

As Mr. Smith is to write by this mail, I feel it to be proper that I should add thus much. - though I do it unofficially. - and without even the knowledge of my associates on the Com. - -

I feel anxious to hear about your health.

Yours truly N. W. Cordland.

Recd Aug. 1.

Tillipally May 19. 1875

Rev. J. R. Worcester

Dear Brother.

Your very kind letter of Jan 26th was received a day or two before I left the Hills to return to Jaffna. Your kind sympathy was a grateful tonic, coming just in time to strengthen me for my return to my work. I had already prolonged my stay six weeks beyond the time at first contemplated. It seemed best to do so. I have not secured all the health and strength I wanted to, but I have returned with the hope that what I have gained will enable me to continue on some time longer. Mrs. H. is also stronger and better, though we can neither of us expect to be young again.— We had a comfortable journey beyond what we could expect, considering the season, and the want of comfortable facilities for traveling.

It is a great joy to be at work again, and a great privilege to be allowed to continue in it. — —

Mrs. H. unites with me in kind regards

Yours truly,

M. W. Howland. —

Pittsburgh, May 19. 1875.

Rec'd July 12.

Aug 17

Tillipally Oct. 19, 1875

Rev N. G. Clark, D.D.

Dear Brother,

Since my last report we have sent out 12 pupils from the Training School. Four of them had completed a five years' course of study, and the rest had studied only three years. The most promising of these last will probably return after teaching a year, and complete the course with the next lower class. A new class of twenty members has been received, making the present number in the school thirty four, in two classes. The course of study is to be hereafter four years (as it was till recently) and a class is to be received once in two years, thus avoiding the irregularity incident to an odd year in a five years' course. It is thought that with a somewhat higher

standard of qualification for admission, four years will be sufficient to qualify the pupils for village school teachers, and we can better judge after a trial of one or two years in such work, who are proper candidates for an advanced course of Bible and Theological Study to fit them for more direct Evangelistic work as Catechists or preachers.-

"The new class was selected after a thorough examination of over fifty candidates, from all parts of the field:- preference being given to those from out-stations, where teachers and assistants are most needed. The class has now been studying three months.- and they have gone home for their first vacation. None of them are church members. Three only are sons of Christian parents, of whom two are orphans,- one of them having lost his parents when a mere child and had his home since with a sister and her husband who walk as heathen. - All, however, seem to be more or less favorable to Christianity,

and two or three have been in the habit of prayer from the first, and give evidence of being Christians. When, a few Sabbaths since, I requested those of the class who had taken Christ for their Saviour, or who wished to do so then, to come to my room in the evening, nine came. The next Sabbath, when I made a similar request, nearly every one of the class came. I do not consider that as any thing very decisive as to their state of feeling, but as encouraging rather than the contrary.

"Of the twelve who have left the school nearly every one is already engaged in teaching in schools connected with the Mission. I have hopes that some of them may be selected hereafter as fit candidates for advanced study.

"The members of the recent Theological class are all engaged in Mission work, and all seem to be doing even better than I dared to hope. Four of the six are acting as Catechists, one as a School Inspector, and the one who was dismissed for irregular conduct is teaching a Mission

school, and is reported as very efficient and faithful in his duties, - unusually so in teaching the Bible. - Of the four engaged as Catechists, three are responsible for maintaining regular Sabbath services at out-stations. The other being at a central station associated with a native preacher, he preaches only occasionally, there and elsewhere as he is needed. In our recent semi-annual examination of Native Assistants these appeared to decided advantage. It was thought best not to gather a new class for Theological study at present, and in the mean time nine young men who are engaged as teachers and Catechists have been selected, to whom regular lessons are given for them to study while carrying on their work. - They are to meet once in two months for examination of the lessons they have gone over. - The first meeting was held here at Sillipally two weeks since, Pastor Rice of Batticotta, my son Samuel W. H. - and Teacher John of the training school examined the different studies. I was not very sanguine in my

expectations, but my hopes were raised by what I saw and heard. They showed the results of diligent study and had accomplished more and done it better than I supposed they could. It is probably the best we can do for a year or more to come.

The recent examination of three candidates for license to preach impressed me with the necessity of our giving more thorough instruction in Theology and its kindred studies. The examination was protracted nearly through the whole day, and was designed to be quite thorough, and I cannot say it was not on the whole pretty well sustained, but in the advance of the standard of education, and the increasing intelligence in the whole community, there is a necessity that those who stand as preachers and pastors should be thoroughly furnished for their work. The necessity of more instruction in the principles of church organization and government was specially apparent.

In whatever other branch of our work we retrench it would be disastrous to do it in that of Native Assistants. Our number now

is entirely inadequate to our work, and it seems as though we must bring forward more men, and have the means for their support.

The steady growth of the churches, and increase of worthy native Pastors is an encouraging feature in our work here. - I fear, however, that we cannot expect much advance for a year or two in the support of the pastors by the churches. The freshness of the interest of the first efforts in this direction has cooled somewhat, and though we can hardly say there is a reaction, it will apparently need some special effort on their part, and urging on ours, to keep them up to their present standard till they become more habituated to the effort. -

We feel anxious to see more marked results among the people. Yet the truth is slowly making its way among them. In our recent semi-annual meeting of the local Bible Society, when delegates from all parts of the field occupied by the three missions gave reports of Bible work, there were more cases of interest in connection with the reading of the Bible mentioned than I have known to be reported

at any meeting before. The reports of the Bible women's work were especially interesting. I have much hope from the efforts now being made to bring the truth home to the females of the land. One of the large girls who has learned to read at her home under my daughter's supervision - and has already finished reading a book containing the principal events in the history of Christ, said recently to the Bible woman, "Now tell me truly whether you really in your heart believe these things. Are you willing to take your oath that you believe them?" This Bible woman recently speaking of her anxiety that some of the women might receive the truth said that in thinking of it the night previous, she felt so troubled that she could not sleep, and arose from her bed three times to pray for them. She then thought of a plan for interesting them which she came to propose. It was that a woman who is spending a few weeks here, and is a good singer, accompany them to the meetings with the women, and sing Christian Lyrics appropriate to the instruction given, as much as all enjoy hearing their native tunes.

it is rare that any of the older women can sing them. and ~~this~~ it would not be considered proper for the younger women to go out to meetings in the villages. –

Miss Hillis still remains at Panditeripo. She is apparently doing a good work there among the Christian women. She also works among the women in the villages. and has a school of girls under her immediate care and instruction.

Mr Snell is now living at Panditeripo with his family. He was examined for license as a preacher recently. No arrangements have yet been made by the Church for his ordination as their pastor.

I feel anxious to hear the results of the annual meeting of the Board. – I sympathize much with the officers in their trying circumstances. – and cannot but hope for relief. –

Yours

W. W. Howland.

Received Dec. 30. 1893.

Tillipally, Nov. 10. 1875.

Rev. N. G. Clark. D. D.

Dear Brother:

Mr. Smith has shown me a copy of a letter which he has sent you in reply to yours recently received concerning helps for the College. I think you will wish to know more particulars than he has given you. and that it may be well for me to write also. though I do so unofficially.

It may be well first, to refer to the organization of the Board of Directors of the College, that you may clearly understand its relation to the Mission. Though it was designed that the College be distinct from the Mission, it was considered proper that the Mission should be duly represented by some of its members being on the Board of Directors. - and Dr. Spaulding. Mr Thos Smith. and I were chosen on the Board. - Mr. Hastings being appointed Principal of the

Tillipally. Oct. 19. 1875

Institution and member ex officio. This seemed a fair representation as to numbers of the mission at that time. - There has been no change since except that my son Samuel was chosen in place of Dr. Spaulding after his death. But the number of our missionaries has in the mean time diminished, so that now there is only one of our number (Mr. DeR.) who is not a member of the Board of Directors of the College, and only two (Mr. DeR. and S. N. H.) who are not members of the Exec. Com. of the Board. - so that in giving the opinion of the mission as a separate body it amounts to giving the opinion of only one (Mr. DeR.) or in the present case of the two who are not on the Exec. Com. of the Board; - the question of sending for a young man to aid Mr. Hastings having been decided exclusively by the Executive Com. - during my absence on the Continent. - These two (Mr. DeR and S. N. H.) feel (both of them, I think,) the need of help in the College, but think the Am. Board should not be asked to assume any more of the expenses

of the College. The rest of us, as you already have been informed, regret this necessity, but see no other way now, and hope the necessity may not long continue. - My son thinks that if the responsibility of sustaining the Institution were thrown upon the Christian public in America, they would meet it. and the thought has occurred to me within one or two days, that if the urgent necessity of some one being sent out at once to aid Mr Hastings, were laid before the Christians at home, and the responsibility of meeting the expense were thrown upon them, whether they would not meet it.

I may add that the present position of things here seems to make it necessary that the Institution take a fair literary standing as well as religious. - As one reason I may mention that we are ~~alwa~~ now asking for a charter of incorporation from the Gov't which would give the power of conferring degrees upon the graduates. This seems necessary to secure the object of the Institution to stem the current towards the

Madras College with all its injurious influences.- A Christian young man in the College, son of a Christian doctor, has now gone to Madras for Matriculation in the University, because he cannot be admitted to the Medical Institution where he expects to study for his profession without having previously received a degree. I have just learned that he has decided to return here and study for his degree, and then go again and be examined for it.- This would not ordinarily be done, but they would study there. - A degree is made more necessary here than in America as a qualification for place or preferment.- The literary standing of our College is also important not only as a representative of American Institutions, but as the only one in the Island which has even applied for a Charter.- This necessity of sustaining the standing of the College as a literary Institution, and for this end the need of adequate instruction such as no native is qualified to give, will be understood and appreciated by you, though not perhaps by the public at large.

You express a wish to know the expectations in reference to S. M. H. -

You will remember the circumstances in which Mr. Hastings was appointed Principal. He left America with no such expectation, (only hearing of the death of Mr. Sanders just before leaving Boston on his return to the field,) and on his arrival consented reluctantly to take Mr. S.'s place as Principal. But he, and Mrs. H. also, have devoted themselves most heartily to the ~~the~~ interests of the Institution, and their own interest in the College and in its students has naturally grown with its success and prosperity. It was a favorable circumstance that some of the prominent natives who were most forward in starting the College, and interested in carrying it on, were either associated with Mr. Hastings as assistant teachers when he was Principal of the Batticotta Seminary, or were under his instruction as pupils. - and are now members of the Board of Directors of the College. They and others who send their sons to the College on this account feel a confidence in Mr. Hastings as Principal, which they would probably feel in no other missionary now living

When my son was sent out - two years since, you indicated your expectation that he would have some time for acquiring the language, and gaining experience in the Mission work in its variety, before becoming connected with the College. He has made the most of his opportunity for this purpose, and still continues to do so. In this I personally rejoice, especially in view of our need as a Mission of keeping up a thorough acquaintance with native language and literature, through at least some one of our number. He is also very pleasantly situated in a very interesting and important field of labor at Oodoville. He fully appreciates and enjoys his work there. At the same time he feels a deep interest in the college, and has felt it a privilege to do what he could for it by giving scientific lectures, by instruction of classes in times of special need, and he and his wife, by obtaining funds in America from personal friends to aid the Institution - especially for aiding indigent promising students in meeting the expenses of the course

You will understand from these particulars that any change of the person in charge of the College would not be considered expedient at present. and our experience has taught us that we can make no definite plans for the future. and only make the most of the strength we have on the ground each year as it passes, often bringing changes the most unexpected. In the mean time my son is not anxious about the future. In a note I received from him a few days since, he says:- "M. and I have always felt that a kind Providence was leading us. and we are not at all troubled about the future"

I wrote the above before seeing your letter. It had been mislaid before I saw it, and could not for a time be found. - I therefore had to judge of its contents. by report and by the copy of the reply written by Mr. Smuts which he showed me, as I mentioned above. - The letter has now been found. and I see that I did not get the scope of it. I think it best however to send what I have written

~~the~~ as it will give you particulars which I think you will like to know.

The suggestion of the Committee that we endeavor to provide for the wants of the College by detaining to the work some of the men now in the field, American or native, if possible without allowing "the proper Evangelical work to suffer" is a fair one. - But with our present missionary strength it does not seem possible to do it without material loss to the direct Evangelical work. - I think every member of the Mission would agree with me in this. - I thought to go into some details as to the duties pressing upon each member of the Mission, more than can be met already. - but I think it is not necessary. My great regret is that our duties are so much in the line of Station and stationary work, which cannot be neglected, and which leaves so little time and strength for aggressive work among the villages. -- You would not wish us to disturb any further the native Pastoral relation for the sake of the College and we do not think it should be done - and you already know our want of valuable Nat. Assistants. - and I have already mentioned our special need of foreign strength for the College.

Allow me to say here, that in looking at the state of our Mission, present and prospective, I think I have never seen the time when I felt more the need of one good man in addition to our present force, for direct Mission work independent of the wants of the College.

Since reading your letter I have written to Mr. Hastings, and inquired whether, in view of what you wrote about the undesirableness of interrupting his son's Theological Studies, and his having already entered the Theo. Seminary, he would still think best to have him come. - He replied "My feeling is, that the College ought, for awhile at least, to have another man, and if I stay I should be glad of such help. It would be, of course, in many respects pleasanter for me to have Richard than another. He is young, and in my view, two or three years' postponement of his studies (during which time he could be studying - reading with reference to his profession) would not be a serious loss to him, to say the least."

At the close of your letter you say you presume Mr. Hastings would come if on further reflection the Mission is satisfied that it is best.

You will understand from what I have written that all the members of the Mission (I think - without exception) think it best for him to come if the means can be furnished in any way without drawing further upon the funds of the Am. Board for the expenses of the College. - And if the way is open for him to come I feel sure that every one of our number will give him a most cordial welcome. - Is it not possible that a few wealthy individuals might be found who could be induced to come forward to meet this emergency (and assume his expenses directly, independent of the Board) without a general appeal to the public? -

I wish to add that I agree most heartily with you in the opinion that it is "desirable that those connected with Colleges on Mission ground should regard their work as essentially Missionary and to be content to receive Missionary allowance". This important principle must not be lost sight of.

Yours affy

W. W. Howland.

Received Nov. 10, 1878
Answered Jan. 14, 1879

Tillipally. Apr. 5. 1876

Rev. N. G. Clark. D. D.

I send the annual Report of our Mission for 1875. - A large proportion of it is made up of details of work among women which though they make the report rather long, will I think add proportionally to its interest. -

Your letters of Dec 30, and Jan 4, have been received. I am encouraged by the interest you express in our efforts to raise up an efficient native agency. It gives me hope that we shall have a special allowance for commencing a class for study in the middle of this year, when the present upper class in the College will graduate. Of this Mr Hastings has already written you.

You refer to my daughter not writing frequently of her work. - She is much interested in it, and we have occasion to check her from attempting too much. but she finds

Received Rec'd Apr. 10. 1876

it difficult to write about it. I think she will write more hereafter.—

Yours truly

W. W. Howland.

Rev. W. W. Howland
Gilliphally, Apr. 5, 1870.
Rec'd May 29.

Tillipally, April 11th 1876

Rev. N. G. Clark. D.D.

Dear Brother:

In reviewing the past six months the first thought is that of gratitude for merciful preservation from the pestilence. Cholera prevailed in a village only three miles distant from us carrying off 80 out of 110 attacked, in a population of 3 or 4,000. while we were spared. Our Training school was not interrupted, and only one or two village schools were a little disturbed by rumors, which are apt to spread at such a time. The disease has now entirely left the District. Some predict a return at the season for it, during the rains and dews of the coming year. but we hope its terrible work may have ceased, at least till the return of another ten years' cycle. I have never known before such vigorous measures being adopted by Government Authorities for preventing the spread of the disease, and its devastations have been much more limited than usual.

Rev. H. M. Haviland
Tillipally, Apr. 5, 1876.

The absence of Mr. Ashtell during a two months' visit to the continent of India has led me to realize still more his value as a pastor and a leader here. He was overworked, and needed rest. His wife's brothers, who are in Govt employ on the continent, met his travelling expenses, and the church continued his salary. I was reminded by his absence of former times, when I had the responsibility of every thing connected with the work at my station - the supply of the pulpit, the pastoral work, the care of all the village schools, paying all the teachers, building and repairing school Bungalows, and supplying books, as well as the care of the church building, keeping it matted and in repair, even to the ringing of the bell, &c. - Now I have no direct responsibility for any of these matters. All is done by the native pastor and the church and school committees. As I was mentioning this change to a missionary on the continent, he replied, "Pray then what do you do?" It was rather squarely put, and it humbled me a little for the moment. - It was like ~~asking~~ a mother who had been telling how many steps her children growing up around her were beginning to take for herself being asked

what he could find to do, if her children did so much. – The answer, however, which I gave was, that my work is some of it like that of the man whom we see at the railroad stations, going around at every stopping place with his oil-can and wrench, and seeing that every wheel and bolt is in working order. – The comparison would be more accurate if we may suppose the man with the oil-can to feel a responsibility to cast a side glance as he goes around, at the steam guage, the supply of coal and water; to notice without appearing to, whether the couplings, the brakes, and buffers are all right, and especially whether every man is in his place, and at the right time, and to watch also as the train moves on the track, bridges, signals and turnouts; – all this because the road and machinery are all new, and those in charge are all fresh hands, and he fears they are not all of them quite trust-worthy at that.# –

Mr. Ashtell did not leave the responsibility of his cares and duties on me. It was left with John, the principal teacher of the Training School. But it

#I understand that on only one line of railroad in India are natives trusted to act as Engine Drivers though they fill the office of Station masters, conductors, and every other office, and that the one line on which they are employed is a marked one by the frequency of accidents & great expense of repairs.

being a comparatively new case to him, he depended more upon me than he otherwise would have done, and in terms time he was very closely occupied with school duties. Yet I received a new impression of his ability and influence. - I had before what I surmise has seemed to others an exaggerated estimate of his ability, but I did not quite expect that his influence in the church and community would be what it evidently is. His not being educated in English, and perhaps also his parentage would tend to prevent his standing high in the community as a leader, if it were not for his sterling worth which secures esteem when he is known. He is one of the best fruits of our Training School, and now its main support.

But while I speak of our work and workers in our gardens, I find I am in danger of neglecting to represent the waste wilderness around. - When travelling once on a very rough road on the continent which, with its mud holes, ruts and ridges, made our bullock cart not a very comfortable, and hardly a safe place of rest. - My little boy, noticing a telegraph pole by the side of the road, exclaimed - "Only think of it! a telegraph wire along side of such a road as this!"

The moral contrasts here are still greater. It is very pleasant and encouraging to meet the Christians in our churches, but all around the contrast is strange and sad. In the very next compound to us, is a large tamarind tree, where the demon Karlé is supposed to dwell. Within a few days, the night will be made hideous by drums, rude music, and the firing of guns; and as the dawn approaches we shall hear the noise of sheep and fowls as they are being sacrificed to the devil supposed to reside there. There is scarcely a house, (Excepting of course the few houses of the christ.) in this and the surrounding villages, but will be represented there; and when we go out in the morning we shall recognize our nearest neighbors. Many of them have read and studied the Bible in our schools, and can now repeat verses, and perhaps all the commandments, and the Lord's prayer. Some even have received the seal of Baptism in their childhood, and there will not be wanting even those who have once entered into covenant with God, and commemorated the dying love of Christ. –

Some week later, ~~and~~ we shall hear the throngs of people passing all night long, in carts

and carriages, with bullocks and horses, and on foot, by thousands, all flocking to the sacred bathing place on the sea-shore, about three miles from us. There are fresh water springs on the shore, below high-water mark, and special sacredness is attached to the place and the mingling of the waters. At sunrise the idol is taken into the water and bathed, and those who flock in afterwards believe in some particular efficacy connected with bathing there and there. I do not find that there is any sense of sin, or of being cleansed from sin, but that they have in mind some worldly benefit, as being saved from sickness or other calamity; and that often, perhaps generally, there is no definite idea, but of its being a good thing, and a means of securing the favor of their gods. As we notice the multitudes on their return, we see among others, here and there a highly educated man, in his horse carriage, who, notwithstanding all the light he has received, and all the labor that has been bestowed upon him, follows the multitude in their downward course. ++

"When we see these multitudes so mad upon their idols, and steeped in wickedness, our

hearts often sink within us. If we judged by what we see on the surface we should conclude that we have scarcely made an impression upon the masses, or that the impression made is only one of contempt of our religion, on account of the number who have turned back to heathenism, or who are believed to remain outwardly as Christians only for worldly gain. Yet the work goes on, slowly to be sure, but there is progress. It is much of it foundation work, much of it undermining work — heavy combing the foundations of heathenism. We often grow impatient. We want to see more rapid progress, and consider anxiously our way of working, — what may be our deficiencies, — what may perhaps be hindrances to the work of the Spirit; and we seek for guidance and help. The missionaries, pastors, and catechists of the three missions here, have recently had three successive meetings for prayer and conference with special reference of our need of the influence of the Spirit; and another meeting is appointed for the coming week. A good state of feeling has been manifested in these meetings.

Mrs. H. and I spent about two months at the

sea side during the damp season, mainly on account of Mrs H's rheumatism: but I had not much reprieve from work while there. Mrs H. has suffered more from rheumatism during the past season than ever before. Her joints are most of them more or less stiffened, and she has at times severe pain, but she goes on with her duties much as usual.- Though she cannot go abroad much, she can attend meetings and hear classes in the house, and she attends to much of the detail as well as the general care of the Training School.-

The teachers and pupils of our school are now busy in preparing for the annual Govt examination which is to come during the present term. If we succeed in securing a grant equal to that of last year, I think we shall be able to go through the year on our allowance. There will be no margin however for the expenses of a Theological class the latter half of the year. The necessity of supporting students while studying seems unavoidable in the present state of things here, and the usual circumstances of candidates. The class which was arranged to meet once in two months for

examination of lessons continues, and they seem interested in their studies, but their progress is necessarily very slow. Some of them find it difficult to prepare their lessons while fully occupied in the duties connected with their work as teachers.

I went this week to a village between Panditeripo and Mampay to see about a site for a chapel. There are some Christian families living there who will form a nucleus for a congregation, and they need a place of worship nearer than the adjoining stations, especially for the females.- Contributions have been promised to the amount of more than 300 Rupees, and we hope for more when the work is begun. It is one of the places where it is desirable to station a Catechist. There are several other places in our field where a Catechist is much needed, but we have not a man to spare. I think I never knew a time when we were so straitened for good native Assistants. -

There is not much to report at Pandeteripo. Mr. Sell is living there with his family, and you have already heard that he has been licensed as a preacher. The church however do not yet seem ready

to have been installed as their pastor. There are some elements of discord in the church that still hinder its prosperity. During the latter part of our residence at the seaside we were in the Bungalow at Mathayal only about two miles from Panditenpo Station, and I was able to do more there than when at Sillipally, though not so much as I hoped to do, on account of debt work which it seemed necessary to finish. - They will feel the absence of Miss Hillis and will value her presence and help still more than before when she returns. - Miss H. needed the rest and change. She has been enjoying in visiting the Madura Mission and now on the Pulney Hills. I rejoiced that she could have it. - We are now looking forward to welcoming both the young ladies (Miss H. and Miss Tomsheud) back again within a few weeks invigorated for their important and interesting work. - not however without some anxiety about their journey both by land and by sea, at this hot season and time of uncertain and baffling winds.

Yours Truly
W. W. Howland

Sillipally, Madura Dist.
Decbr June 11. 1878

Tillipally Oct. 10. 1876

Rev. N. G. Clark. D. D

Dear Brother.

I have received your letter of July 14th. Your kind words of sympathy are gratefully appreciated. I rejoice in your consideration of our wants in allowing us the means for instructing a class in preparation for Evangelical work. It is our great want now. Or rather I might say our great want is a spirit of consecration, - on the part of Christians of the Lands, and on the part of the young men, ~~a con-~~ secration of themselves to this self denying work. I see in this want, a need of the out pouring of the Spirit, more than in almost anything else here. The work of the Pastor and the Catechist is becoming more and more one of self denial, as the wealth of the country, and the means of accumulating it in other employments, increase. Their rate of pay is com-

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paratively low, and the churches are some of them dilatory in paying their dues.—
No. 3 So the Pastors suffer, and their children see it, and other young men understand it.... I sometimes fear that the young men hear too much of complaint rather than of the joys and rewards of this work. It would not be strange if they do. In talking with one of the Pastors yesterday about his son, he said he would regret to have him choose the work, but he felt that he should not urge him to;—that some of his friends advised him not to urge his son to choose a work which some of those now in it had regretted that they had chosen. I was a little startled by the remark, and asked if any of the Pastors regret their choice.—He said "No, none of the Pastors, but some of the Catechists" I was not so much surprised at that, though sorry that it should be so. When we have so few, we could wish that all we have were whole-hearted in their work. I trust most of them are.—

I think, however, we may have a few good candidates for a class, and make arrangement for their instruction. Former experience

will lead us to caution in the selection of candidates, and to the use of means to promote their moral and spiritual growth during their course of instruction.

It is with some feeling of some disappointment that I review the work of the last six months. The favorable season of the year for village work has passed with less accomplished than I hoped for. I wanted to have our Mission tent in almost constant use through the season. Miss Hillis and my daughter commenced the campaign in May. They had the tent pitched first in a village which had been reached less than most by Evangelical effort; & where the people there have the reputation of being rude, and some solicitude was expressed by the Native Assistants about the ladies being there alone in the tent; But they suffered no molestation. The village head man, who is an old man of much influence in the village, seemed to take them under his special care and protection, and took pains to make them stay comfortable and pleasant. They have perhaps themselves reported their work there. They had a remarkable opportunity for

meeting women of all classes in their homes and at the tent. Many heard the Gospel who never heard it before. They were invited to houses, by Brahmin women and others to whom a Missionary or Nat. Assistant could have no opportunity to speak; ~~and~~ meetings for women were held in different places; and the truth was listened to attentively by many, for the first time. They met about 800 women while there, - probably over 500 different ones, as some were met repeatedly. After remaining nearly two weeks in that village, having the tent pitched in two different places as centres for work, they went to another village, but after two or three days they were driven home by the rain. *

"My son and his wife, occupied the tent next, in a village near Ettumo, where there has been encouragement for some time. After two days it was necessary for them to go home (on account of the commencement of the term in the Boarding School, requiring their presence) and Mrs. H. and I went to the tent in that place. We remained about a week, and found much encouragement, - more indeed than I have seen in one place in so short

a time. I preached every evening in different places in the village to attentive audiences, composed of women as well as men, the women sitting a little retired from the rest, in the beranda of a house or some such shelter. It was the more encouraging as there was no moonlight in the evenings, and the people are usually not ready to go out to meetings in a dark night. Mrs N. had opportunity to see many women at the tent, - those living near coming in the evening. ~~also~~ Several men and women decided to take a stand as Christians, and have attended the Sabbath service there, regularly since. Most of these are related to Christians. This village being in my son's field he will probably report of it more particularly.

My son and his wife next took their turn with the tent, pitching it in Allaverty where Mr. Welch is pastor of the church; and Mrs. N. and I went and remained at Oodoville while they were away, as they could not otherwise well be absent while the B. School is in session. Of the encouragement they met there in a field, which has lately been quite discouraging, my son will probably report.

After three weeks there ~~and~~ in another village in the vicinity they were driven home by rain. The season has been unusually changeable. We usually have no rain for months together during the South Monsoon. But this season it has come at unexpected times, frequently interspersed with days of unusual heat. It is partly for this reason that the tent has not been pitched since, and now will probably lie unused till another season.

By camping down in the midst of a village and remaining day after day, we get access to the people as we cannot in any other way, even in villages near our stations. Our very presence among them excites attention and tends to awaken interest in our message. They come to call upon us, and like to have us call at their houses. The women come, sometimes in little companies, to see the Missionary lady. I hope we may be able to do more of this work another season.

Of the work at this station Mr. Ashutosh has reported since I last wrote. There has been no special interest in the church, or

particular awakening among the people, yet we hear occasionally of remarks and inquiries in different parts of our Mission fields which seem to indicate a little stir, ~~and~~ uneasiness in the minds of some, inquiry on the part of a few, and opposition of others. It was in this account that in a series of three Union Meetings held ~~last month~~ in August of the Christians from the three Missions, the subjects were chosen with special reference to the preparation required for the coming of the Lord, and the attendant blessings promised in Is. 40. – The subject of the first meeting was "How are we to "prepare the way of the Lord" that "his glory may be revealed in our midst" – Is 40: 3-5.

The subject of the second meeting was founded upon Is 57:14. – viz. How are we to "prepare the way of God's people" and "take up the stumbling block"

Is 62:10th furnished the subject of the third meeting: – How are we to "prepare the way" "gather out the stones" and "lift up a standard" for the heathen.

The meetings were solemn and the remarks impressive. The influence we think must be good, though the results have not been marked.

"The second term of the Training School closed Sept. 17. with a public examination, and after a three weeks' vacation the pupils came together again last Thursday evening after our Annual Missionary Convocation. Everybody was in his place the next morning at prayers, for which we felt specially grateful, as cholera and dysentery are prevailing here and there. We had 18 cases of attack of dysentery last term, but with seasonable attention only one or two of them became at all severe - and all recovered. - Two of the pupils have united with the church since I last wrote, and others are serious. Two boys have been dismissed for irregular conduct. They were the oldest boys in the ~~youngest~~ lower class. Experience shows us that it is not usually very safe to take boys as old as 17 or 18 year from heathen families, who are not themselves christians or particularly inclined to become christians. We have now 31 pupils, nearly all of them young, in fact most of them ~~are~~ mere boys, but I thought, as I was listening to the daily Bible recitation of the

upper class this morning that but a few of their age in America have a better knowledge of the Bible.

During the vacation Mrs. H. and I improved the opportunity to spend nearly two weeks at Panditeripo. The church members there are just now particularly disheartened on account of Mr. Snell leaving them. Mr. S's wife is a feeble sickly woman, and though we hope she is a Christian, yet she has but little Christian courage. (She was a heathen at the time of her marriage, and even now cannot read. Mr. S. was then in Govt service) She has a pleasant home at Jillipally, with pleasant gardens, and her children and relatives around her; and although duty has called her husband to Panditeripo, she has spent much time at her home here. When induced to go from time to time, a slight excuse has brought her back again. It has been very hard for her husband, and but few would have persevered as he has. At last she became more determined than ever, and decided that she could not live at P. - I should mention that the place

there is not very comfortable, and is exposed more than most of our stations to the strong south monsoon, which is particularly trying to a feeble woman like her. The air is quite different here at Sillipally.

There seemed no way but for Mr Snell to give up the fond hope which he had long cherished of becoming the Pastor of the Panditeripo church, and it was decided that he leave. The church members were much disheartened, as there is no one else fitted for the office available for them now. The only way of meeting the difficulty seems to be to appoint some Catechist there who may by study and experience become ere long qualified for the office.

Mr. Snell walked for about a year some time since in a village about two miles from here and met with considerable encouragement. There are a few christian families in the village and we have had regular Sabbath services there for more than two years past. Mr. S. would like now to take that village again for his particular field. - and we think

it well for him to do so: at the same time rendering assistance elsewhere in preaching, holding meetings and village work as required.

Miss Hillis is interested in her work at Panditeripo, though she has some discouragements. She has ~~some~~ 8 or 10 girls who live in the house with her, and they are some company for her. As they are with her day and night, they must receive good influences which they would not if more by themselves, or only under native supervision. They attend the girls' school in the compound, which is supported by a young man living in Colombo, who is a native of Panditeripo, and son of a former Catechist. One of the girls living with Miss H. is a candidate for admission to the church. She seems to give evidence of being a Christian.

It is interesting to notice the waking up of mind in those young women who are learning to read in the village at Tillipally, in connection with the labors of my daughter, and we hope for the influences of the Spirit to accompany the careful reading of the Word of God. Three young women, living in adjacent houses, ~~kept the Bible woman~~ some

time since, teaching till late in the evening, and ~~and~~ asked her to take them to the Mission house there, as their people were absent, and they could never be Christians at their own homes. They asked why they could not leave their homes, as the young Brahmin did. The Bible woman told them it would not do, as it would prevent at once all labors for the many who are now regularly visited, and all work for women would be impossible hereafter. They asked that the Pastor might come to see them, and he took an early opportunity to do so. He advised them to try to walk as Christians at home, and if they were opposed, and forcibly prevented, then there would be a reason for their leaving. They would incur severe opposition if they should take such a stand, and the Spirit only can give them courage and strength for it. We do not think they are really converted.

"Miss Hollis and my daughter have made arrangements for regular Bible lessons for all the Christian women here and at P. to be recited weekly and reviewed at a union meeting once in six months. One of these meetings was held here recently. There were 27 women present. I have many times met Nat. Assistants for examination but never with so much interest as I met that company of educated Christian women. The ladies conducted the exercises mostly. But Mr. Ashfield and I were invited in at the opening exercises, which he conducted, and I was requested to hear one of the lessons. The influence of such exercises will be most salutary in keeping up the interest of the educated Christian women in something higher than their round of domestic cares and duties.

"We await with solicitude intelligence from the annual meeting of the Board. The churches will surely not allow the work to suffer. — Yours truly W. W. Howland

Calcutta, Oct. 10, 1861

Tillipally. March 14, 1877

Rev. N. G. Clark, D.D.

Dear Brother:

I have received yours of Dec 6th We are grateful for your kind sympathy with us personally, and in our work.

You inquire as to the influence of Caste among Christians connected with our Mission. I doubt whether caste, as affecting social relations, can be said to be "practically done away" among Christians generally, if anywhere, in India. Although it ceases to be regarded as a religious institution by Christians, long established social customs, which have grown out of it, are not easily or rapidly eradicated.

A statement of facts bearing on this subject, was drawn up by Dr. Poor, in reply to inquiries by Dr. Anderson, which was published in the Bib. Sacra of July 1854. The facts there mentioned give a fair view of some of the difficulties connected with this subject, also of the policy of our Mission in the treatment of it. You will be interested in reading Dr. Anderson's letter to us of Dec. 16. 1857. and his reply to us. March 18, 1858.

Some additional facts concerning the relations of the different castes to one another, and their different habits and customs, will, I think, help to an understanding of the hindrances to free social intercourse, on terms of equality, and especially to intermarriage between the different classes.

The great body of the Christians in Jaffna are still, as formerly, from the Vellâlas, who are, (as stated by Dr. Pon Rib Saor, p 481,) the agriculturists of the country, and in Jaffna, the principal owners of the soil. Although Slavery no longer exists, the relations of the different castes to one another continue much the same as before, in this particular, that the lower castes still recognize, more or less, their relations to the families of their former masters, and for various services rendered enjoy the privileges of dependents, receiving gifts, protection and other favors, such as portions from the grain gathered in time of harvest, invitations to marriage and funeral feasts, help and protection in times of trouble, &c. On the other hand the Vellâlas are dependent on the lower castes connected with them as former slaves, or belonging to the Kudimakkal, for various services which others would not consent to perform, and which

they would not know how to do for themselves.* Thus all the lower castes as well as the higher are interested to keep up these distinctions, and become in a measure helpless when they are disturbed.# Christianity and other influences must change all this in time, but it is a slow process, and it is difficult for an individual, or for a few Christians, not mutually related, but connected with different heathen families, to break away from all those sources of help which they

* For example, - No man ever shaves himself, and no family does its own washing. Even the lower castes have barbers and washermen, who are ranked as their inferiors. And so exclusively has every caste its own work, as well as rank, that a farmer could not even make slight repairs of tools or house without calling a carpenter; so of all other work.

When seats were first introduced in our Tillipally church, two years ago, the non-Christian Covrás, who under the former system were the house servants and cooks, and as such were accustomed to have privileges above others, caused considerable anxiety among the Christians by threatening that they would not help them in time of need, if they allowed the lower castes to sit up on a level with them. These Covrás, though not now regular servants, are depended upon for various household services, as for cooking for family feasts, &c, and they naturally feel that their rank is affected by that of their superiors.

consider so necessary, especially in times of sickness and trouble.#

The domestic and social habits of the different castes are also a hindrance to free social relations between them, to an extent difficult to be understood by those not familiar with the people. For example, the higher castes are very particular in their ideas of cleanliness, especially in all things connected with eating and drinking. - As instances: - they never touch the lips to a drinking vessel, always holding it a little above the upraised mouth and skilfully pouring in. They have a great aversion to any food left by another, and will not touch even a dish used in eating by another, before it is washed. Each one washes his own dish. They are very particular in cleansing their teeth and rinsing their mouths on arising in the morning. They also rinse their mouths carefully, and wash their hands, before and after eating. As they take their food with their fingers, they are very careful never to use the right hand, or "rice-hand," as it is called, for any unclean purpose. If anything unclean, even a small dead insect, should fall into their food they would throw away the whole of it. They are equally scrupulous about their cooking vessels and wells, and (though less universally) about their houses. If even a dead frog is found in a well the whole of the water

#3 The christians here came out one by one, and are more often single members of heathen families

must be drawn out, and such an act as spitting in the house, or in the clean space in front of it, would be considered very filthy. — But I need not mention further particulars.

The lower castes, on the contrary, are very careless and filthy in their domestic and social habits. Their food itself is often very repulsive, especially to those who never touch animal food of any kind. Most of the lower castes eat rats and bats, and the Paraiahs even eat sheep and cattle which die of disease. Their houses, wells (when they have any) and compounds, as well as their persons, are usually very filthy and repulsive. The social habits of the lowest castes may be gathered from the fact that the children have for their surnames, by which they are registered in official documents, the name of their mother instead of the father as in higher castes, on account of the uncertainty as to who is the real father. Those of these classes who are not Christians rarely have their marriages registered, or sanctioned by any civil or religious ceremony.

The customs of the country in respect to social intercourse have also a bearing on this subject. There is no custom here corresponding to our

neighborhood gatherings for social parties, or going to a friend's house to "take tea," &c. The only gatherings are in connection with some especial occasion, as marriage feasts; "money feasts," (similar to that mentioned in Job. 42:11); feasts given when a young man passes from boyhood to manhood by putting in ear-rings, and changing the style of wearing his hair; a similar feast when the daughter arrives at the period of womanhood, &c. On such occasions the relatives are invited, and other friends who are on terms of sufficient intimacy and equality to accept or offer proposals of marriage between members of the respective families, and the family dependents of the lower classes are also called to partake, though on different terms from the other guests. Those who could be invited and accept on such occasions, would be free to eat in one another's houses at other times, as convenience or necessity for it should occur. No one would be invited on such occasions if there were any doubt of his acceptance, as it is considered a great affront for one to decline; and on the other hand invited guests are sometimes liable to decline when they think they can safely take this way of showing that they consider themselves higher than the party inviting them. As a consequence of this custom, no one will consent to take food in

the house of one whom he considers lower in caste than himself, though he may invite those lower to eat in his own house, not expecting to be invited in return.

Caste being an "article in the market" (as stated by Dr. R. Bibdacr. p. 479.) has also a tendency to keep it up. Caste and dowry are the especial reliances of the father in procuring a desirable marriage for his daughters: and what is wanting in either of these may be made up by a high value of the other. The one great object of a father of daughters is to secure a good marriage alliance for them. He is hardly at ease a moment, after they become of a proper age for marriage, till an arrangement is made; and the state of the country is such that there is reason for it. He usually gives in dowry the last of all his possessions to his last daughter, even to the house that he lives in. If his caste is such as to be desired it is a great help, and on the contrary, any deficiency in this respect is a great hindrance.

The above facts as to the state of things among the people at large will help to a right understanding of the present position of the Christians in the matter of caste, which I will endeavor to state clearly and candidly.

1. The Christians of the different castes all partake of the same cup at the Lord's table, thus doing what

they are trained from childhood to consider unclean, even among members of the same family. This practice is adduced by the people as an objection to Christianity, more often perhaps than any other, and sometimes it causes much disturbance when one is received to the church from a heathen family. But one is not usually long cut off from his family relatives on this account, and more generally the Christians are now not considered by the heathen as having forfeited their caste standing by this.

2. The Christians of different castes eat together on occasions when they assemble for public meetings. But those of higher castes do not take food in the houses of those lower. Even though there should be no objection as to want of cleanliness, eating in another's house involves, as stated above, the recognition of a bond of close fellowship, not alone with that family, but with all the family relatives. It is in this connection that caste pride is apt to show itself in its most objectionable shape among Christians here. Instances occur where a Christian declines eating in the house of a fellow Christian of the same caste in name, because he considers his own family higher than that of the other. This spirit is as mischievous here as the same spirit

of family pride when manifested in Christian countries. We do not hesitate to rebuke it, and we are encouraged to see some rise above it.

3. Christians generally have no hesitation in partaking of bread, tea, &c, at the table of the missionaries, even though prepared by low caste domestics (who may be presumed to be trained to habits of cleanliness), but they would not like to take the staple dish of the country, rice and curry, prepared by the same servants, however sure they might be of its being clean. Their objection would not be from any idea of ceremonial defilement, but because it would inevitably be known among their heathen relatives, perhaps boasted of by the servants themselves, and thus it would cause an unpleasant disturbance. For the same reason they would not employ any below the Covia to cook in their families, or allow them to touch their cooking vessels, or to draw water from their wells.

4. In our Boarding Schools, pupils from the Vellala, the Covia, and the fisher castes, study and eat together without any distinction. The members of the artisan and other castes of the Kudumakkal still mostly keep aloof from us (as mentioned by Dr. P. p. 481.) and some of them have yet been educated in our

higher Institutions. We have just now obtained by much persuasion, the consent of the parents of a girl from the washer class, and two from the artisan class, to allow them to come into one of our Boarding schools. The lower classes of Toddy drawers and Parahs would not object to coming to these schools, but we doubt the wisdom of giving them an education and training which would necessarily so entirely unfit them for the mode of life and employments which they have to go back to afterwards. We have never had Catechists or Pastors from these lower classes. They could only work among the few scattered heathen of their own class, — here a very limited number, — with whom the right kind of men of the higher classes can labor to better advantage, and at the same time have access to all the other classes.

5. The congregations of our churches do not sit by families, but promiscuously, the men on one side, and the women on the other. The Covias, + fishers, and artisan classes sit with the others; but the Toddy drawers and the Parahs, even when they are Christians, sit behind and a little apart from the rest, though on the same level. When seats were introduced recently by the Christians at two of the Stations, it seemed quite an innovation for these two classes to sit up on seats, and it caused

some commotion at first. The Christians were especially stirred by their heathen relatives and others; but the right prevailed, and the Christians themselves decided that there should be no such difference in the house of God. There is but one church member from these two lower classes in the Pillipally church. It was with much difficulty that she was induced to sit up on a seat; and she still, more often than otherwise, takes her seat on the mat on the floor, as all formerly did. When expostulated with, she pleads that she prefers to do it, and that she thinks it more proper. She had to tell her that she must sit up, inasmuch as customs are now being established for the future, when we hope that many from all classes will come in; and it is a bad precedent for her to sit down on the floor. She will yield for the time, but is soon down again. She probably feels more comfortable sitting as she has always been accustomed to, and shrinks from the notice and remark which her sitting up would occasion among outsiders. We sometimes half suspect she may have been praised by the heathen for her nice sense of propriety, and that she may be quite willing to be. In the meetings which Mrs. Hoskins holds with the Christian women in our house, she sets with the others, on the mat, without distinction. Christians

care comparatively little as to what they do in this matter, when they are not likely to be noticed by outsiders. The husband of this woman, who has been a heathen, has recently left heathen ceremonies and comes to meeting. He also sits on the mat on the floor. Some others of the same caste (not Christians) who come to meeting, sit on the seats. It is not common for those of this caste to show unwillingness to be brought up. The inclination is rather to push themselves forward in an offensive way.

6. Intermarriage between Christians of different castes is unusual. We do not urge it. Aside from reasons connected with the facts I have mentioned, it should be added that marriage here involves an identification with all the family relatives of the two parties, and a consequent separation from all not intimately associated with them, to an extent not known in America. We do, however, advise the Christians to disregard those distinctions of family rank between families of the same caste in name and occupation, as well as domestic habits. This is more difficult, however, than one would suppose, on account of the danger of alienating the family relatives. As for instance: A young man who is my assistant has been advised to take for a wife

a daughter of one of the christian families here who is considered inferior in caste on account of her grandmother being from one of the lower castes.# The young man is an only son of his widowed mother whom he supports, and to whom he is much attached. She is a heathen, but has recently shown sufficient interest to attend meeting on the Sabbath, and her son naturally feels a desire not to alienate his mother by marrying one with whom she would not be willing to associate, while he can obtain a good Christian wife every way suitable, who would also please her. When a young man is making an arrangement which is so intimately connected with his whole life and happiness, he is not likely to take into account, as a prominent motive, the desirableness of heroically taking a step for the good of the people which will involve endless trouble to himself and disgrace to his posterity. We, as foreigners, can more easily take the position of reformers, as neither our

Her grandfather was a servant in a missionary's family. He had improper connection with a low-caste girl, and the missionary told him he must marry her or he would dismiss him from service. She became a good woman. They had a large family. Nearly all of the children were educated. Two of them are now native Pastors in different missions. There was doubt as to the father's character as long as he lived, though he was a church member

personal nor our family interests and happiness are at all affected; and we are sometimes in danger on this account, of not fully appreciating their difficulties, and sympathizing with them.

7. I think the Christians take an increasing interest in efforts to instruct and elevate the lower castes, and that they mean to treat them kindly, especially those who are Christians. There is naturally danger of their kind treatment partaking of a more or less patronizing form. It would be difficult to avoid this, and the poor people themselves would not expect it to be otherwise. I think we Missionaries are more or less liable to the same.

I have tried, in what I have written, to give you a fair view of the extent to which Christians here have broken caste, and how much they still observe the customs connected with and growing out of it. You will see that it is one prominent way in which the spirit of pride and worldliness manifests itself here, and that the most effectual weapons for destroying it are the Word and the Spirit of God. We aim at its eradication as fast and as far as we can carry the judgment and consciences of the Christian community with us. Violent measures we do not use, and I think they are now very generally disap-

proved by missionaries. An out pouring of the Spirit would do more for the church in this respect than could be otherwise effected in a long time: and this is a great want with us.

You refer to your impression that the Madura mission is much in advance of ours on this subject. It is not for me to attempt to give the state of things there. but I have from time to time received the impression that they have much the same trials that we have from this particular evil. One difference however between that field and ours should be kept in mind. As you probably know, the ingatherings commenced in that field, quite in contrast with ours, mainly among the lower castes, principally among the Pariahs. Villages of these castes became nominal Christians with the arrangement that they have schools established among them, and Catechists for their instruction. Thus they were gradually educated and elevated. Candidates were taken from their schools to the Boarding schools and to the Seminary, and at length quite a number of their Catechists and Pastors were of this class, and when afterwards the higher castes came over by villages they were brought in contact with Christian of the lower class who were comparatively civilized, and so elevated that the social

difference was far less than it otherwise would have been. As a consequence their churches and schools embrace all classes. I think the lower castes are still a majority, and that the Boarding schools are almost entirely made up of the children of church members and nominal Christians. My impression is that marriages between Christians of different castes is not common there, and that there is not much difference between us in the intercourse of Christians of different castes.

I may add that there is so much difference between the Madura field and ours in various respects that it is difficult to compare the two.- The location of the people there is separate and compact villages, at a distance one from another; the different castes living more by themselves instead of (as in Jaffna) the lower castes being scattered more here and there among the higher upon whom they are dependent; also the form the ingathering has assumed:- the lower people coming by villages, instead of one by one as here - the lower castes first, and in the majority; and there being pastors and churches of these classes are circumstances which make it difficult even for us on the ground who have opportunity to visit one another's fields to judge correctly as to comparative results, encouragement or discouragement

I will only add that the state of things here might be so depicted as to appear worse or better than I have represented. I have tried to take a fair medium view. - If what I have written should suggest topics on which you may wish to make further inquiries I shall be ready to answer them if you wish to have me.

I sent what I have written to Mr. Hastings. On returning it he wrote:- "I think this a very fair statement of the state of things in Jaffna in respect to Caste. The Christians generally are by no means entirely free from its influence.- but few are found who approve of it as a system, or desire to keep it up."

P.S.- March 21st In your letter to the Mission received by the last mail you express some doubt as to the desirableness of Dr. Green returning. - You have perhaps received too high an estimate of our native doctors. They are far superior to the country doctors, and we have to depend upon them in their absence of a Missionary Physician. - While we are in comfortable health we do not feel so much our want, but if there should be serious sickness in any of our Missionary families

we should feel very much the want of a Physician in whom we could feel more confidence. -

Then we consider Dr. Green's presence very necessary for carrying on properly the instruction of Medical classes - a work so important and so successfully inaugurated by Dr. G. The Ceylon Government still allow us a grant of £200 a year for this object, but I fear it would be discontinued if it were understood that Dr. G. is not to return. Indeed some intimation of dissatisfaction has already been expressed by the Head of the Medical department of the Island; and the Natives are not equal to the responsibility of training classes without the instruction and supervision which only a Missionary Physician can give. None of us on the ground have a medical education, and a lady Physician could not take charge of a class of young men in such a department. I may say here that there is danger of a too high estimate of the ability of natives to become responsible doctors, teachers and pastors. They do remarkably well considering all their circumstances and antecedents of birth, early education and opportunities. but there is need of some one to stand near by upon whom they can depend in emergencies, for counsel, help and direction.

Again you may be aware that Dr. G. is the best Tamil scholar in our Mission, and his services would be invaluable in translation and superintending and revising the translations of natives. It is an important work, and which some one must do. Some of the best of my time and strength goes to that work. Others also have more or less of it to do. Dr G. could render important aid in this work, and thus set others of our number free for more of direct Evangelical work among the people

He also can render important service in direct Evangelical work such as holding meetings in the villages, &c, for which his freedom in the language and acquaintance with the people so well fit him. His & his labors and influence with women and school girls would also be of great value.

If therefore, the health of Dr. and Mrs. Green is such as to allow them to return, I should hope, that at his age (about 55 I believe) he might with proper care, hope for 10 or 15 years more of useful service here; and with his experience and acquaintance with the language and with the people every year would be worth at least two of his early missionary life when he had their to acquire. —

Yours Truly

W. W. Howland.

Tillipally, Jaffna,
March 14, 1877.

Rec'd May 3.

1. Gate ✓
2. [illegible]

Tillipally Apr. 12, 1877.

Rev. N. G. Clark, D.D.

Dear Brother:

"The ravages of cholera in the villages connected with this station, during the last two months, has broken up all the schools with one or two exceptions. It still prevails with but little abatement. I have never seen its infection more certain and fatal. A man visits a sick relative at a distance, comes home, is taken sick the same night, and dies before morning; and when it enters a family, it does not often leave till several members are victims. About half the cases are fatal. The Government has appointed doctors, and distributes medicine freely; but the sick are so numerous that the doctors cannot give personal attention to individual patients; indeed they can do little more than give and send medicine when cases are reported. Many have come to us also for medicine. Some days the calls seem almost constant. One of my Assistants, having had some experience in treating cholera patients when the disease prevailed in his native

village last year, has attended to many of the cases of those who come, and thus relieved us much. In some instances there has been even difficulty in burying the dead, on account of fear of the disease. I have heard of one or two instances where a hole was dug close by the house, and the body dragged into it, because no one could be found who would help carry it away. As many of those who have died were young children, we comfort ourselves with the hope of their salvation; ~~of some~~. We are not without hope that some ~~also~~ older children also may have been saved, trusting in Christ, without its being known to any one but Him. The heathen father of one little boy, who attended a mission school, said that when near death he refused the sacred ashes, which were brought to him, and asked for the "good book" (a Gospel, which he had). It was given to him, and he clasped it to his breast and died. "Another little boy, living almost directly opposite us, had been accustomed to come to me for children's tracts, which he read and returned daily. To the inquiry of Mr Anketell, only a day or two before he was taken sick, whether he trusted in the idols or in Jesus, he replied "I trust in Jesus." His sister, who died the ~~next~~ day before, was very regular in her

attendance at meeting, though she did not seem to be especially interested. Her father has told me since her death, that he found little tracts in her box, and that she was accustomed to tell him the stories she had read when he returned from his work in the evening. He is employed in the office of the Govt Agent in the town. He was educated in our Seminary, and I have some hope that the death of his children may be a means of leading him to Christ. He would have much opposition to meet. His wife and her mother are strong heathen; and though overwhelmed with sorrow, and professing to have lost confidence in the idols who did not heed their vows and save their children, yet show no inclination to seek help or comfort from the only true God and Saviour. These instances concerning children had us to hope there may have been some others whom we may never know about here. One man in middle life, who was educated in our Mission Seminary, had, some weeks previous to his death, expressed his decision to be a Christian, and had purchased a Tamil New Testament. I have some hope for him.

"The heathen flock to their temples at such a time, especially to hear the reading of the Purânas,

to which they attach special merit. In a small village not far distant from us, it is said that nearly all who went to the temple to hear the Puranas were attacked with the disease, and a large number of them have died. One man there, who made a vow to a small temple in the village, for a sick child, was so disappointed and displeased when his child died, that he set fire to the temple, and it was burned up. In the village close by us on one side, a man who was once a church member is held in great esteem as an oracle, and is called to see the sick, and predict whether they will recover. He assumes the appearance of one inspired, and utters their fate. It is a source of gain to him, as he receives presents of fowls, sheep, &c, which he offers at the temple, but appropriates to himself. Not long since he went through the village at midnight, calling out to the wild spirits to keep away and not come to their village. Many of the people have attributed this comparative exemption from the disease to his ~~[illegible]~~ power, - and are confirmed in their idolatry. - I am told by one of our teachers, that a man in his native village, at one of the other stations, who in like manner assumes

inspiration went out at night to drive away the evil spirits, which were the supposed cause of the disease then prevailing there, and returning to the temple announced that the spirits refused to go till a special offering should be made. The people collected and made the offering and the sickness ceased that very day, and has not appeared there since.

It is at such a time that we see where the trust of the people really is, and our hopes that idolatry is losing its hold are moderated. There is probably not another village in all our field where more missionary labor has been expended than in these two villages I have now mentioned; none in which there are more apostate church members, and on the other hand, none from which there has been a larger gathering of real Christians who still stand as such. " They are the homes of three native Pastors, two native preachers, three catechists, one Fr. School teacher, and others teachers and Christians. So wheat has already been gathered from the chaff, and we hope that what remains may not all be reserved for burning. - (As valuable fragments ~~may~~ of what has been left by the hurricane may be gathered up after it has swept past so we hope that some souls may be found, who are yet to be saved when so many have perished.)

"The Christians have been remarkably preserved. Three children of Christian families only have died at this station. The pupils of the Training school have also been mercifully preserved. - We feared that they might be scattered, at least by fear, but they all remain, going on with their regular duties. We usually allow them to go home for two or three days in the middle of the term for a little rest, and to procure any necessary articles from their homes, and when two weeks since there were four deaths from cholera almost directly of Sporita, as it was only a week earlier than the usual time for them to go home, we dismissed them for a week's absence. They nearly all returned at the time, and there have been no other cases so very near. One of the pupils was taken with cholera while at home but is better though not yet able to return.

Of the Tr. School, the upper class of fourteen members are now on the last term of their course of four years. All but three are church members. They have not finished all the studies that previous classes have. In accordance with our recent arrangement one hour a day being allowed for the study of English has somewhat lessened their progress in Tamil and prepara-

tion for the annual Govt examination for a Grant also takes time though it tends to promote thoroughness. The little time spent in the study of English has necessarily been spent simply upon the acquisition of the language with the hope that it may enable them to use maps, Bible references, &c, which are not available in Tamil. The publication at Madras recently, of a brief Commentary on the whole New Testament has been a great boon to those educated only in Tamil. It is a translation of the notes of the Annotated Bible published by the London Reli Tract Socy, which contain a great amount of valuable information and instruction in brief space. It is to be hoped that the Notes on the Old Testament may also be published ere long. All the members of the upper class have procured these Notes, and seem to use and prize them much.

Our experience of 20 years now, in giving instruction only in Tamil has done much for advancing Bible and other useful knowledge in the language of the people, but it has brought forward a class of Catechists and Teachers who feel much their want of the means of access to the rich stores of information in the English language.

some of these spend what time they can get now in efforts to learn to read in English. One of them S. John, who has been connected with the training school almost from its beginning in 1857 first as a pupil, and afterwards as a teacher, has just been invited to become Pastor of a new church proposed to be formed at Modaw, an out-station of Batticotta. He has done excellent service as teacher in the training school for fourteen years, adding to his store of knowledge from every available source, frequently by the aid of others who could read and translate for him from English books. I have also at times in this way given him material for lecture to the school, he sitting by me with pencil and paper taking notes of what I told him. With his thirst for knowledge, and diligence in its acquisition, he is, I think, on a level in education and general information as well as native talent, with some of our best men; and as much as I value his services in the school, I value more the appreciation of him manifested by Mr Breckenridge and other Christians at Modaw, in inviting him to be their Pastor. His place as teacher in the Tr. School will be supplied by the

appointment of A. Jacob as associate teacher with S. Jeremiah who has been teacher in the school for eleven years. - Jeremiah and Jacob were both educated in the Training school. -

Jacob having had the advantage of some knowledge of English acquired in an English school before he entered our Tr. School, and having perfected it after he left where he acted as my assistant, ~~and~~ at the same time was employed in giving lessons to my children, he was able to meet the requirements for English necessary for admission to the College and went through, graduating last July, standing 2d in his class. - There is an advantage, when practicable, in one thus having the ~~advantage~~ benefit of the course in both Institutions, laying a good foundation in a through acquaintance with the Bible and the fundamental branches, in his native tongue, and then adding an acquaintance with the same and additional studies in English. but it involves a long course of study, - especially if we include two or three years of Biblical and Theological study afterwards. You will understand from this one difficulty we have to meet in forming classes

per Theological study. Those who have been educated only in the vernacular, though they may be good candidates and well educated, cannot use English text and reference books, while those who have gone through the College course which is principally in English, and are thereby well prepared to use English books, very naturally felt it to be an unreasonable restraint to be confined to what is available in Tamil, - and it tends to an invidious distinction to have two classes, or to have the same class pursuing different studies. It will be borne in mind in this connection that the children of the Christians and of the most influential of the heathen community are found almost entirely among the English educated class.

The available books, Biblical and scientific, in the vernacular, are as yet few, and imperfect though they are slowly increasing in number and value. - The instruction heretofore to Theological classes in the vernacular has been given in part by lectures, and Exegetical Notes on the Bible portions studied, which the pupils have copied from dictation by the Instructor. Much time

and strength has been spent in this mode of instruction, and in preparing for it, which would not have been necessary had there been available books in the vernacular, or if the pupils could have used those in English.

I feel more and more strongly that, in whatever language the pupils may study, all recitations, and other written and oral exercises should be in the language the students are to use in communicating this knowledge, whether preaching or other modes of instruction.

April 16. — I think I have mentioned the appointment of a young man named S. Ashyatanly as Catechist at Panditeripo in place of Mr. Snell. He studied in our training school and in the last theological class. He has been acting for a year or more as one of the village school examiners under the Board of Education. He is young, but a growing man and enters into the work at P. with much interest. He seems to have the respect and confidence of the Christians, and I hope he may prove to be the right one for the place. I was there yesterday for administering the Lord's Supper. One was admitted to the church on profession

the daughters of a Christian mother. I said to Miss Hille's as I left that I thought I had not seen so much cause for encouragement there before: though the fact of two or three heathen women and two heathen men coming regularly to meeting, and the report of others ~~xxxxx~~ who are interested, and apparently ready to come, would seem to be small cause for encouragement were such things frequent or common there. She replied that she saw evidence of the work of the Spirit upon the hearts of some of the Christians as well as among the heathen. One incident interested me much. When the people were gathering for the services I noticed a stranger woman sitting by Miss H. ~~xxx~~ reading fluently and intelligibly in a New Testament which Miss H. had handed her. Upon inquiry I found that she studied in the girls' school there many years ago in the days of (the elder) Mrs Smith whom she remembered with much interest. She was married to a heathen husband and removed to another place, and felt constrained to walk in the ways of the heathen. Last year she had a severe attack of sickness, and this seems to have been the means of reviving and impressing the truth she had learned in childho

and she resolved to be a Christian. She said she daily reads her Bible and prays in her family, and attends meeting at the Church Mission chapel in Chundicully, near which she lives. She was expecting to be baptized and received to the church there a few weeks since, but her husband prevented her. He is a barber and fears he will lose the custom of the heathen if his wife joins the Christians. She says she is praying and waiting for the Lord to open the way for her. She was on a visit to her relatives in her native place. Her faith, courage and intelligence awakened in my mind new hope for the many scattered in the villages who have been taught the truth in their childhood, and in whose hearts the good seed lies buried awaiting the life giving power of the Spirit.

A Brahmin boy came to see me at P. yesterday who wants to come and join our training school and become a Christian. He has for some time expressed the wish to come, but we have rather put him off, hoping that he might come to a better understanding of the truth before committing himself to it, and thereby cutting himself off entirely

from his mother and all his relatives he said it is because he is dissatisfied with his religion, and believes that ours is the true one that he wishes to come. One difficulty is, that he has studied mostly in Sanscrit as is ~~common~~ not unusual among Brahmins, and cannot even read Tamil intelligibly, and as he would not be allowed to attend a Mission school, and would awaken suspicion by visiting the Catechist for instruction, or by attending meeting it is difficult for him to learn much about the truth. – But we feel that it is desirable that he prove his sincerity by venturing something, either reproaching to rub the sacred ashes, or venturing to come for instruction. – and when opposition is awakened if he stands firm we could not refuse to afford him a refuge, if he should need it. –

Yours truly
M. W. Howland

Pillapally, Apr. 12, 1877.
Rec'd June 4.

Tillipally Oct. 15 1877

Rev. N. G. Clark, D. D.

Dear Brother:

You will probably have heard of the death of Pastor Anketell. His death is a great loss not only to the Tillipally church but to all the churches, and to the whole Christian community of Jaffna. It comes to me, personally, as a sad bereavement. He was a much loved and trusted fellow laborer. I was always sure of his co-operation and sympathy in every good work. I never knew any native who seemed to be less influenced by personal feeling or by bondage to national prejudice or customs. His short, quick, decisive "No", when asked his opinion concerning any plan or act which was at all objectionable, was a marked index of his unhesitating decision for the right in every case. He was not only decided but courageous. He did not shrink from reproving wrong in those before whom many would quail. I have re-

Tillipally, Apr. 12 1881

peatedly wondered at his courage. Yet he seemed only to gain more respect from those thus reproved, such was their confidence in the sincerity and purity of his motives. His decision and boldness were guided by good judgment. Confidence in him was so general that his advice was much sought for and valued. I think no one who knew him ever doubted his sincerity. This was perhaps the most marked of his various good traits, and the more conspicuous here where there is so much in contrast. Some years ago, before he became Pastor, after he had addressed an audience of heathen in an evening meeting in one of the villages, a prominent man sprang up and said to him; "You give up your salary and go home, and talk to your father and mother and brothers and sisters, and convert them to your religion, and then you may come and talk to us." I replied to the man:- "I have a word to say to your proposition. I cannot spare this man. I, being a foreigner, cannot go out in the sun in this climate and I need his help, so that I should not be willing to allow him to give up his salary

and leave me; and as to ~~his~~ converting his family relatives, let me tell you that his father, and mother, and brothers, and sisters have all become Christians since he has." The man was "taken aback", and replied "Well! I'll leave this man and take the rest of the Christians."

"The conversion of the whole family, one after another, may be attributed to his sincere consecration to Christ, and to his faithful, prayerful labors for and with them. His more perfect consecration dates back to a season of revival when he was a pupil in Batticotta Seminary, when he and a class mate (now one of the native Pastors) together solemnly consecrated themselves to the work of making known the Gospel in some destitute field if the way should be open for them. His wish was afterwards met by his appointment as Catechist on the island of Poongerativo, where he labored several years faithfully and successfully. The death of his wife by cholera was the immediate cause of his removal to another station.

"He was here at Tillipally several years as a Catechist, and was ~~afterwards~~ then invited by the members of the church to be their Pastor

and was ordained in March 1870. From that time to his death he was more and more respected, beloved and trusted by the church members. He gained also the respect and confidence of the heathen community to an unusual degree. During the seven years that he was Pastor of this church fifty members were received on profession of faith, of whom 27 were pupils of the Training School. The contributions of the church increased in the same time from 168 Rupees to 844 Rupees a year. The church have for two or three years assumed the entire support of this Pastor, and have voted to continue to pay the amount of his salary to his widow till the end of the year.

"The respect in which Mr. Aketell was held by the Christian community in general led to his appointment to different offices of honor and trust in connection with the Native Evangelical Society, the local Bible and Tract Societies, and School Board, which much increased his duties. But he did not spare himself, and with a natural constitution not very strong he wore himself out too fast. During

the prevalence of cholera here in the early part of the year. when there were cases in the immediate vicinity of Mr Ai's house, it was thought best that his wife, who was not very strong, should go with the children to her father's house in Ocdoville. He remained at his post till he began to suffer as he was apt to when overworked. His living alone was also hard for him. He went to his family expecting to return in a few days, but he gradually grew worse and never returned. At first his cough was pronounced by the doctor as nothing serious, and only the result of weakness, but it did not leave him. At times he seemed better and hoped soon to return. I enclose a note he sent me at one of these times. I don't like to spare it. It is a precious relic of a beloved brother. But I think you will be interested in seeing it. The hope that he would be better till almost the day of his death. He passed away peacefully trusting in his Saviour. The savor of his pure life is a precious inheritance for his family, for the churches, and especially for the native pastors, of whom he is the first one to be called

away by the Master. It seems mysterious that almost the last one who could be spared, should be taken first, and when the influence of such men as he was is so much needed to stem the tide of worldliness which seems to be creeping into the churches. It will be difficult to supply his place, and we are reminded by his death that our outlook for the supply of Pastors is not encouraging. All the present Pastors but one are already past middle life, and there are but few who will be prepared to supply their places. The question as to whom the Church will call to supply Mr. A's place is now under consideration but is still undecided.

His sickness and consequent absence of Mr. Aubetell much increased my cares and duties, and led me to appreciate his value to the church and to the work at the station, even more than before. This and the long continuance of cholera, bringing people so constantly to us for medicine and advice, (though I did not myself attend to the cases) were rather a severe tax upon my health and strength, and

I have recently suffered more from ill health than usual. I feared that I should be obliged to have a change in order to rally, but I am better and hope to be able to keep on with my usual duties. We took advantage of the three weeks' vacation in the Training school to spend part of it in quietly resting at our sea-side Bungalow, and I think we shall be the better for it.

We have cause for gratitude that the Training school was only interrupted a single week by the cholera, although it was in the villages all around us for six or seven months. One of the pupils was taken with the disease at his home during that week, and another was taken who went home afterwards, but though they were quite sick, their lives were spared as were all the rest.

In June the three upper class left the school after finishing their course of study, which is now shortened to four years. They failed to complete some studies which we consider important, and I have requested them to take time ~~from their~~ while teaching to be prepared to be examined after a

while in Hopkins Christian Instructor, which they had commenced before leaving.-

n.B. Of the fourteen members of the class all but two are employed as teachers in village schools. All but three were church members when they left. All are from heathen families. A new class of fifteen members was received when the others left, selected from over eighty candidates who came for examination for admission. Those received are all but one from heathen families. One only is a church member, and he is a son of heathen parents. Some of them had some religious interest before coming, and probably all, or nearly all, came expecting, and some of them wishing to become Christians. During the one term in which they have studied they have most of them developed well, and give good promise for the future." Two members of the present upper class have left irregularly, apparently not relishing the Bible study and religious influence of the school. Their leaving was no loss to the school, as is usually the case in such failures.

I think I mentioned in my last the

appointment of Jacob Appachapillai in the place of teacher John who had been invited by the church members residing at Morlai to come and labor with them as their prospective Pastor. He has since been licensed as a preacher on examination by the Ecclesiastical association, and a committee has been appointed to make arrangements for his ordination. His examination for license to preach was a very satisfactory one. At its close when he had retired, and the vote was taken, it was unanimous and hearty. While the vote was being taken one of the Pastors spoke out very decidedly "a very good examination" another replied "I have not heard a better one." I had been anxious concerning it, as he not had an English education and this testimony expressed so spontaneously and heartily by two of our older and influential men was very gratifying. It should however be borne in mind that he has had unusual advantages as teacher in the training school, fourteen years, and he has made good use of his advantages. I hear very favorable reports of his work at Morlai. His ordination will be deferred till

near the close of the year, that the chapel which they are building may be completed ready for use.

The prevailing sickness and my increased duties, and lately my want of usual health and strength, have tended to prevent my working in the villages so much as I wished to. For the same reasons, and on account of the sickness and absence of the Pastor the moonlight evenings have not been improved so much as usual for village meetings among the heathen. Your letter urging to more Evangelical work was timely for me. I felt that I needed it. Though as you have before suggested, it may not be well for me to attempt much text work, yet I feel that I must try to do more village work by going out afternoons and evenings. The opportunity for such work is abundant and if it is undertaken faithfully and with faith, promising of good results. But there is much to hinder it. You are aware that in every mission however small, and however wisely arranged, there is an amount of regular work that must be done. work

secular, literary, educational, much of it mere business;- but which must be managed directly by the Missionary himself. The fact that work and responsibility is thrown upon the natives as fast as it seems safe and practicable, does not lessen the care and responsibility of the Missionary so much as one might suppose it would. As yet though the native pastors and others have been brought into offices and committees in the local Bible and Tract Societies, and the Board of Education, also as Committees on our Boarding and Training Schools. Yet, as you can well understand, while this is just the training they need, the care and responsibility of the Missionary in counselling and guarding is often as great or greater than it would be if he did the whole himself. So in the care of churches, and in carrying on other work.- So in translating and preparing tracts and school books,- all must be directed and revised by the Missionary. Even proof sheets cannot be trusted to be correct without passing once under his eye. I might also mention the duties which must come upon the Missionary Treasurer and Secretary, which are not slight, and as Secretary

and Treasurer and Committees of the local Bible and Tract Societies, of which a due share comes to the members of our Mission. And when a mission is so small that it takes a large proportion of the time and strength of the few men connected with it to stand at the wheels and keep them moving, there is not much left for aggressive work. We are so pressed in this way that we cannot engage in direct Evangelical work so much as we would be glad to. It was hardly that we might be relieved from some of those duties that I alluded in my former letter concerning the desirableness of Dr. Green's return. As I before indicated, his knowledge of the language fits him for translation, for revising tracts and books for the press, and other similar work which must be done and must take Missionary time and strength. It seems to me that even for that alone it is desirable that he come to our help.—

We await with much interest to learn the results of the annual meeting.—

Yours truly

W. W. Howland

Officially. Oct. 15, 1873.
Recd Dec. the 11th

Oodoville Apr. 26. 1878

Rev. N. G. Clark. D. D.

Dear Brother:

You have doubtless heard of the changes in our mission in connection with Mr. DRemer's leaving for America.- The large and important field connected with the Udupitty and Chavagacheery Stations, and the Female Boarding school at Udupitty made it necessary that a missionary be removed to Udupitty to take charge of these interests. and it seemed desirable in view of the nature of the work there that it should be in the care of those still in the vigor of youth. My son and his wife were quite ready to undertake it. and we hope that the Lord will bless them in it. and grant them much success.-

It was thought best that we take this place and work at Oodoville, and that Mr. and Mrs. Smith take ours at Tillipally. Mr. Smith having charge of the village schools, will feel a special interest in the training school as an Institution for training Christian teachers, and as he knows intimately

Tillipally. Oct. 15. 1878

the wants of these schools, he can better adapt the training of those preparing to be teachers to meet those wants. I hope that he will be able to do more for the school than I could.

We were attached to the ~~work~~ people and to the work at Tillipally, but we find interesting and encouraging openings for work here quite beyond our expectations. My principal regret in leaving Tillipally was on account of the interest and encouragement which had gradually increased among the women in connection with our daughter's work there. But she finds a wide field among women here and one not less encouraging though different in some respects. There are six Bible women laboring here, and in connection with their work and the girls' schools she has found more openings for work than she can meet. While the work among women at Tillipally will be cared for by Mr. and Mrs. Smith, and the Bible women who know the field and what has been and is to be done.-

We are gradually becoming acquainted with the people and the work here. I think there is no part of our field where there are so many women who have either been educated in the Boarding Schools or learned to read in the Village Schools.-

Mr. Spaulding used to say "Educate the girls.- the boys will take care of themselves". He evidently tried to carry out this idea.- Those of these women who have heathen husbands, some of them stand as Christians, maintaining their Christian character under great difficulties. Others think they cannot in their circumstances be Christians, but they abstain from idol worship and heathen practices. These are usually anxious to have their daughters educated as they have been.-

There are a number of Inquirers in the Villages and in the School, who are candidates for admission to the church. You have been informed of the encouragement in South Erfaly. There are now 27 church members there, a large proportion of whom are not pecuniarily connected with the Mission. About half of these have been received to the church within three or four years past.-

You will remember the Brahmin boy of caste, who left his mother and his home, together with his inheritance of office and property, to become a Christian, nearly five years ago. He finished his course of Study in the Training School last year, but remained at Tillipally a little after till the close of the year, receiving his board in connection

with various services rendered in the school and out. He suffered from sickness during the rainy season and I feared for his health, lest he might not be able to engage actively in Mission work. At the beginning of this year it was thought ~~to be~~ well for him to come here and engage in village work, going out with the Pastor and Catechist. He has succeeded ~~[illegible]~~ better than I expected. He loves the Bible, loves to study it, and to make it known to others. He is diligent and faithful, and has enjoyed almost uniform good health since he has been here. His mother visited him recently, as she does from time to time, when there is a heathen festival in the vicinity, to which she can come as an excuse for seeing her son. She came, as she always does, very privately, after dark, that her coming may not be known. Formerly she would come to some place in the vicinity and send a ~~person~~ servant to call her son, but this time, and the time previous, she ~~has~~ came to our house. Mother and son seem very much attached to ~~each~~ other. He had a long visit with her alone in my study. When she left

she took Mrs. H's hand (which would usually be considered a pollution by a Brahmin) and said "He is your son." She did the same to me, & - Indeed he seems much like a son to us. - The attachment is mutual. We inquired of her son about her after she left, and whether he asked her to come and live with him. He said "Yes, but she replied "It is your fate to go to that religion and mine to remain in this." She said the same concerning her own fate to us, touching her head as she said it. - (Such belief that the fate of individuals is written on their heads, as in the writing like sutures which join the parts of the skull, is universal among this people). - We have hope that the mother may get to saved in answer to his earnest prayers for her. - A few days after her visit a man came and inquired for Parathusan. - As he had gone away for the time I asked him if he had any special errand for him. He said he could tell Mrs. H. - She went out upon the verandah, and he said he had some cakes sent by his mother for her son, - and she wished no one to know that she sent them. - He has not ventured to go to his native Poland since he left

when funeral ceremonies were performed for him as for one dead.— The trial that it is to him to remain thus an outcast from his own home, is indicated sometimes when he has had occasion to go where Caratuc there could be seen across the waters, by the interest manifested on his return in telling us that he saw Caratuc.— —

I have still charge of Panditipur. Miss Hillis labors earnestly and hopefully there, and the Catechist in charge who conducts the Sabbath and other services meets with encouragement.— Miss Hillis says of the church members "I have no hesitancy in saying there has been a very decided advance during the last ten or twelve months. But it has been in individual hearts rather than in the activities of the church, though there has been advance in this direction also.— and while I am confident that God has been, and is working, and that there has been and is a revival state in part of the church, I cannot give definite facts".— She also mentions that there seems to be more real union among the church members than there has been at any time before since she went to Panditipur

— Yours truly W. W. Howland —

Coodoorville, Nov. 15. 1878.
Rec'd June 25.

Codoville Sept. 5. 1878.

Rev. N. G. Clark, D. D.

Dear Brother:—

I have received your kind letter of July 5th and have also read your letter to the Mission. We are glad to have you write freely and to have the same privilege ourselves in writing to you, as we do without restraint. We are also glad to have you understand more fully our work,—its progress and results, and I think your letter may prepare the way for a more full acquaintance with it.— The impression you have received concerning it seems to be erroneous.— The extent to which the Gospel has been made known has, it is true, resulted in great changes, and as I look back and contrast the state of the people when I came with the present, the change seems great. But again when I think of the comparatively slow increase of the churches in mere numbers, I often feel discouraged, and that we cannot go on so.—

Codoville, Sept. 5. 1878.

Yet, as to numbers, our statistics do not show actual results. Many who have become church members in our mission have scattered in other missions, and in various situations in other parts of the Island, and in India. - As I write I think of at least ~~five~~ eight, ~~seven~~ Pastors and preachers in the English missions here, who went out from our fold, and ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ many more Catechists, and prominent teachers of Boarding schools in those missions, besides others in various situations in Government and elsewhere, who are connected with those churches. On the other hand, there is scarcely one that has come from them to us. -

"Notwithstanding the general knowledge of many of the facts of Christianity in the heathen community, the knowledge and acceptance of its fundamental truth. - Salvation by grace, through faith, is very rare. The number who openly defend idolatry is much less than formerly. In conversation with them they fall back upon the assertion, 'There is one God.' If we ask them who is that God, what are his attributes? - they will repeat the assertion 'He is the one God.' It seems to be a formula of words

with no very definite meaning to them, behind which they shield themselves, and perhaps satisfy their consciences. But when the heathen festivals occur they flock to the temples in numbers not sensibly diminished. Many will say they go merely to see the show, and we think it is partly true, as their confidence in the idols is undoubtedly shaken; but when sickness or any calamity comes upon them, they at once turn for help to these gods. A vow is made, to be fulfilled on condition of relief, - and in such cases it is carefully paid.

While the great body of the people are thus wedded to idolatry, the more enlightened go with the popular current, and if wealthy, gain favor and influence by getting up a splendid festival, and sometimes by repairing temples or building them anew; thus becoming patronizers of the popular religion.

Another wide spread conviction is that if one is only sincere he is safe in whatever religion. And in connection with this is the feeling that they must not change their religion, but must hold on, to the end of life, to the one they have, especially if they are at all advanced in years. They will often acknowledge that

Christianity is a good religion, and many, that is a better religion than their own, and say their children may become Christians; but they themselves must not change. - You will see that this is connected with the idea of merit which is the foundation of all false religions; - and merit by religious observances independent of a meritorious life, and still more of purity of heart.

"Indeed they have little or no sense of the guilt of sin, as committed against God or man, or fear of it unless detected, and thus exposed to punishment. - and the fear of Divine punishment is to a great extent averted by their belief in transmigration. Hence they feel no need of a Saviour, and reject Christ. Many know the details of his life and death only to reject and even to revile him. -

"You will see that our great want is the presence and power of the Holy Spirit; to convince of sin, of righteousness, and of judgment; and while we look and pray and hope for this promised blessing, we endeavour to make known Christ and him crucified, the power of God unto salvation. More of this is done than you are perhaps aware, yet not so much

as we are anxious to do, and as ought to be done. The Pastors and Catechists are, we think faithful, and much is said and done to stir up all Christians to labor for the immediate conversion of their relatives, neighbors, and others. I may mention as an instance the preparation and distribution of a tract to all the Christians during the last week of prayer, in January, on this duty of laboring for the immediate conversion of sinners, with some plain directions for the performance of this duty. – It was prepared from stirring tracts written by the elder Dr Skinner ~~and~~ E. Beecher, – and by Dr Finney. –

"More systematic and organized efforts, such as you allude to in your letter, are desirable, and we try to arrange for such efforts.* The reports sent by different members of the Mission from time will give some information as to the efforts made by tours, – tenting, and companies of assistants with the Missionary. But we want the strength to carry on such work as vigorously as it should be. – As I have written before, our, missionary strength

* I am reminded by the reference in your letter to the work of Moody, of an address read before our monthly Miss'y prayer meeting some time ago, which was afterwards given by request to the Theologian for publication in this periodical. The plan suggested on p. 126. will show you that our thoughts run in a similar direction to your own. – I prefer that you should not refer to this article in writing to the Mission – or publicly in any way.

is not sufficient to admit of much aggressive work on our part. If our number were to be increased by two or three more men it would be so much additional strength for direct Evangelistic work. The College, the Boarding and other schools and classes, the duties of Secretary and Treasurer - superintending the work of the press and the care of Depository, the preparation of tracts books, &c. &c are things that must be attended to in any mission, and must consume much Missionary time and strength. But these duties would not be sensibly increased by the addition of two or three to our number, or decreased by lessening our number, so that every additional laborer is an addition for the work which we and you desire to have done. As it is now, we are like a garrison with scarcely men enough to keep guard and repair the breaches, with no force for sallies upon the ranks of the enemy. It seems to us poor economy, and it saddens me to read your remark that you don't think more men will help us.

It might be thought that I am not so much confined by home work - Yet my days seem to be filled with such work of various kinds.

As chairman of the Publishing Committee of the local Tract Society also of the Bible Society, and of the Mission, much work falls to me of reading and correcting Manuscripts and proofs. I have also spent much time in preparing Bible lessons in Tamil for the instruction of Theological classes and Native Assistants, which have been copied and distributed in Manuscript. The want of Text Books in Tamil has seemed to make this an important and necessary work*. (My son has for the year past taken the work of preparing the lessons for Assistants) We have all we can of such kind, work to Native Assistants, but their work needs careful revision. Our best native translators often fail to grasp the true sense of the English text. and proofs generally need to pass once under the Missionary's eye - after correction by natives. In these and various other duties which seem to be necessary my time and strength is used from day to day. - I cannot work nights as others do, and feel compelled to do. who have more work pressing upon them. -

I appreciate the wants of others and apparently very promising fields, but will not the Christian community respond to these wants

* I think I may as well send you another address, printed in the Magazine to show you the unfortunate attack to this work. - This also ought to be made public.

in proportion to the demand made upon them. + Would not a call for twenty men, and the means to support them, bring a response from a larger number than a call for only ten? I remember when Miss Lyon was laying her plans for a school for the education of young women she gathered much by the very largeness of her demands. + She would go to men from whom others would tell her she could obtain nothing, lay open before them her large plans, and say, "Now I have come to you with the expectation that you will give two hundred dollars;" and they would give it, to the astonishment of all who knew them. whereas if she had only asked for five or ten they would probably have given nothing. – It seems as though the Christians at home could not longer shut their ears to the loud calls coming up from Central Africa, from China, + Japan, and indeed all parts of the world. + ~~It seems as though~~ The Lord seems to be calling upon this generation to go up at once and possess the land for Christ. Would that there were more prophets to say to the people, "We are able." –

Our wants do not seem to you so ~~great~~ unimportant as other fields, but we feel that we must have some more help, & that the missionaries may act as leaders to the Pastors and Catechists and other Christians to go through the land, from village to village and house to house. The country is remarkably open and ready for such work, ~~and~~ & it is the work we want most to do, & and we want your help. The call in our late war was, "Pour in the men." The only say give us two or three more, but the want is the same and for the same purpose, - to be able to meet the enemy on his own ground.# I once wrote to you that it seemed to be now or never with Jaffna. When I see the more intelligent part of the people drifting into a kind of Deism, and Mammon taking the place of their old gods, I fear the "now" will not last long.x The theory that the work of missions is to be carried on mainly by native agency has come to the front of late years. It is an important one, but there is danger of its being made too much of, - and being resorted to as an excuse for withholding men and money; and by young men

x with a population not much greater than ~~that of~~ our own Ceylon or Northern India.

#I would call your attention to the way the men and women were pressed in to the Sandwich Islands. 34 I think sent in one company, and other companies nearly as large. - The results are in perspective.

an excuse
for not consecrating themselves to this work. I believe the church has as yet no true conception of the sacrifice and self denial necessary for the conversion of the world, or of the great privilege of having a share in the work.

Our schools and teachers are no hindrance, but an important help in our work. The teachers are usually ready and forward to gather at meeting, so far as my experience goes, and the school bungalows are our most convenient places for holding meetings. I value these meetings more now than formerly when I was the paymaster to the teachers, and the people had the impression that they helped the teacher gain favor by coming at his call so that he might show his ability to gather a large meeting. And the same motive would have an influence to lead them to appear attentive, without making objections. Now I feel that such motive have less influence in hindering the truth from taking its legitimate effect upon their hearts. Our present relation to the schools is more like that of a Pastor in America. While I have personally no pecuniary relations to the school or the teachers I am welcome for giving religious

instruction in the schools, and the leaders are ready to co-operate with me in my labors for the people:-

The letter of our Secretary will give a sufficient reply to your inquiries respecting ~~the~~ Bro. DeRiemer relative to the Mission. There was no prejudice against him that I am aware of, but he seems to have come to us with a feeling that our Mission policy was wrong. He brought forward a different plan, and it was fully discussed. Facts were brought out during the discussion which he said he was not aware of before, and I remember his remarking that they ought to be made known at home. He seemed then in a measure satisfied. Yet he afterwards seemed not to be satisfied with many of the doings of the mission, and would frequently raise objections. Failing to convince the rest of their validity, he was not unfrequently left to vote alone. It is not strange then he should feel tried, and that the feeling should arise and grow in his mind that the other members of the mission were in combination against him. Although he was assured that there was no such thing, yet he could not be convinced. I think pains was taken by

the others to yield to his wishes when they could consistently, more so than to any one else, because the necessity for it was more frequent and because he was so much tried & denied and opposed.— His relation to us personally were friendly. Mrs. H and I have occasion for gratitude for repeated personal favors and kindness shown by both Mr and Mrs DeR.— He was sorely tried, we were aware, and though his trials seemed to arise from the false views he had taken of the position of his fellow laborers toward him, they were none the less real to him, and nevertheless hard to bear.. He did a good work for us in Russia which was appreciated. In this connection I may remind you of the importance of a good ability to sing as a qualification for a Missionary.— It is of incalculable value on mission ground.— We are anticipating with pleasure the coming of Richard Hastings. We have very pleasant remembrances of him. We as yet hear no response as to Dr. Green, or to our request for two young ladies. The work for ladies among the women is of increasing importance and promise. Single ladies must unavoidably have many trials on mission ground to which married ladies are not exposed.— but if they have courage to meet and bear them for Christ's sake it is a blessed privilege to be permitted to do such work for him.— We shall do all we can to help them and make them comfortable and happy.— I enclose letters from Pastors Welch and Norcuyston.— Mrs H. and my daughter unite with me in kind re

Yours truly. N. W. Howland.

Coolgardie, Sept. 5th 1898
Rec'd Oct. 21

Codrington.–
Sept. 8. 1878.–

Rev. N. G. Clark, D.D

Dear Brother:

I mailed a letter day before yesterday in reply to yours of July 5th Mrs. H. has since suggested, that as I said nothing about my preaching the fear that you may infer that such work as I mentioned may take up so much of my time and strength as to prevent the I preach nearly every Sabbath. Between the four places in the field under my care where regular Sabbath services are maintained (Codrington Panditeripo. Allaverdy and South Erlaly) there is occasion for it. and I have also recently given two Bible Expositions a week regularly on Thursday and Sunday afternoons at Allaverdy and Codrington, and another not so regularly on Sabbath afternoon at Erlaly.. I have taken this exercise, which was conducted by the Native Pastors, partly for the sake of awakening more interest in Bible reading and study. Since I received your letter I have been thinking whether

I had not better let the Pastors (Mr. Welch and Mr. Hoisington) take these meetings as before. ~~and~~ furnishing them with material for preparation and in this and other ways give less time to the Christians and more to the heathen.

The day I was planning to give over the Friday meeting to Mr. Hoisington he came in about nine o'clock in the forenoon and said, "If you will take the meeting this afternoon I will go among the people". I thought a moment, and said I would. He could be out through the day, and I could not venture out before late in the afternoon. He went out and did not come in till two o'clock. Thus I may at times be able to do more for the heathen by relieving the Pastors from work which will keep them at home. Also in conducting daily prayers in the Boarding School I endeavor to throw interest and instruction into the exercise in connection with the Bible portion read. I have not attended evening meetings in the villages the past season so much as formerly. The prevailing sickness early in the season prevented holding such meetings. and since then my health and strength has hardly

been equal to an exciting evening meeting after a busy day. For the same reason have not done all the house to house visitation I should wish for this. – I think it may be well for Mr. H. and me to take a change to the Pulney Hills in February and March next, during the long vacation in our Boarding school, and I hope I may gain vigor for more vigorous work of this kind. – It will be well for my daughter to go with us if we go. She will have been here five years and the exposure and fatigue of Village work is wearing upon health and strength, and the needs the tonic which the cold air up there gives us, as well as a little time for rest.

Mrs H. also suggests that I should mention the interruption we have by frequent calls to which we are liable at such a central station as Codaville. – Having been here many years and lived at different Stations we have frequent calls from natives who have been intimately associated or acquainted with us which take time but which we endeavor to make profitable. In short in all our duties we endeavor to make Evangelistic work prominent. I think my associates do the same. – We cannot very well judge of one another's

work or neglect. This work is quiet. done from day to day, at one's own station, and as we do not often meet except for some public meeting - or other exercise of the kind, as examinations, and the like, we are not qualified to judge one another. and there has been probably too much neglect of different ones reporting particulars of their own work in this direction.-

It seems not very proper for me to write thus about myself and what I do but there appears to be an occasion for it now.-

I wrote nothing in my other letter about Mr. DeReimer's opportunities for learning the language: and as I am the only one of the Missionaries now in the field who was here when he came, it is perhaps desirable that I should. I think he had as favorable an opportunity as most others have had. We are anxious to give every new Missionary all possible facilities for the study and use of Dakota, and I cannot remember that there was any failure in this respect in his case. It is thought best that a new Missionary should have some work - and that this is, or may be a help rather than

a hindrance to his progress in the language (as it gives opportunity to use what he learns, and to add to his stock of words and phrases as he picks them up from those with whom he talks or works. Mr. & R. was more favorably situated than some who come before him as our work was more exclusively in Tamil than it had been or is now. Mr. Hastings and others were under the necessity of taking up much English work in connection with the Batticotta Seminary, also in preaching through an Interpreter before there were any native Pastors. When Mr. & R. had charge of the Training School the whole instruction and all exercises of the school were in Tamil, and as there was a native Pastor at the Station there was no necessity for preaching ~~in Tamil~~ through an Interpreter. We depend much upon every man to make his own plan as to times and ways of study and teacher, as no one plan or teacher would suit all. and their requests are usually granted very freely. Sometimes a more ~~avail~~able teacher is available than at others. and it is best to secure such, even at greater expense. But it does not depend so much

upon the Teacher as upon the learner, especially in acquiring the ordinary spoken and written language of the country. If one wishes to become acquainted with the classical and poetic language a learned Pandit is more necessary. But with Tamil talk all around us in our houses as well as abroad, one can hardly fail to become familiar with the language we use for our work among the people if he is determined to do it. He must however be resolute in not being turned aside to work which, though it may be very desirable and useful in itself, can be deferred or even left undone; while this one great work of acquiring the language of the people so as to use it freely is one not to be deferred or neglected.

When I have heard Mr. DeR speak in Tamil he has seemed to speak with difficulty and imperfectly apparently indicating a want of familiarity with its use. It might have been partly from embarrassment.

In my other letter, in saying there was no prejudice against Mr DeR. that I was aware of, I meant prejudice in the strict meaning of the word pre-judging. But as his opposition to the

plans of the Mission became more obvious, there arose in the same proportion a want of confidence in him, which was the result of his want of confidence in his associates. - At length it came to be expected that he would see some objection to any plan proposed. - Such a state of things must inevitably lead to more or less distrust, and there is danger of its even producing [illegible]

In my other letter I alluded to the fact that some of the results of the work of the American Mission are to be looked for in other fields. - Japan is in some respects like New England to the West. Many of the hill town churches in New England are now becoming much diminished in numbers, while their sons and daughters are scattered over the prairies of the West, and not a few in other parts of the world. The work done there is not to be estimated by the present number and ability of the church members. The native town of Mr. H. for example, (Heath, Franklin Co. Mass.) where forty years ago there was a large flourishing church and an annual select school which furnished teachers for that and the neighboring towns is now so diminished by emigration that the little church is hardly kept alive by

Oodooville, Sep. 8. 1878.
Rec'd Nov. 2.

the aid of the Home Missy Socy. Yet Neath
has sent out a Lowel Smith to the Sandwich
Islands & at least three missionary ladies
besides a number of able ministers and
teachers. - The little adjoining town of Shelburne
was the home of the Missionary Pliny Fisk, of
Jodition Dwight of Persia. of Dr Daniel Dwight
Strong first and others. Buckland. close
by, was the home of Mary Lyon. The next town
Hawley of Dr Jonas King. - - the fruit of a choice
tree is plucked and carried away. while that
of a worthless tree is left to rot on the branches
I think the churches in the above towns and
others which might be mentioned would not
make a poor showing of numbers now, but their
influence has gone out the world over. The
influence of our Jaffna churches is not so wide
spread, not so marked as those I have men-
tioned. Yet many of their sons and daughters
are witnessing for Christ in other places. -
and we think the influence of Puritan princi-
ples, which are, or ought to be, represented by
their descendants. - and I may add the in-
flu nce of Republican Institutions when sanc-
tified and represented by men who are true to
the Spirit are important elements in Christianizing
the heathen. — Yours truly W. W. Howland

We are more and more convinced every hour that the allowing

Codoville, Sept. 18. 1878.

Rev. N. G. Clark, D. D.

Dear Brother;

As I have mailed two letters to you within a few days you will hardly be expecting another so soon. But we are much grieved by intelligence received by way of Madura that you have proposed to that Mission to send Richard Hastings there. It is specially hard upon Bro Hastings. In a note received yesterday he writes "I never should have ventured to take the theological class, but for the expectation of having Richard here in a short time to render me a little help while studying the language." When I heard the news I felt like giving up the ship. I am conscious of overworking every day, but had been keeping myself up with this expectation, but this came like a heavy blow upon my head, and for the time I felt quite disheartened. Good as our

Codoville, Sept. 18. 1878.

native men are, one cannot lean upon them &c" I fear the effect of even this news upon Bro. Hastings. He is pressed beyond endurance. often - usually, I think, working quite late at night. He cannot endure it long I fear, with the care of our largest station # embracing four organized churches and another soon to be formed.
with a population of 45 or 50,000
- and with the sole care of the College, and much class work which it seems necessary for him to assume. and the care and part of the instruction of the Theological class, recently commenced. besides his duties as Secretary of the Mission and Missionary Com. on the Board of Education.

- Circumstances are such that none of us can relieve him from these duties. even if we had time and thoughts left from our own ~~designated~~ necessary work. - It seemed to be necessary that we take the earliest opportunity for gathering a Theo. class. and it became equally necessary that it should be gathered at Batticotta. - among other reasons to secure the services of Pastors Rice and Hunt, who are our best native

men for aiding in the instruction. - They each have one daily recitation and Mr. Hastings one. - The studies taught by the native teachers are examined twice in a term by Mr. Smith and me. - and they also corrects their Essays on Bible Topics. -

You will understand why in these circumstances we should think it necessary to send a Telegram, requesting that Richard's destination be not changed, for he is urgently needed here. If the Telegram is too late to reach you before he leaves, we hope for permission for him to stay here on his arrival. - The assistance which he can render his father must be a hindrance to his acquisition of the language. -

This news from Madura, taken with your remark in your letter, that you do not think more men will help us, awakens the fear that you have in some way received very wrong impressions in regard to our mission and our work. I wish you could visit us and see for yourself what has been done, and what we have to do, and are trying to do as faithfully as we know how.

I hope you will not form your opinions solely upon the statements of any who may have an object to gain by them. I am unwilling to believe that any one would designedly misrepresent us. But, as you are aware, prejudice has a great influence in coloring one's views of persons and things; and personal feeling has still greater: and there are two sides to every "shield". I might tell things concerning the church and communities in one of the most favored towns of New England, by which one hearing me would think it real mission ground. On the other hand I could give a picture of the same place which would make it appear like a Heaven favored spot: and ~~both~~ each picture would be true, but not the whole truth. Some too have a habit of speaking loosely, making general statements as to persons and things without sufficient care to be strictly accurate.

In my other letter I alluded to the fact that all the results of labor in this mission are not to be found in our American Mission churches.

In connection with speaking of this the other day, Mrs. H. after thinking a little while, and reckoning up in her mind those who have gone out from our field and are now members of other churches, said she had counted seventy whom she had thought of in Jaffna alone, not reckoning the many scattered in Central and South Ceylon and in India. When we look back to the past, and around us at the present, we feel that "the Lord hath done great things for us," and that the future is still more full of hope, as to the result of earnest faithful labor. We feel that there is a great work to be done here, and that the Lord has given it largely to the American church, to be done ~~largely to do~~ by her sons and daughters."

Yours truly,

W. W. Howland

Dodooville, Sept. 18, 1878.

Rec'd Nov. 2.

Sir Mr. Hastings over work &c.

Codoville Oct. 16. 1878

Rev. N. G. Clark D. D.

Dear Brother:

You will have received my letters of Sept. 3rd, 8th and 18th and my acknowledgement of yours of July 5th. As we have heard nothing direct from you concerning a change of Richard Hastings' destination, and as he has written nothing about it, our fears are somewhat allayed. We await with much anxiety the decision respecting the return of Dr. Green. We hear nothing yet concerning the two young ladies asked for. I noticed this morning the remark of an India Missionary, that if any one had told him 25 years ago that in 1872 they would not only have free access to the natives in their houses, but that Zenanas would be open in cities like Benares & Allahabad, &c and that European ladies with their native assistants would be admitted to teach the Word of God in them, he should have replied, "All things are possible to God,

Codoville, Oct. 18, 1878.

but I do not expect such a glorious event in my day." "But" he adds "what has God done? More than we expected, or even prayed for. His name be praised." In reading this I realized more our privilege here. I should presume that there would be rarely a house throughout the length and breadth of our field where the Missionary lady would not be welcomed. And when we bear in mind the power of woman in overturning idolatry what an opportunity it is for sowing the good seed! As I meet these seventy girls in our Boarding School from day to day, and think what an influence they are to exert, and what an influence those hundreds are exerting who have gone out from the school, and are scattered here and there, lights in this great darkness, I seem to be standing by the fountain-head of a mighty river whose waters are to carry life and beauty to many a barren desolate waste: and I am impressed with the importance of the moulding power of the sanctified and consecrated cultivation and refinement of a Missionary lady being brought into direct and frequent contact with the pupils individually, - and how inadequately this can be done by one lady with the care of 70 pupils

My daughter finds so much to be done in the villages, that she is in constant danger of going beyond her strength, and of unsafe exposure to the sun. Miss Hillis is laid aside for the time, the immediate effect of an exposure to rain when out in the villages, but apparently aggravated by her system having been reduced by excessive work and exposure. We fear what might be the result of this attack. My daughter went and stayed with her a few days till she was able to be removed to Batticotta, where she can be more favorably situated for quiet rest in Mr. Hastings' family than the case elsewhere as we are at present. Miss Hillis is now much better & the doctor reports the congested lung as apparently almost healed, and we hope that by remaining there quietly during the heavy rains she may regain her normal strength.

I hope you will send the two young ladies asked for as soon as possible, and in view of the expected retirement of Miss Agnew from the care and instruction of the Boarding school one or both of them should have some special fitness for such work. - though experience shows that they should not come with definite expectations

of being appointed to it. It is safest both for men and women to come ready for any place and work where they are most needed.

As I have written before, it is a hard service here for single ladies. but a blessed one if they have the courage to meet it, and I think we are disposed to make their situation and work as comfortable and pleasant as possible.

We are also anxious for the speedy return of Miss Townshend, and I hope you will not be out of patience with me if I repeat my earnest request for one or two more Mission families to enable us to do more aggressive work. I mentioned in my last the increased activity of opposers. I learned last night that a translation of the infamous Bradlaugh's writings is being printed here for distribution in the vernacular among the people. Thus the contest thickens and we need strength, human as well as Divine, to meet it.

Our annual meeting, held in concert with the meeting of the Am Board came in turn to Dodoralle this year, on Thursday Oct. 3d. These gatherings, when the Christians come, in family and neighborhood groups, pass

all parts of the field, as the tribes used to go up to Jerusalem, are pleasant occasions. The increasing number who come, making it difficult to make room for all even in our larger churches, reminds us of the words of the prophet. "Enlarge the place of thy tent. Spare not, lengthen thy cords and strengthen thy stakes. For thou shalt break forth on the right hand and on the left." The collector in anticipation, all the available seats at the station, and sent for a cart load more from Manepay. ~~and~~ By crowding every possible space we thought we could accommodate all. Still "the place was too strait" ~~and we could not~~ to "give place to" all. They were gathered at an early hour, and as I went in and cast my eye over the sea of faces, many memories of the past came up. Some of the old, familiar faces of by-gone days, faithful men, my beloved fellow labourers, were gone, but their children and grandchildren were there; ~~and~~ those whom I knew as children and youth were now the fathers, mothers and grandparents. Those who were then studying in our seminaries are now ~~being~~ beginning to be hoary headed, some of them pastors, others preachers, catechists and teachers. The Pastors make a goodly company, eight worthy men, nearly all past middle life,

who with five others, preachers and Catechists in charge of churches, represent thirteen different churches (including the one about to be organized at Moolai), nine of which are supported entirely by local contributions. I could not but contrast the present with the comparatively recent days, when there was not a single native Pastor, and not a church that contributed to the support of its own preacher. The whole audience impressed me as a gathering of the intelligence and to an increasing extent of the influence of the community.

The exercises of the day were as usual interesting. After the opening devotional exercises a rapid survey was given of the progress of the missionary work in different parts of the world. Then the work of the Native Evangelical Society in the adjacent Islands was represented by one of the officers of that Society. The next speaker was one of the native Christians who has recently spent several months in Madras, visiting also other missionary fields in Southern India. He gave some interesting particulars of the progress of the work there. This was followed by some ~~particulars~~ account of the efforts of Christians for the suppression of intemperance, slavery, war, and vice

and efforts for the elevation of the degraded, and the relief of the suffering. Mr. Hastings then gave the closing address on the present position and duty of the Joppa Christians in the great work of the world's conversion.-

"After ten minutes recess the Lord's Supper was administered, the exercises being conducted entirely by the Native Pastors. The meeting closed at three o'clock, the interest apparently not flagging to the end of the session of four hours and a half. Then came the pleasant greetings of friends and class mates.- old acquaintances. The Christian women and girls who came from a distance were provided with food in the Boarding school, and the men were invited by the Christian families residing here, the Pastor having thirty guests, another fifty, and others probably less.. Before they returned to their homes many of them came to the Missionary house for a pleasant call..-

These days have an important influence in the churches in sustaining the Christian interest and fellowship one with another, and in awakening them to activity in laboring, praying and giving for the Lord's work here and elsewhere."

The difficulty in finding room for all who come has suggested the expedient of dividing into "two bands" and meeting at the same time at two stations ~~to~~ central to different portions of the field. This division would detract somewhat from the interest and inspiration of the present large gathering, but it may become a necessity. ~~Thus is so~~

There is nothing of very special interest to report of the work at the stations under my care. There is some encouragement. There are also things which are discouraging. I may give particulars hereafter.--

We shall await with much interest to hear concerning the meeting of the Board. - I was interested in the prayer of one of the Native pastors for the Board at our gathering.. especially in his asking that the Board might be saved from debt.--

Would that the churches might feel what great "debtors" they are "to the Greeks and to the barbarians, to the wise and to the unwise".

Mrs H. and my daughter unite with me in kind regards. -

Yours W. W. Hartland

Ordonville, Oct. 16, 1878.

Rec'd Dec. 7.

Ans'd.

Appendix. -

(a) The native Pastor, Mr. Hoisington - writes concerning the recent Bible distribution:

"Every house is well visited, and most possess some Scripture portions. Truth is made known to all, and many have a good knowledge of Scripture stories, the commandments and even of Bible texts. No doubt the people begin to have a clear insight into the character of Jesus and his pure doctrines. The fixing of the tent in the villages was a means of making the people know about the arrival of the Evangelist. Many people come to the Missionary lady in the tent. The truths that all men are sinners, and that Jesus the only Saviour appointed by God for man ~~to be saved~~, have been well pointed out. -

We may expect a good change here. When this unbelieving generation pass away and children in the schools be well disciplined and trained, we may safely predict that the desired time is not far away. The influence of the christian teachers has a remarkable effect."

(b.) - Joseph Kurumathar. - formerly Bible Reader employed by the Cordovilla church. - now a teacher, writes:

"In the days of Mr. Windsor and Mr. Spaulding the farmers, and high caste people of the villages (Chunagam, Kantharody and Mallaga

were enemies to the Bible and its teachings, and some of them (such as Moothar, Appar, and others) made songs with the design of showing that the Bible is false. Whenever meetings were held, and tracts distributed, they disturbed the meetings, disputed without listening to what was said, tore to pieces the tracts in our presence, laughed at those who received them, seized the books from their hands, and tore them to pieces, thus hindering others from listening, or receiving tracts. They would not receive the Missionaries who went to their houses to preach. If a Missionary went to their compound they would send him out and cleanse the compound by having water mixed with the sacred cow dung sprinkled around. - The Sivites who thus hated Christ and his doctrines, now read the Bible with the object of finding fault with it. Some of those who thus read answer the objections of those who say that the Bible is false. - When those who read the Bible to find fault with it, and those who read it merely for the sake of a knowledge of its contents, acknowledge it to be true, others also like to buy and read it. Many leave their children to study in our schools. They ask for Scripture portions and tracts, and read or get them read to them by others. Moreover they receive cordially

those who come to their houses to talk with them and listen to their instructions. Instead of sprinkling sacred water they now welcome them. Many women purchase and beg books for their children & grandchildren, and children nearly related, and listen as they read and study them. When they see grown up girls and women being regularly taught to read they praise it as a good thing. When they see the missionary lady going to every house both of the high and the low without distinction, and giving instruction walking about through the villages and in the tent, they say it is the effect of the piety of this religion:- that it is this religion that makes the missionaries true and excellent in all respects, and they will obtain heaven." "But" they say, "if we embrace this religion our people will cast us off and have no fellowship with us."

(c) Some extracts from opinions expressed by leading native Christians, mostly Pastors, as to the "Signs of the times in Jaffna."

In reply to the question whether there is among the Christians an increasing knowledge and study of the Bible, and an effort to walk according to its precepts. One says:- "Christianity is rooted in the soil. The knowledge of the Bible is daily increasing. It is loved. ~~Where the Bible is a constant~~

family and private companion, the soil is being turned up. There a desire to give increases. Love of Christ is deep-rooted. The church is saved from tottering, if not as Jaffna owes its foundation to microscopic insects (coral formation) - the little things in creation, so is the church here owing its strength to the believing little ones."

Another, a native Pastor says on the same point:- "In the case of a great majority of the Christians of our churches, I can now remember the time when I myself, even after I became a Christian, with some others who were with me at that time, (35 or 40 years ago) read and studied the Bible only as a book, but now it is read and studied as the Book - as the Word of God:- as a gracious message sent by an affectionate Father. I know of some Christian women who told me that in times of trouble or trial they take the Bible, and after asking God to show them his will, open it, and read it, and find comfort."

To the inquiry, Whether there is more consecration among Christian of themselves, their children and their property, - the same one replies:-
"There is a marked progress in matters of benevolence. There are a great many who feel the Christian religion as their own, and are making plans and using efforts for its support. Formerly the tenth system was dreadful. Now it is a common thing, and is carried on very easily. Many give it heartily and enjoy the giving of it. A Christian remarked that since he commenced to give his tenth of his salary (which is his only income,) he finds no difficulty as formerly in managing his household affairs."

"There are some Christian parents who have consecrated their children to Christ, and are very careful about their Christian character. I know of one mother, who when some one persuaded her to send her children to India remarked "If they go there they will lose Christ and be spoiled"

another says: "comparing the present state of the Lappa church with the former day it is better. There is less hypocrisy, more belief in Christ and in the Bible more honesty, morality and principle, more systematic and conscientious giving, &c

To the inquiry as to an increase of worldliness among Christians it is replied:—

"I would not say that there is no more worldliness among Christians than in former times though as a general thing it reigns more or less in their hearts still I am happy to say there are some who look to the treasure of heaven rather than those of the world."—

"There is now an increase of display, especially ~~specially~~ on joyful occasions, more than in former times. Formerly in marriage occasions either among heathens or Christians (the rich heathen only excepted) no display of any kind was to be found, but now times are changed and it is the fashion of the land to have grand display on such occasions. The christians not with any heathen notion, only follow the current, but it will be a pleasant thing if the christians will avoid these things as far as they can."

Another says:—"There is to some extent an increasing worldliness, love of display, and pride of family and this is the natural consequence of the advancement of society."

Says another: "It is my decided conviction that there is more consecration to Christ and his cause now than ever. Still the increase of worldliness of

love of display, of courtesness, and pride of family standing, &c and of intemperance # is a great hindrance to many Christians, to their entire consecration to Christ and his cause. This is a thing to be deplored greatly." —

To the question "What seems especially necessary that the Jaffna church may be a real witnessing church — a shining light in the darkness?" the same Pastor replies, —

"An outpouring of the Holy Spirit is indispensably necessary for a great work and blessing in Jaffna. To effect it (1) The Christians should roll away every stone-like obstacle in his path to our souls. — Christ did not himself roll away the stone from Lazarus' grave so that he may perform a mighty work there, but he said to his disciples surrounding him, and to his disciples in all times, "Take ye away the stone" — (2) As the apostle Paul shook off the viper from his hand into the fire: let us Christians shake off, with God's help the vipers of evil temper, and all the evil things that make our Christianity a nullity, and too often a reproach. — (3) Special means, not of an ordinary kind must be used, such as fasting and prayer, humiliation and confession of sins. All the Christians should "cry mightily unto God", "turning every one from his evil way, and from the violence that is in his hands," as the people of Nineveh did on the preaching of Jonah. — (4) Brotherly love and a spirit of unanimity should be formed among all christians. These means will be accompanied no doubt with an evident blessing from on high." — — — — — — — — —

The testimony of all the others is different from this as to the increase of intemperance. — One says: "I am very glad to say there is no increase of intemperance among Christians" — another: "Formerly I remember certain cases of intemperance among Chris. Now I know of no such cases." another: "With regard to the churches of the American Mission, I may safely say that the vice of intemperance does not exist — them to any perceptible degree."

concerning the state of the heathen community.— Whether confidence in idols is decreasing, and what is indicated by new temples being built, and heathen festivals being more expensive — also the estimate of Christians and Christianity as a true religion and the only true religion.—

One says:— "The temple building and gaudy festivals I consider as the flickering away of heathenism."

"The people at large see that Christianity is a substantial religion,—that it has taken root in Jaffna;—that there are sincere Christians in the country, and they are (the intelligent portions of them are) ashamed to call those whom they consider as sincere as "salary Christians."

"Christianity is considered a good religion by some—a better religion than Sivaism, and by a few the positively true religion."

another says:— "It is undoubtedly certain that Christianity is producing in many minds a decided conviction of its truth, and that the instances are becoming numerous wherein nothing prevents an open profession of our religion but the want of a lively impression of spiritual danger, and of the necessity of seeking first the kingdom of God and his righteousness. Many, who are well educated believe the truth of the Bible, but ~~also~~ by worldly indifference on the one hand, and social influences on the other, are hindered from making a public profession of their faith in Christ, and thus many are now apparently neutral and careless."

"The increase in building temples and renewing them, and conducting festivals does not indicate an increase of confidence but (desire for?) an over influence and high reputation among the people"—

another says:— "No doubt that there is now less confidence in the idol gods. This is the case among those who

were educated or who are intimately connected with the educated, or with those who have become Christians while the ignorant or uneducated class still have confidence in them. Instead of believing in many gods as in former times, the educated class believe only in one God." #

"People (especially the uneducated and ignorant) go in large numbers to the festivals, not always, but in those days when they are carried on with much pomp and display, and when they expect to see many rockets, &c.

"Rubbing sacred ashes in the forehead is not as ~~much as~~ so sacred a rite as formerly with a great many of the heathen. They follow the custom." — "Vows are not so frequently made as formerly. Taking a Cavady to the temples is regarded as a pleasant thing. And generally a vow for taking it is made in time of sickness or trouble. People seem to have less confidence in vows. — In this connection I would say I find one thing remarkable, viz:— Formerly they dreaded very much the influence of evil spirits, and had confidence in witch craft, and in almost all villages there might be found drivers out of evil spirits, but now such men are seldom found, and those who dread witch craft are very scarce."

"The people are generally indifferent or careless. A majority confess that their religion is false, and what Christians say is true, but they do not come to embrace Christianity. — This however is a sign for better things: going a step higher from what they were before. — Formerly the people believed that their religion was true, and ours false. Now a majority believe that theirs is false, and ours true."

"About the sincerity of many of the Christians, they have not the least doubt. — The epithets "money Christians" —

The reply is very common now among this class when they are spoken with "I believe in one God" — When asked who is that God? what are his attributes, and commands, — or how are we to worship him? — they cannot, or do not say, but only repeat — "There is one God." — Showing that it is a mere form of expression or of belief, by which they satisfy their consciences, or try to.

"vile Christians" are not so much heard now as formerly. The heathen community have due regard towards Christians. They will not speak bad words or do bad deeds in their presence. The Christians are regarded as trust-worthy persons not troublesome" - another:- "The heathen around are fast coming towards Christianity. The great many who are educated have a partial, if not an entire conviction of the truth. When convinced, the hindrances for embracing the Gospel are fewer than in former years. When once brought into the church the cases of backsliding are fewer comparatively."

another: "Confidence in idols is shaken and rotten. This is manifest from the fact that Managers of temples go begging for people to come and assist them in carrying idols, and drawing cars."

"Festivals are less frequented. If there were no display of fireworks there would be no crowd to witness festivals. Vows are made generally by illiterate people."

The Hon'ble Inspector of Schools, Mr. R. Brackenridge formerly Principal of the Bathicotta High School says: who is, in the performance of his duties as Inspector conversant with all parts of the District, - says:

"In villages where Christian teachers are faithful and Catechists ardent at the Gospel work, the people are pleasant in conversation with eyes meaning something. School boys do not show any inclination to go to idol Shrines; the people speak approvingly of the Christian principle, and do not grudge listening to preaching:- certain ancestral ceremonies are abandoned as cumbersome and useless, and in common conversation they rarely abuse others or swear. In the place of the names of gods which they used to repeat frequently they use common words

as Lord, God, &c. They dress more neatly than they used to. Houses and compounds are kept cleanly. There are signs of improvement which I have noticed in many villages in the District and in the Islands. Where School teachers are heathen or heathenish and where Catechists are eyeservants there is heathen gloom."

"As I look at things as an individual, there is Providence in the present state of things in Jaffna. The District is well studded with schools. All the teachers must be Christians. They must be induced to work faithfully as Teacher-catechists. There must be conversions from schools and villages through the instrumentality of teachers. If they are faithful catechists need not be many. The few must be warned to their work. The Pastors must be wide awake and with their arms supported by Catechists, while teachers are fighting. The missionaries have to pray without ceasing and commune with the Pastors very often."—

Another (a Pastor) replies to the question "What seems to be especially needed for the conversion of the heathen and what are the hindrances?"—

"More effectual preaching should be carried on. The ministers of the Gospel. ~~The ministers of the Gospel~~ must go around and around the land blowing their trumpets before the walls of heathenism ~~will~~ tumble down."—

"The chief hindrance is our failure to throw our entire confidence on God, and to exemplify our preaching by our lives."

Another Pastor replies: "A richer effusion of the Holy Spirit is to be earnestly desired, that God may be present with us in Jaffna with power and work conversions. — — Lukewarmness and worldliness are the special hindrances with those referred to before."—

Appendix to N. W. Provinces Report for Oct. 16 1879.

Appendix to Rev. N. Howlands of Oct. 16 1879.

Ootacamund. Oct. 16. 1879

Rev. N. G. Clark. D.D.

Dear Brother:

I have not written you since my return from the Continent though I intended to have done so before this. Our visit to the Madura Mission and our stay upon the Hills also our attendance upon the Missionary Conference at Bangalore were very pleasant and profitable. During our visit at Mandapadalie my daughter and I accompanied my son on a tour to the southern part of his field. We attended the consecration of two new village chapels and were much interested in all we saw and heard. My son has a large and important field.— —— Our visit to the Hills was a benefit. We cannot expect to be made young again by any such change, but some increase of vigor is valuable. It is not alone the tonic of the cool air

but the change, and freedom from the weight of care which makes these occasional visits to the Hills valuable. - As much as we love our work, yet when we feel in a measure "dragged out" it is a relief to leave our cares and responsibilities, and have such a shutting off from them as such a trip gives. We are tied to no bell, no preparations to be made for preaching, or for classes. - No coolies coming with proofs, or matters of business requiring immediate attention, &c. - It is a relief which we cannot have at our sea-side residences here, as we are within reach of coolies, - meetings, &c. - Others indeed have to assume in part our burdens while we are away, but only in part, and the remaining responsibility comes upon the Native Pastor and assistants, who may thus learn to do and bear as they would not while we are with or near them. - Then the opportunity which these visits afford for cultivating acquaintance with the Madura Missionaries and their work, is a great

advantage. - and tends to the maintenance of friendly relations between the Missions. - I think therefore that an occasional visit to the Hills by the members of our Mission is true economy. - It involves however the necessity of a house there for our accommodation. The houses of the Madura Mission are usually crowded at the season for resorting to the Hills, and it is not often possible to hire any other house at that time. We were accommodated by going in with our son and his family. - We could, being all members of one family, be accommodated in closer quarters than would otherwise be necessary. We remained longer on the Continent than we should otherwise have done so as to attend the Bangalore Missy Conference. It was a pleasant and profitable meeting and it was a rare privilege to attend it. You will receive the report of it in due time. -

Our work since our return has been much as usual. - Although we have seen no remarkable movement, yet the influence

of the truth silently and gradually spreading and permeating all classes has made it seem even more encouraging than it did before our observations abroad.-

Some weeks since a member of the Oodoville church who is employed as a Proctor in the Jaffna Courts expressed a wish that a special effort be made to supply every house with a portion of Scripture, offering to meet the expense himself.-

A supply of Scriptures was obtained, and the work commenced at once by the Pastor, Catechists and two Bible Colporteurs who were called here for the purpose.- In the same connection we sent for the Mission tent and it was pitched in five different villages successively where the work of distribution was going on.

My daughter took the Bible woman to the same villages and while she remained mostly in the tent to meet and converse with the women who came, the Bible woman visited the women at their houses. It was fatiguing work receiving and talking with women

as they came singly and in companies through the day, but a very good work. It gave opportunity to see many who would not otherwise have been seen. They would come freely to a tent in a retired place when they would not come to a school Bungalow. Mrs. Howland also went to the tent at times in the afternoon, and at one place spent the day. Meetings were held in the evening in different villages in the school Bungalows and in the tent, to which many men came and listened attentively to the truth. The Pastor has given his opinion of the results of the work, and I send a copy of his remarks on an appended sheet thinking you may be interested in them. (See App. (a).) -

A Teacher somewhat advanced in years who has for a few years past been employed by the Codoville church as a Bible Reader and went with the Bible distributors some of the time, has also at my request given his impressions which I send. (See App (b.))

We shall endeavor to follow up this work, and look after the Scripture Portions distributed. I am renewedly impressed

in this connection with the value of a tent for women's work for women. It seems to be a means of access to the women even beyond what I had supposed it to be. I think it desirable that we have another tent, so that when the weather is favorable the two may be used in different parts of the field at the same time.

At our recent meeting held in connection with the Annual Meeting of the Am. Board, the subject given to me to speak upon was "The Signs of the times in Jaffna". Having a desire to avail myself of the opinion of some of the older and more experienced native Christians on the subject, I addressed a series of questions to twelve prominent men, mostly native Pastors, and I think some extracts from their replies may be interesting to you, (see app. (c.)) "As you will understand by these extracts, the people are many of them in what may be considered a critical state, - their confidence in idolatry shaken, yet with but little real conviction of sin and or of the need of a Saviour. What

seems to be especially needed is earnest faithful labor, pressing the truth home to individuals. Indeed the present state of things is in part the result of just such labor. The people we meet are constantly referring to the former missionaries by name, and the instructions received from them. All of our present number are impressed with the importance of this kind of labor, and much is done by the men as well as by the women, and we hope for the best results.

Above all you will be impressed, as we are, with the great need of a special manifestation of that power which alone can convince of sin, of righteousness and of judgment. You are already aware that the state of things here is different from that of Southern India, from the fact that the Christians here are almost exclusively from the higher and better educated and more intelligent classes, and that they have not come over to Christianity at all here by villages and rarely by families, - so that the Christians are more or less isolated, scattered here and there in the different

villages, a single Christian in a heathen family or a Christian household surrounded by heathen neighbors, many of them relatives. This state of things has its dangers as well as its advantages. If the Christians thus situated are consistent and faithful, their influence must be felt. And the fact is encouraging that the accessions to the churches from the heathen are so largely from the immediate relatives of Christians — a brother, sister, father or mother coming one by one as the result of an intelligent conviction and acceptance of the truth. I think I have already mentioned that the addition to the Ooloo-ville church during the past year were nearly all connected thus with Christian relatives; and the same is true of the most of those who are now considered more or less interested."

Yours truly,

M. N. Howland

Ooloo-ville, Oct. 16, 1879.
Rec'd Dec. 27.
Ans.

Codoville. Apr. 16. 1880.

Rev. N. G. Clark. D. D.

Dear Brother:

I have received your favor of Dec. 27th. I am grateful for your interest in our field, and work and encouraged by it. I cannot quite account for your impression that the Mission is "taking up the hand to hand work more earnestly and vigorously of late." I think it may have arisen however, from our urging the special importance of this work at the present time, and representing our inability to press it as we wish to do with our diminished numbers, and no hope held out of an increase. I need not speak particularly of the work of those who have gone to their reward. Not to mention others, Bro Poor and Spaulding have left their footsteps all over the field. We meet them every where. Bro. Sanders was a General among his native assistants, going with and before them, and being able to say "Come," instead of "Go," as few have had the power of physical endurance to do, and the burning zeal to urge it on. At last

Codoville Oct. 16. 1879.

his life was apparently a sacrifice to special efforts in this direction, added to great effort in behalf of the College enterprise. Of my present associates I may say that I have repeatedly heard incidentally of labors of this kind, which I had not supposed practicable, with all their other duties. But I need not add more. I only write thus much because your remarks recently have seemed to indicate an impression which does injustice to the faithful laborers who have passed away, as well as to my present associates. I am thankful however that these very remarks indicate how thoroughly you are impressed with the importance of this work here at the present time, and thankful for your effort to meet our want. Our new reinforcement will be, I am confident, a most valuable help for this work. They seem to be in earnest to save souls, and this is the most important qualification here as everywhere. They have recently rendered us valuable assistance in a series of meetings held here at Odoville, inaugurated and carried on by my son, S. N. H., who came with his wife and Mr and Misses Leitch, and spent nearly a week with us for the purpose. The state of things among the people here seemed to invite and encourage one

an effort. Mr. Smith. Mr. Richard Hastings and Mr. Lowe also assisted in the meetings, in preaching and conducting Bible Reading service. There were four meetings held daily for four days, preceded by an evening service with a sermon preparatory for the meetings. - There was a daily early prayer meeting at half past six; a Bible reading at half past ten in the forenoon, a sermon in the afternoon, and another sermon in the evening. The five evening meetings were especially ~~very~~ full and impressive. Effort was made by the Christians to bring in their neighbors, men and women, particularly those who were more or less interested. The last meeting held Sabbath evening, when my son preached upon "Now is the accepted time", was crowded, seats having to be brought in for the passage ways; and there was a stillness and solemn attention to the end such as I have rarely witnessed. Inquiry meetings were held after the evening meetings, for the men by themselves, and for the women conducted by the ladies in different rooms of the mission house. Among those who remained to these meetings we have reason to think that serious impressions have been deepened, and some decision made for Christ. "One of the afternoon meetings was for the

children from the schools. It was an interesting gathering of 450 children. Most of them of heathen parents, all instructed in Bible lessons, and listening with attention to the invitation to come to Christ. I think I never saw so many children together so still and attentive to the end of their meeting.

There were many written requests for prayer sent in during the meetings, for parents, children, unpenitent husbands, relatives, pupils and others. Some of these were very touching. Confessions of sin and requests for prayer were also made personally in the meetings by backsliders and others. One of these was a man who was a church-member, and a teacher employed by the Mission some 25 years ago. Having married a heathen wife he was separated from the Christians, and has been identified with the heathen these many years. He has of late manifested signs of repentance, but had not the courage to come out and take a stand as a Christian. One great obstacle has been concern for two unmarried daughters whom the heathen would not take, if he should join the Christians, and who themselves being brought up as heathen, are not fitted for wives of Christians. He attended the meetings

and at one of the morning prayer meetings gathered courage to arise and ask for the prayers of those present. He spoke with hesitation, trembling, but with apparent sincerity. When he went home from the meeting his wife and eldest son drove him off, asking him what he had to do there; and he came to the next meeting without his usual food. A Christian neighbor and relative took him home, and his wife now gives him his food, but it is a divided house. A younger son who studies in the English school and is a member of the class which my daughter hears recite in the Bible, sides with his father. We hope he will be strengthened to continue to stand firm, and commit himself and his daughters to the care of Him "under whose wings he comes to trust." I have given particulars of his case as an example of the difficulties many have to meet here in taking a stand as Christians, whose convictions, and sometimes desires also, are on the side of the truth.

Another hindrance to many is the difficulty of keeping the Sabbath. I had hoped that a young man whose sister was received to the church last year would decide to be a Christian. When

I saw him after the meetings. I found that the difficulty of keeping the Sabbath was the great objection. And it is a real difficulty here with those who live by cultivating the soil. During the dry season all cultivation is carried on by irrigation from the wells. Three or four farmers whose fields are adjacent have shares in a well from which all their fields are watered in turn from day to day, all of them helping draw the water. For this three, and usually four men are necessary. While one stands by the well and draws the water, one and often two must tread the well sweep, and another with his hoe and foot guides the stream of water in little channels from row to row, and plant to plant, stopping the water from one when it is supplied, and turning it to the next, and so on. This is the great work of the farmers at this season. The wells are large, and with a flow of water almost exhaustless, are drawn from day and night, with a little respite during the heat of noon day, especially when the earth is very dry as at present. I can now hear the creaking of the well sweep near by as at almost any hour of the night when I awake. You can understand the difficulty a Christian is in when all the household

but himself are heathen, and not only wish to draw on the Sabbath as on other days, but will consent to no arrangement by which he can be away and not help on that day, even if he is willing to run the risk of his field not being watered in its time. This difficulty is one which hinders many, and is a temptation also to the Christian. I have found it difficult to give advice when such cases come up. I can only say that where there is a determination to keep the Sabbath at all hazards, trusting in the Lord for help, and seeking earnestly his help and guidance, he will open some way to do it. This however requires an amount of faith beyond what those usually have who are hesitating, and not fully decided.

We cannot yet speak definitely of the results of the meetings. Last Sabbath, in response to an invitation to those who wished to remain after the service for personal conversation, thirty individuals remained, though comparatively few were new cases of interest. We were encouraged by seeing Jaffna mentioned in the Missy Herald which came a few days before the meetings commenced, among the subjects for special prayer. We felt that many were praying for us.

and that the prayers were being answered. As the meetings went on, the words of Jacob at Bethel came forcibly to my mind: "Surely the Lord is in this place and I knew it not," and we cannot but hope that it was as "the gate of heaven" to some souls. I should mention that notice of the meetings having been given at the adjacent stations some came from Manepay, Batticotta and Tillipally, so that the full attendance is not all to be attributed to special interest here.-

There has been a protracted meeting of a different kind during the past week at Manepay a mile and a half from us.- The heathen temple there is one of the most frequented in Jaffna. The annual festival continues twelve days, and the closing special day came last Sabbath. The multitudes who passed here on their way to and from the temple impressed me with the power which idolatry still retains over the masses here. Though it was remarked by some of the Christians who took their stand by the wayside to distribute tracts and portions of Scripture to the people returning from the festival, that they saw very few educated

persons. They had some English tracts for those who could read in English, but they found very few who could. The shouting of the racing of the different vehicles of those returning, reminded me of the scenes I had witnessed in America when crowds were returning from a military review, (or "muster" as such reviews were termed.) There was however one difference. The hilarity and excitement of those returning from the heathen festival was not caused by intoxicating drink.-

While many, and perhaps a majority of those who attend these festivals, go as they would to a show, to see and to hear the display and the noise, still many go as a religious duty, frequently in fulfilment of a vow made in sickness, on condition of recovery. On the first day I was quite surprised and troubled to hear that a young man living close by us who had just recovered from a dangerous sickness, had gone and rolled on the ground before the temple and was to continue it daily during the festival in fulfilment of a vow made in his sickness. He has been well instructed in our schools, and was for a short time a pupil in the training school when I had charge of it,

but he has wandered from the right way.— Only a few days ago, while still sick he seemed to assent to my suggestion that the Lord was calling him to repentance by this sickness. I was therefore quite unprepared to hear of his going to the temple. He was induced not to go again principally by the influence of a Christian who gives him employment, and he professes to be ready to take a different course, but I fail to see that conviction of sin and depth of feeling which would give me hope of a real heart-change. Such cases are common when in weakness and despair of other means of recovery from severe and dangerous sickness, and when all around are urging to make a vow to some god, the sufferer yields with the hope that perhaps after all help can be had in this way. Then if he recovers, his faith in the power of the god is confirmed. Some of the cases of the strongest confidence in the idols which I have met are of this kind, "Canthaswamy cured me" "He certainly cured me when no other means were of any avail, and the doctors had given me up."— Argument is of little avail to meet such faith.

We are looking forward with interest to our coming season of communion a week hence, when

nineteen are to be received to the church on profession of faith. Nine of these are pupils in the Boarding school and ten are from without. I have before alluded to the fact that most of those who were received from without have been more or less related to Christians. The case is somewhat different with those who are to be received now. - Of the ten who are to be received from without five are not related to Christians but come out alone from heathen families and relatives. Two of them are women who are members of my daughters "Helping Hand" band. - a company of from 25 to 30 women who meet once a week, and while they busy their hands in sewing, listen to reading and religious instruction, commit to memory Scripture texts, and learn to sing Christian lyrics. Six of these women have been accustomed to come and go, and sit together speaking of themselves as "we six," all expressing a wish to come out as Christians and join the church. Of the six, two have been selected as fit candidate to be received now, looking forward with hope that the remaining four and others also may come in afterwards.

Three of the candidates are girls of about 12 years of age, pupils in the girls' school at this station.- Of these two are the children of Christian parents, and the other is from a heathen family, all of whom are opposed, some even violently, to Christianity - the little girl was urged by them last Sabbath to go to the heathen festival, and tempted also by the promise to provide her with jewels, and other ornaments, but she firmly refused.-

An encouraging circumstance in connection with the expected accession to the church, is the fact that they are from four different castes, from the very lowest, the Pariah to the highest except the Brahmins.

Another encouraging fact is that of the 19, all but three are females, women and girls. The work for women is opening more and more. It is hard work; I never realized till my daughter engaged in it how much fatigue and exposure it involves in a climate like this. And it is still to my mind an unsolved problem how it can be carried on continuously with safety by a missionary lady devoted entirely to it.- Still it is a good work, one of the most important and encouraging

at our present stage of progress. I may perhaps illustrate my idea of its nature and importance by a reference to a custom of farmers in this country. In raising some kinds of plants they first sow the seeds closely in prepared beds in a shady place by the well, where they can be constantly watered and cared for till they get a good start in growth and strength; then they are taken up and set out one by one in rows in the field. Now comes an increase of labor as well as care. They must still be watered, but with more work, as they are farther from the well; and each plant must not only have its portion of water carried and poured upon it, but each one must be sheltered from the direct rays of the sun, for some time, by a twig of leaves taken from a tree and stuck into the earth by it.

The girls in our schools are like the young shoots in the bed, carefully sheltered close by the fountain head. They need care, but the care given is more effectual. There is but little chance of failure. They grow up, almost as a matter of course, plants of the Lord. But when they are transplanted one by one into heathen families and neighborhoods, then comes the danger and cause for anxiety, and the need of vigilant watch.

A single Christian girl in a heathen family, not only obliged to see and hear, and be constantly conversant with heathenism in every shape, but pressed to join with the rest:- perhaps laughed at and reviled because she does not:- in many cases not allowed to go out to attend religious meetings, and with no place or opportunity for private reading and prayer at home, and constantly in danger of being entangled in an engagement to a heathen husband:- the case of such an one is sad, yet hopeful, for if she stands firm she may win parents and others to Christ. It is the care of the Missionary lady to look after such, and others also who have not had the advantage of a Christian education, but who are beginning now to desire to learn when too old to attend school; also to hold meetings with heathen women of whom there are many who are willing to listen to the truth. Thus she has a school of hundreds instead of tens, and scattered over miles of surface, to be reached often by exposure to rain and a tropical sun, instead of being gathered in quiet pleasant rooms, under her constant watch. In my case my daughter has the additional care of looking after the children in

the village schools, hearing their Bible lessons &c, as it involves going to the school Bungalows at a time of the day when I do not venture out. But as I have said, it is a blessed work, and one of all others necessary and hopeful in the present state of the community here.

I was much interested in the account of the meeting of the "Board" at Syracuse, and encouraged by the news received since in my hope that it might be the date of a "new departure" of the whole church in the work of the world's conversion. When the Lord is opening one door after another, the world over, and calling so loudly to his people to enter, it seems as though they cannot but listen to these calls. The interest among Theological Students, as indicated by the Circulars from Hartford and Princeton Seminaries is cheering. I have been wishing that some one filled with the inspiration of the Spirit of Missions, as well as of the Spirit of poetry would write a Missionary Hymn, - with the refrain "Why not I?" "Somebody must stand here and why not I?" - founded upon the incident related at by Dr. Taylor at the meeting in.

Syracuse of the invalid student who stood up to his waist in the water, and handed buckets to quench the burning building. It so aptly illustrates the true principles of consecration to the Missionary work:- to fill a place where there is the greatest need, and one not likely to be filled by others:- The Nations are sitting in darkness, Somebody must carry them the light. -Why not I? Millions are perishing. Many must haste to the rescue. Why not I?! Some - many must give their children to go:- Why not I? Many must consecrate their property, - freely. - Why not I? - A really good stirring hymn which would take its place with "From Greenland's icy mountains" "Ho Christian Heroes" "The Lone Star" &c, it seems to me might be an inspiration.

Another good subject for a Hymn might be the story which you may have seen of the poor lame negro, hobbling up to the contribution box on his wooden leg and crutch, and when expostulated with for giving so much beyond his ability, exclaiming "But God's work must be done, and I may be dead"

Did you see the article in the Presbyterian Foreign Missionary of Nov. last entitled "Is the church playing at missions?" The very title is startling. –

The walls and pillars of the new building here are rising in comely form and proportions under the efficient superintendence of Mr. Smith. In the meantime though we are put to some inconvenience in providing places for the school by utilizing the church for study and recitations, and the house verandah for evening study, yet it is met cheerfully by the teachers and pupils. We shall probably not be ready for a new class this year, thus keeping the number of pupils down to 40 till accommodations for a full school are ready.

P.S. Apr. 19. The man mentioned above who was opposed by his wife and son, did not come to meeting yesterday. – Upon inquiring the cause I learned that he was pressed to help in watering the fields. When he refused as it was the Sabbath, they locked up the cloth which he would need to wear to meeting, and carried off the key. –

Apr. 26. – The little girl, daughter of heathen parents

mentioned above was not received to the church with the others yesterday on account of the opposition of her parents. Her father said if we would promise to receive her to the Boarding school, educate her and provide for her marriage, she might join the church. No certain promise of this kind could be made. Yet she will probably be received to the Boarding School as she is a good candidate, a very nice girl, and one of the best scholars in her class. Her father will then probably not object to her joining the church.

Apr. 27, I have made some allusions to my daughters work. I have been thinking that you may perhaps in this connection like to know more particulars, that you may understand the nature of the work of single ladies here.

In the morning she usually goes out early, so as not to be exposed to the mid day sun, yet not so early as to meet the people at an hour inconvenient for them. She goes to villages one, two and three miles distant, some times to go from house to house with a Bible woman, sometimes alone, visiting, besides others those young women who are learning: hold-

ing meetings in their houses, or in others where opportunity presents, perhaps visiting the school of the village, after it comes together at nine o'clock, hearing their Bible lessons, &c. - This keeps her out two, three and four hours according to circumstances, and necessarily interferes with regularity in meals, which is unfavorable to health - but it cannot be avoided. After she returns she meets the first class in the station English school to hear their Bible lesson and sing with them. At noon during the recess of the station girls' school, the girls are in and out, to recite Bible lessons, to practice singing, to get direction about their sewing or something of the kind. At half past three or four she goes out again as in the morning, and does not return till dark. This daily routine is varied by meeting her "Helping Hand" company from four to six o'clock on Wednesday afternoons, and she has recently met the women and girls who are candidates for the church on Tuesday afternoon for instruction preparatory to their reception. - This meeting is to be a permanent one, as there are deferred candidates at every communion season. - The girls of the Boarding school come to her once a week

for practicing singing, and she has a monthly meeting with the five Bible women, and another with a society in the Boarding School called the "Spaulding Band" who meet to sew for mission objects. - giving the avails to the Native Evangelical Society or some like cause. - She also has to meet the various calls of women and others who come to the house. On the Sabbath, besides other duties she holds a meeting with the Christian children early in the afternoon, and three or four or more of them go with her afterwards to sing in the houses she visits. The people are pleased to hear them sing. -

Received June 7

You will understand by the above detail that my daughter's work is various and irregular, and therefore difficult to report, but all profitable and necessary.

I finish my letter at Udaipur. I have not been very well recently, and Mrs. H and I came here yesterday for three or four days rest and change. -

Yours truly
W. W. Howland.

3195

W. W. Houlard

Odowells

May 25th 1880.

Rev. N. G. Clark. D. D.

Dear Brother.

As the enclosed letter gives some particulars of tent-work such as we hope may be continued more or less during the favorable season I think you may like to read it.

The tent being comparatively near the Station this time, it has not been necessary to remain out during the heat of the day as the workers usually do in tent-work.

After reading (if you care to take the time and trouble to ~~do~~ read)

kindly seal and forward it by mail, according to the direction.-

I have not been very well recently, but now that we have the monsoon wind moderating the great heat I hope I may regain my usual health and strength.

Yours
W. W. Howland

P.S. Our treasurer was authorized to purchase a new tent if it should not cost more than 100 Rupees.- We find that the cost is 200 Rs.- but I think it is money well invested.- The tent is a centre and an attraction for meetings and visitors in a village, especially for women who would not come to a school bungalow, and a necessity when there is none. The one we have was a present from Bro. Capron - for whom it was purchased by his friends in Hartford - It is growing old and torn - and we should have two for the favorable season, to use at the same time in different parts of the field.

Miss Susan R. Hoxland,
Tillipally, Feb. 25, 1874.
Rec'd Apr. 20. 320.

Tillipally Feb 25th '74

Dear Dr Clark.

I presume that you have heard through my brother of our journey and safe arrival in Jaffna Dec 1st.

Although I had forgotten so much, I find that the country and people seem more familiar than I expected, and it was more like coming home than I anticipated. Wish that I could remember as much of the language as of other things, but am spending the best of my time each day in the study of it.

I am beginning to understand more of what the people say and hope to be able soon to begin to talk with them. I can see plenty of work to do but cannot do much yet. Have occasionally been out among the women with Mrs Ankertell (the native pastor's

wife who understands English and can interpret for me. She is an earnest worker, visiting and holding meetings with the women as much as her family cares will allow.

I thank you for the suggestion which I followed, to get some Scripture Pictures. Have had the large ones mounted and they are very useful, as they attract the attention of the women and children, who are glad to hear about the picture, and with the Bible story much truth can be taught.

One month was spent with my parents at the seaside - at Marthagol & while there we were able to get a class of girls from the school to come in for an hour each day to learn to sew. They were much interested in learning the Christian lyrics taught them by my Tamil teacher, and we hope they received good.

It is very pleasant to have Miss

Hillis here at work, and I shall hope to go out with her, and learn about the people, even though I can not talk myself.

Respectfully yours -
Susan R. Howland.

Miss M. Lulete.
321.

Boston Mass. Aug. 22nd 1879

Dear Mr. Clark.

When we called on you Wed. and were informed that we were accepted by the Board our joy was so great that we forgot to thank you for what you had done for us.

This morning I have rec'd. from you the formal notice of my appointment and desire to return to you also to Mr. Alden and the other members of the Board our heart-felt thanks

My most earnest prayer is that our future life and work may be such as to justify your action and the confidence you have reposed in us.

I receive the appointment with joy and trembling may the Lord in whome we trust help us to do His work to His glory.

I am ever

humbly and gratefully

Yours,

Mary Leitch.

M. W. Leitch 322.
City Hospital
Aug. 16.

. Clark.

Dear Sir.

Sister and I expect
be at leisure next
urs day afternoon, and
ill be at the rooms of
e Board shortly after
nner. We should like
talk with some of the
dies concerning the
cessary and of ward-
be, etc. to be taken.

Truly
M. W. Leitch

Rev. D. W. Poor D.D.

Oakland, May 28, 1872.

Rec'd June 6. 323.

Oakland May 28
1872

Rev N. G. Clark DD.

My Dear Bro.

I return thro' you my reply to the invitation you forwarded me. I have considered it carefully. & can come no other conclusion than that expressed in my letter to Mr Hastings. This you are at liberty to read. I regret the necessity of disappointing my Ceylon friends, whom I hold very dear - but perhaps it is best. I look back upon all the way the Lord has led me these 16 years in America - & I see more understand for.

tions of it than the children
of Israel did some of them
murmurings & murmurings in the
wilderness. but I hope to
get into Canaan at last
Even though it be not by way
of Ceylon. My duty at pre
sent seems to bind me to
this coast. How to break the
bonds & get away I know not
So I simply acquiesce in the
necessity the compels me to
remain where I am. & take
it as a sign fr the Lord that
he would have me stay here

Wishing you & the Board
all success. I am

fraternally yours
D. W. Poor

Please forward in yr pack
my letter to the venerable Sp
ding. If there is aught to pay
let me know it.

Udupitty Jaffna Ceylon
1st January 1872.

Rev. N. G. Clark D. D.
Sec'y Treas'r. A.B.C.F.M.

Dear Brother,

I am happy to send you at this early date a statement of our Expenditures with the following remarks.

The expense for salaries of Missionaries overruns the allowance by £18 or more because Mr T. S. Smith's salary is not in the allowance — for Native Pastors and Preachers we come about £10 within your grant You will bear in mind that your grant for Messrs Hunt, Anketell and Stickney is $\frac{2}{3}$ of their salaries, the church es paying the rest; for Messrs Asbury, Welch, Snell & Moody your grant is $\frac{3}{4}$ the churches paying the other quarter. Mr. Bryant is paid wholly from the grant as Sangany still belongs to Batticotta. Steps are being taken for the formation of a church there and the ordination of Mr Bryant as Pastor.

Mr. Barnabas' salary is paid from the grant. The collection from the church of about 10/ is in the credit of Native Assistants — the church at Caradive is small & the members are poor. A catechist has been employed at Oodooville only a part of the year and hence the small

amt expended there. The amt collected at Oodoville for the support of Gospel was not reported to the Treas.r when the acct was closed £5 have since been sent. You will notice that two men receive their full salary from their people.

The expenditure for Native Assistants comes with in the allowance with a credit of about £10 to the A.B.C.F.M.

In the Training School and the two Hem Board'g Sch's there is a saving of about £205. We have found it necessary to use all the grant for the Vill. Vern. Schools. When I ~~rep~~ wrote you that we hoped to save £100 or more of it to the credit of A.B.C.F.M. we supposed that the financial year of the first grant from Government would close with the end of June but we have since learned that it closes with the end of Sept. Last year we were obliged to begin to expend on that a/c with July so that we must provide for the expense of those three months July, Augt & Sept of 1870 or this year comes out short as the year must be closed with Sept instead of July. We have rec'd as grant this year from Gov.t for

Oodoovill Hem. Board'g School	£55-14-6.
Udupitty Hem. Board'g School	23-3-"
52. Village Vernacular Schools	526-3-"

Of these twelve had to be supported wholly for a year before

they can receive their first grant. The Bungalows had to be improved and supplied with furniture in order to meet the conditions for a grant. Hereafter we hope that most of the Boys' schools will receive sufficient grant in aid to sustain them. Most of the Girls' schools will need some aid. We hope that the $100 asked for the coming year will supply all that may be needed in that direction. We paid $10 from the School Bks grant to aid in supplying the schools with books and have received £25 for preparing in Tamil & to commence printing "Help for the Study of the Bible" which is now I believe nearly ready for the Press.

Repairs have overrun a little in fitting an unoccupied house for Mr. Sanders on his return

The Mission Library acct is £1. over the allowance for binding several books which had been neglected for some years. The coming year we intend to expend the main part of the grant for a Set of Lange's Commentary which Mr. Sanders brought out We wish the grant were large enough to purchase Appleton's Cyclopedia also. The College certainly ought to have it. Most of the other accts come some pounds within the allowance as the Statement shows.

In making a new inventory of property we have left off £38 the estimated value of school bungalows which have been passed over to the care of the Board of Education. They have been improved and are kept in repair at the expense of the school fund and we have the same privilege as before of using them for holding meetings in the villages. In this view of the subject we thought the Committee would favor the step and thus be saved the expense of keeping them in repair

The Treasurer's acct is not ready to send now because the Auditors have not yet examined it. I hope to send it by the next mail with the Tabular View both for the Secy & the Treasr.

Your letter with Appropriations came to hand Dec 30th. Very glad to see the grant for a room for Miss Townshend and we shall start the work at once. Other matters of which you write will receive attention after Mr. Hastings arrival

Yours Truly

J H Smith
Secy A. C. M.

Rec'd Feb. 1. 23.

15th of January 1872
Udupitty

Rev. N. G. Clark D.D.
Sec'y. A.B.C.F.M.
Dear Brother,

I have stated in my last letter the number of Schools under the management of the Board of Education. It is now sixtysix of these, two are Anglo Vernacular which receive no aid from the Mission. Fifty of them received a grant from Govt. for the current year which closes at the end of September 1872. In last year only forty received a grant. From a report sent to Govt. for 1870. I learn that the whole cost of the sixtysix schools reported was £798-7-5¼. of this £462-19-6 was recd from Govt. £275- from the Am. Board & the rest from other sources. The whole number of scholars 2525 Boys. 714 Girls Total 3239.

I send the "Annual Tabular View" for 1871 which I think will explain itself.

Mr. Hastings & family have arrived in safty. I hope to see them here at Udupitty this evening

Yours Truly J. C. Smith
Sec'y. A.C.M.

PS We have a business meeting here tomorrow to decide our case & station Br H & others &c &c
J C

PS At the meeting to day 16 Jany it was decided that I go to Accot & to the Hills taking Laura with me for a change on my acct & for her to have Dr S S Scudders treatment Mrs Simms at N & Thomas will remember the Nations in my absence We hope the Lord will bless our efforts & give us strength. Dr Green has decided to remain a while longer the mission attending to it. If we find we get no good by going to the hills then we must try American — I will write more fully next time J C S

Rev. J. C. Smith,
Vodisitty
Mar. 15, 1872.
Rec'd Mar. 18, 1872.

Madapitty Jan 30 72

Revd W G Clark DD
Secy ABCFM
My dear Brother

Until within a few weeks I have been expecting to return home to stay with my family but on consultation after Br Hosking arrived it was thought best for me to go with our daughter to Arat & thence to the Hills at Cottagamund to be with Dr J. D. Scudder on our daughter's account & for my own health also, Mrs S remaining at Madapitty & our son & wife stopping at Madras meantime to look after the work here

I write now to ask if
the committee will
not allow the expense
we may be in excess
additional to my own ex
pence on acct of our daughter
going with me seeing we
have no allowance for
her & have sustained her
wholly from our own
pecuniary since the commencement
here & yes and
This is the first time
in 30 yrs I have been away from
my station for health
tho as I went to Asia
with my family in '56
& I hope the committee will
allow the whole expense

of our trip to be charged as though she were a member of the mission — i.e. the extra expense in our going of our being away from home

I think the mission would recommend it though as our daughter is not a member of the mission they would or might not feel at liberty to sanction it without a vote of the P Committee. The Mission does sanction our going & advise it & as it is an expedient to avoid my going to Asia & leaving the field entirely we hope the Committee will grant the request

Mr Hastings has been appointed

positive Lucy & will communicate with the Premium Treasurer & Burton will attend to the business in my absence

Truly
Yrs Affy
J. C. Smith

20

Jan 31st

Today a letter comes from Arcot who says that Dr Scudder is going at once to Arcot who opts our plan in that direction & we may have to go to Arcot after all. If we do we shall try to go in his company on our daughters account. We hope the autumn & our

J. C. S.

Mrs. J. C. Smith,
Hadlyme, Jan. 30, 1872.
Rect. Oldtown Ab.
Will come soon
Respectfully

Ackuspitty Feb. 13 1872

Rev N G Clark
Secy A.B.C.F.M

My dear Brother

Your letter of Dec 7. by Mr Worcester has just come to hand & I pass it over to Mr Hastings who has been appointed Secy & Treasurer in my place. It will I doubt not receive immediate attention. It comes too late to stop the work at Ackuspitty for the foundations are already laid & the wall will soon be commenced though we waited a month or so for Br. Hastings to come to see if we should get any new light on the subject. The whole subject was taken up much as indicated in your letter & the conclusion arrived at was that Ackuspitty should be kept up

We marvel at your change of mind
about it so suddenly after so
much expense for buildings &c
which could never be turned to much
account for any thing else.
The building for Ship S. is contracted
for at £120 complete & tilled
which is better than I expected to do
When we asked for the appropriation
the subject of new arrangements for
Cordoville has recd our frequent
& prayerful consideration & we
suppose that you should take the
expression of one person & act
upon it in the way you have
Had we the strength to do it we
might have deemed it advisable
to remove the present occupants
& introduce younger blood
But as we have been situated the
past 4 or 5 years we have felt that
there could do more than

than any where else, & for some time to come at least, better than any new ones. & therefore we have left things as they were trusting that the Lord will make plain the path where the would have a change opened —
I give this as my individual opinion. The matter will doubtless be considered before we leave & the Lord will give you the result. As it is now decided that it is best for us to go at once direct to Ava, (the plan for going to Arcot & the hills having failed by Dr Scudders return to Ava) I hope ere long to see you & confer with you on those matters appertaining to the interests of the work here

I am very sorry to leave just now & see so much work coming pressing upon Br Hastings

But the Lord seems to have hedged
up every way except this one & to
say "This is the way walk ye in it"
So what can we do but to follow
in the path opened for us

We shall probably leave Colombo
the last of March or first of April
by a "canal steamer" & if possible
shall go in company with the Lowe
two families who are returning

The Secy will report the changes
made at our late meetings.

Our son & wife come into our
work here at Nellipitty. They have
you may have heard a daughter
so we are promoted to the rank of
grand parents. He is getting on well
in the language & begining to use it
a good deal. There is something pleasant
in thus leaving a substitute in the
work, though we had hoped to see him
more fully initiated

Nellipitty Feb. 13th. 1872.

Sincerely yours in the bonds
of the gospel J C Smith

Mahaffy Mar 10th 1872.

Rev N G Clark DD

My dear Brother

The letter of Mr Worcester in answer to our request for leave for me to return to Ava with my family was rec'd yesterday. It finds us nearly ready to embark for Colombo by the Steamer scheduled on her next trip round the Island. Letters sent you from time to time will inform you of our various plans to secure a change for me & also to secure the care we our daughter needs and of their failure & of our final conclusion to go direct to Ava. All this time the majority of the mission seemed to be decidedly in favor of our going at once to Ava having no confidence that any thing short of that would be the change I needed. I took much the same view of the subject as the one given in Mr Worcester's letter & felt anxious

both on our own account & the weak state of the Mission to remain for a few years longer & then go with no expectation of returning again. All our plans have been thwarted & we have been brought to plans to see that this is the way that we have coming to our expectation some cheerfully about the work of preparing for a return. All our goods are now aboard of & we are nearly ready with a good part of our packing done. I think that the history of our plans and doings which you will have before you get this will lead you to feel that we have in fact taken the course in the manner which is recommended in the letter of the Worcester through the conclusion (which was unknown now) is that we go home at once.

It is true that our daughters being here has embarrassed the subject some what for if we had been here alone I might have gone to the hills (though Dr Greene neither for

& left Mrs Smith here. She (our daughter) came out hoping to be benefitted in health & to be able to enter the work here, but it has proved otherwise & we cannot feel that it is right for her to continue & suffer here. Had she not come it is quite probable there would have been a necessity for our going home earlier than this.

The letter for Mr W. was dispatched to the other members of our Mission by our Mission Vessel but has not yet returned. I have no expectation of any change in our plans but shall hope to report myself in person at Boston in the course of June if we are prospered in our plans & life & health are continued. I have borne the pressure of preparation & transfer of business better than I expected to & the same is true of Mrs S. & our daughters & all our plans have seemed to prosper in this direction. Even the steamer comes round the Island in the right direction at the right time contrary to previous

expectations & we hope a steamer will be ready at Colombo at the right time to take us on our way to England via S. Canal

I shall not probably write you again for J. but may report our doings by the way

With kind regards to all at the M House & especially to Mr Gordon who was there when I left on the Sea King. Will do remember his parting salutation as he took leave on board the ship

Yours &c
J C Smith

Hallpitty, Moorah 10. 1872.
Rec'd Moughalpore
No. 6.

Queens Square no 15
London June 12 72

Rev St Clark

Dear Brother

You have probably heard from Mr Hastings that we left Colombo on the 21st of April by S.S. Stevenson for London. We arrived here safely yesterday having been 52 days on the way. The boilers of the steamer became leaky & our speed was retarded & we had rough weather off Portugal & had to put in to Vigo in Spain for coals. Our dear daughter suffered much from the motion & noise of the screw & continued to fail from the first. When we came to cool weather she had chills & her sufferings were greatly increased. At Malta we called a physician & the question of stopping there was raised but it did not seem best so we came on. From there (leaving May 25) to your 3° her sufferings were intense & much of the time she was wild & her talk incoherent

On the 3d of June when off
Portugal near Burling Rock
she was released from her suffering
& went home peacefully to be
with Jesus On the Sat after
we left Malta she told her Mother
that she thought she could not
live to reach England & that she
felt that it was best for her
to go to her heavenly home & was
happy resting upon her Saviour –
That was to us a precious Sab
bath as after that for most of
the time her senses were exercised
beyond her control & reason was
partial There were lucid intervals
of recognition & expressions of trust
in Jesus. Her body was committed
to its resting place on the 4th of
June at 2½ o'clock P M in Lat
40°50 North & 19°30 west Long 43 miles
from Oporto & 125 from Cape
Finisterre there to await the trumpet
call in the final restoration
We came in lonely & sad but
greatly sustained & comforted by the

presence of the Saviour & happy
in the thought that she is at rest
free from this body of pain &
suffering. No one can tell what she
has suffered these past years & it had
a climax of agony which is beyond
our powers to describe & we were
powerless to ~~give~~ means for the alleviation
of the suffering having no medical advice
at hand. We know you will sym-
pathize with us in this our sore
trial & pray the Lord to sustain & com-
fort us. The Scudders & Meadows
arrived here early the Morning before
we did having been detained 10 or 12
days at Port Said for repairs to vessel
The Caprons & Co are expected soon in
the "Bearer" & we think it best for
us to wait & go across the Atlantic
with them that we may have the
comfort of their society —
We are near to Mr Burr's in the
same square & next door to the
Scudders The Burrs were full
I go to city to pack my baggage at C H
& will write you again before we
have sailed. Yours affy
J C Smith

PS Eve heard from Jaffna or arrived that our sons were very sick of Typhus fever & may be but do not know the result yes

13th yesterday I paid all my baggage & made arrangements to have what I dont want here sent on to Boston via New York on a steamer shall send bill of lading to Mr Sordre by next mail Mr Hastings has publish sent bill of lady for 3 parcels sent per Autumn & Columbe church to Mr

Rec'd June 25

Dear Brother & Sister Clark

We now expect to have plan day next Tuesday the 2d Prop. & sail from Liverpool on the 3d by the Cunard for New York with a free ticket to Boston for quarters. 15 Each. We may delay a few days on the way to N. York to visit my Brother in Ct. I shall hope to hear from you in N.Y. We shall probably call on you in Boston on our way to Winchester N.H. where we go to stop a time with our daughter who has been married recently as you may have heard. We thought on our arrival there we would wait & go on with the Capron & Co. But they are so much delayed that we have given that up & go next week, we hope to see them before we are off. & it is possible some of the company may go with us if they have time to get ready.

28th The company are arranging for departure for NY on the 30th & the first vessel the company

Mr & Mrs Bird & Wife passage on the Sperm are with the Brethren before we meet at the Tabernacle for the last time

to part & cannot change the line though we will delay a week

Mrs C will return with us if not with Fr Frank of his coming or the cause of delay

Mrs Bird & Mrs Clark are expected to arrive here in Nov. Still

We have been to day from Joffman that our son was rapidly recovering from a severe attack of Typhoid fever & rejoice that he is spared to the work & his family & also that he seems to have been revived spiritually by the experiences connected with the sickness. Mrs S. has been shut up most of the time since we arrived by an attack of Sheumatism but is now better. We spent a week with Rev Mr Kilner of Joffman memory who is with his family in London this was very refreshing to us spiritually. Now we have come to new quarters here we like better than in Queens Square near the Spurgeons in Highbury. & near where the Caprons are to board while in London. I have not had a heart & strength for much sight seeing & we shall not be much the wiser for this visit to this Modern Babel

My baggage not worth by the way is sent on by a sailing ship to Boston & the bill of lading will be sent to Mr Gordon to whom I will write about it

Yrs A. Y. J. B. Smith

London
Rec'd July 11, '72
June 26 '72

London July 8th 72

Dear Dr Clarke

We have completed our arrangements & are to have the Amsterdam Liverpool having to sail tomorrow — I am somewhat disappointed in not getting any letters or even a message from you here in London especially as I have not rec'd any direct intimation of your approval of our return! —

We trust however that the reasons given in answer to

Mr Worcester after
proposing that we go
to the hills was satis-
factory & that the
committee send us
our return.

The ticket lights
to me capture our
evidence that
the step was approved
& I am sorry it
came so late that
we could not use
it. I want to have
a talk with you
about the matter
of arrangements
for passing across
the Allowlen

& the species as
equal in perfection
to Mr Burr

Hope to see you
in a short time
as we shall go on
to Boston on our
way to N Hampshire

I remain
Yours &c
J C Smith

Rev. J. C. Smith

London, July 9. 1872.

Rec'd July 23.

Rev N G Clark DD

Boston

Rev. J. B. Smith

332.

Winchester N H

Aug 7 1872

Rec'd Aug. 9.

N G Clark DD

Dear Brother

Yours of the 5th
ame to hand yesterday
anks for your invitation
come to Boston, –
cannot now decide
hen I can go. Mrs S.
as been confined to her
d most of the time since
arrived here, but is
w about her room –
t not able to leave
r chamber –
es seeing strength slowly
the week past our
ughter Eunice (Mrs Harmon)
s been very sick & is

now in a very critical state balancing between life & death apparently. Hence all our plans are in abeyance for the present. We hope it will please the Lord to spare the dear one to her husband & friends & her work here where she has so recently & so acceptably entered. We know our Father will do all things well & glorify himself in all this labour.

I shall be very glad to have a talk with you on several topics in connection with our

mission & also with refer
to arrangements for
missionaries passing
through London

We are in a quan
dary as to what to do
with refer to arrangements
for the coming winter,
This is not a favorable
place for Mrs. especially
as it is a damp place
on a river liable to be
overflown in spring time
freshets & is damp at
night. Aside from these
considerations we are
not sure that it would
be well for us to be here
We trust the Lord will
guide us. I hope I may
have health & strength to do
some thing

yet I hardly know
what I can do when
will turn to much
account. I have not strength
of ~~body~~ mind or lungs for
much public speaking
if I had the talent
I feel like a stranger
in a strange land

Hoping the long
to see you at Boston
remain yours

Sincerely
J C Smith

PS Please papers
the 2 inclosed letters to
be posted for Jefferson
in due form JCS

Winchester NH
May 10, 72

Dear Dr Clark

Secy ABCFM

Dear Sir

I understand you wrote for Henry Hill this some time ago & you could obtain $100 for his help. As it was not needed just at that time the matter was deferred. After wards when it was see'd the matter was deferred until our approval. If it can be found for him now it will be of essential service to help him on this yr & another year. Please help from another source it will be valuable if it can be obtained now. I don't suppose that we shall be in our new house & shall have in funds to work in Syria. Therefore your

being here can not be
in the way of his receiving
that aid. As soon
as we received this note of inquiry
our daughter Emma
is still in a dangerous
state though there is still
hopes of her recovery.
Last Monday we telegraphed
Rome in Western N.Y.
& this morning he arrived
safely via Montreal.
We are glad to see him
though we but for this sickness
he would not have come
to see us before Winter
We are glad he has come
while his sister still li
I hope the way will open
soon for me to go to Bo
But as matters are now
I cannot go even then,
My boys could be in

my presence be needed in paying them through the customs. I put such pur & ca loss that they can be cleared & shut on I think. They must be in by this time I should think

Yours truly
W. J. C. Smith

Rev. J. C. Smith.

Winchester, N. H., Aug. 10, 1872.

Recd. Aug. 13

Rev N G Clark DD
Sec A B C F M
Boston

334.

Winchester Va
Aug 16th 72

Dear Dr Clarke

In my last I mention that our daughter Mrs Harmon was dangerously sick. The fever proved too much for her feeble constitution & on the 13th day she sunk under its overpowering influence beyond the power of rallying & her spirit winged peacefully to the embrace of her loving Saviour

Yesterday we committed her remains to the dust. We accompanied my weeping friends

PS

As Mr & Mrs Cafron may be in Boston please let them see this note as I cannot write them now

JS

If you have the record of our daughters death as it is in the Herald 8th of June, please correct it & make it 3 – as it should be

JS

Rev. J. E. Smith
Winchester, Ohio 16th, 1872
Decd. Aug. 19th

1

Winchester N. H. Aug 30 1872

Rev N. G. Clark D.D.

Dear Brother

I have conferred with Mr Harmon with reference to Expenses here & he tells me that he has to pay here $3.75 per week for board only & by those who profess to put it at the cost. Taking all things into acct I think we shd find it difficult to get on with only $600 this year & should prefer to have it put at $700. I think that in some things I was more careful not to spend & when here before than was on the whole wise, I do not think we are at all inclined to spend lavishly We wish to get on comfortably & not have to think all the while we must avoid this & that expense or run in debt With these statements I leave the matter with the committee.

We hope to go to Vt next week & shall be there for a week or 10 days, in Williamstown Vermont. Mrs Smith's health is such

that we can carry out our plans She does not gain strength as I hoped she would. We have known that a change to Vt. may prove beneficial.

As to Henry's case Mr Leach of Keene told me on my return that he hoped to secure for him all he may need & did not wish me to apply to you unless he failed in doing what he hoped to do in the case He speaks very favorably of him & is the one who has especially encouraged him to go on with his studies His opinion of them is founded on his own observation while H. was in Keene & attended his meetings Henry & Mary want very much to attend the meeting of the Board at N Haven this year. They have attended only one & we shall be glad to have them go Do you extend free tickets to the children also?!

We expect to stop with Mrs Minot

& have there quite an assemblage of Joppa Missionaries, & their children. I should like to have some more talk with you when there is time for it about affairs in Joppa, but perhaps it may be as well to let matters take the course which seem to be marked out for them. Those on the ground for the most part are as anxious to see growth in the time of holy support as any who are further off, & must judge for themselves of the feasibility of plans proposed for its increase. Nothing but a natural growth will give fruit & continue to grow & bear the fruit we want to see with this work I have it. May the Lord guide & help all concerned devolves responsibility in the development of the church in heathen lands.

Yrs affy
J C Smith

Rec'd Feb. 23. 1885
Ans. Feb. 25. 1885

J. C. Smith 336
Keene N.H.

Sept 13 72

Dear Sir Clerk

Your letter announcing the decision of the Committee about our allowance was rec'd a few days ago in N.Y. You say from the 1st of Sept did you not mistake as to the time, we arrived at Manchester July 25th & have been on expense all the month of Aug. I don't understand why that month should be left out, as I rendered no acct for expenses after arrival there. Had you not better put the beginning of the year Aug 1st? then there will be no occasion of rendering an acct for Aug

Of the other matter I will write you ere long

Yrs off

J. C. Smith

Worcester, Aug. 20. 1872.
Rec'd Aug. 31.

Jr Clarke
Boston
Mass

Winchester N H
Oct 24 1872

Dear Dr Clark

You will recollect that I told you Mr Leach said to me he did not wish to have me ask the Board to help Henry. Now I understand that he is disappointed & does not get the help from the source he expected at present though he hopes to get it hereafter & suggests that for the present necessity I ask for the sum needed with the expectation that it will be returned when he gets it. Henry writes that he has found it necessary to incur a debt of $51.82 as he has received any money from home for a long time. He has also expended $21. to fit up a room for his convenience this fall & winter. Most of this will be of service after he enters Coll even if he did leave that room. He also needs for an overcoat $23. as he has only the one he has worn 5 winters & $4.50 for a pair of boots this will be all he will need for the winter he thinks. It will take $100 to meet

the items mentioned & he ought to have something in hand so as to avoid incurring debt

I don't understand why there is so much delay on the part of Mr Leach in doing what he has of his own accord promised. I have not the means to help him very much more though I will venture $50 on the plan proposed from a small sum left by our daughter Louisa hoping it may be returned again. If you can secure $100 for him I had prefer not to do it But if you can get only $50. I will send herewith a cheque on Mr Hill for 50$ wi you may add to the $50 wh I hope you may be able to secure for th. soon —

If you can without inconvenience secure the whole you may return the draft on Mr Hill. —

It may save time & risk to send in a cheque to Henry in Auburn care of Mr Rawson Jeweller

If you prefer you may send to me here & I will forward to him

I Expended in going to the meeting of the Board for Myself, wife & Henry & Mary $40: we 3 went via Amherst & N. Brookfield to make a few visits.
This increased the Expense a few dollars for Myself & wife & Expended $22 for Mary $10 for Henry $8. from Amherst.
The Expense for Myself & wife for fare out going & returning direct would have been $16.
The additional $6: was about half for carriage & car hire in N Haven & other places on Mrs Smiths acct many. I mention these things that you may allow what you are accustomed to allow in other similar cases
I have Expended on Baggage sent on to me fr Boston &c $6.16 & shall have to pay one other bill on three boxes from N York wh were in on the first of Oct & are not yet sent on owing to the delay at the N Y custom House
You may have heard that some 30 or 40 dolls worth of clothing was taken from one of my trunks on the way from London

although the boxes were carefully stowed before they were shipped for Boston
Mr Hutchins tells me there is no hope of getting any redrip as the ship left before reported though I should as soon as I recd the packages

Please report to Mr Ward the amt he will be allowed to pay on my expenses to the Meeting in N Haven & add to it the $6.16 & request him to send it on to me in cheque as I dont know when the boxes for N Y will come, let that bill go by itself.

We learn fr Thomas that he was sick in Hag with inflamatory Rheumatism & confined to his bed He seems not to have regained his strength since his fever & may have exposed himself too much to the strong wind We hope it may not hold him long

Yours &c
J H Smith

Rec'd Oct. 23
A. G. Allen, Nov. 3/53

Winchester N H
Nov 28 1872

Mr C Hutchins
Boston Mass

Dear Sir

A friend of mine in Ceylon now in London has requested me to send him a report of our annual meeting. I have sent a copy of the Palladium I have written him that I would ask you to send him a copy of the Herald for Nov 4 a copy also of

the annual report when it is out. His address is R. N. Dunlop Esq
Oriental Bank
London England
He was at head of the branch Bank in Colombo Ceylon & is much interested in doing good & in our Missionary work & has for some years supported a girl in the Godoville Fem Boarding Schl
It will be for the interests of the cause & doubt not to send him regularly the

Herald while he is in London. He is abroad on leave of absence for a year

I hope you will secure for me the copy of Beechers Lectures at N. Haven he is promised to all Missions also a copy of Dr Cowles last set of commentaries if they are for me

Keep until I can send for them without expense

Yours truly
R C Smith

Nov. 28, 1872.

Rec'd Nov. 29.

wrote him Dec, 5.

Winchester N. H.,
June 25th 1873

Rev N. G. Clark D.D.,
Dear Brother

Yours of the 24th is before me & in answer I would say
1 It wouldn't be worth while to purchase furniture & take out there, but if friends will give it & pack it in as small space as possible. It may be well to take a sofa an Etagere, table & chairs — but all should be well put together. The bureaus wh are merely glued together are liable to come to pieces by the way if exposed to damp seas. Mr H better take a good bureau with a flap upon it. It can be filled with light articles & packed in a box. The chairs should be those wh can be taken down & packed in boxes. If I could be with Mr H. & his companion (who is to be) I could better give advice as to what ~~is necessary~~ it would be well for them to take, seeing the particulars

with them & arrange with them
for packing. I could also help
them in selecting such things as
they can pick furniture to
match ~~another~~ there. We it
would not be worth while for
them to take from here
I wrote to him some days ago
giving some suggestions on various
topics relating to their outfit
2 They ought to go so as to pass the
red Sea not later than June
The time that our Son & his Sounds
went out was a good time
but if Mr H should go by Canal
Steamer. he would need more
time than they had having May 10
& going by over land & across the
continent of Europe. The advan-
tage of going by C. Steamer is that
they can take their baggage on
with them. If they dont care
to go to London. they can go
by Canal Steamers direct from
Liverpool to Colombo or Madras

they better go to Colombo if they can as there is now a Steamer running round the Island by wh they can get to Joffna without much delay. If they cannot go so as to pass the Red Sea in June they ought not to go before Sept so as to pass the last of the Mouth Steamers across the Atlantic will take 20 cubic feet of luggage free. The C. Steamer on wh Mr Hastings comes from London took 40 feet for each passenger if desired. Inquiries could be made in London & Liverpool about a passage & I presume Messrs Spicer Brothers would get for you as reliable information as you can get from any quarter. If arrangements are made in advance they can go so as not to be delayed long in England. If they go from London there will be the Extra Expense of getting the baggage across the country.
If Mr A. will communicate with me in detail about his arrange

ment to I shall be glad to
hear from them, that they may take
those things wh will be the most
useful & best adapted to the country.
I have written this in haste &
if I have not been sufficiently
explicit I will try again if
you will indicate wherein
I have failed

Yours &c

J. C. Smith

Winchester, Va.

Winchester, Va. Feb. 25/73.

Rec'd. Jan. 28.

Winchester N.H.
Mar 5th 1873
Ther. 12 below zero at 6 AM

Rev Dr Clarke.

Dear Brother

Some Months ago you requested me to write you on the subject of taking a release from the Board. I remember I said I was not prepared then to consider the subject, & have looked at it in various aspects but hard I know what to write. In my state of health at my age I cannot expect to get into any position where I can earn much. The aid I shall be but small for most of what we might have saved has been spent for the education of our children, two of whom have gone to their rest & cannot in nature render us aid. One is in the field abroad. The other three are not in a position to aid us pecuniarily at all, but rather need our aid still to prepare them for the

the coming summer if my traveling expenses could be paid in going to other places & I should feel that am doing something in the line of my life work

Please pass the melon to Mrs Child & then to add a few more to the lots

Mrs S has endured the cold weather better than we feared at the beginning of winter. but has not been out since the first Monday in January until last Feb. she was at meeting on this P M. I have been able to be out some every day, have had charge of the fires & sawed most of the wood for two, coming in this cold weather & feel stronger than in Oct. So is Mrs S. but her cough is about the same. We are glad to hear that Thomas is so much better & is able to take charge of Chavigny's station & seems more interested in the work there Hoping ere long to hear from you I remain

Yours affy J. C. Smith

bills of life. If she receive the
amt you mention & by that be cut
off from receiving and thereafter from
the Board I dont see how I could in
vest it so that it would put us in
a position to have a sufficient in
come to live upon without using
up the principle so fast that it
would soon be gone.
I have made some inquiries
but get no light. Should like to
look as some places but the
allowance gives scarcely any
margin for trouble. At the
end of 6 months half of it is used
up & we spent but little for clothing
& troubled very little. It takes our
utterly more than half of it for
board & my nothing of house rent &c
I dont understand why Mr & Mrs Burrill
did have $800. & you did think we could
live on $600. If I come to look up a
place for a home this coming summer
I must travel some but I cant
do much at it on the $700.

I have always borne within my
income & always meant to do
so. I have never cost the Board
much for journeys for health to come
in coming to this country. In my
30 years I have not been away
from my work. in health tours
have commenced before & in connection
with sick children to this country
& if the Committee can give me
the same chance for trouble that
Mr Burnell had by way of his
allowance I shall be satisfied.
He was able to preach & could
sometimes get pay to help in traveling
but I am not able to do as yet
& judging from present appearances
I may not be able to do it.
My head does not gain strength
so as to give prospect of ability to do
much brain work.
I have been at work for the past week
a few days in getting subscribers
for the "Life & Light" & should in this place
25 subscribers. I could do this. I think

Mrs. E. A. Burnell
March 5th 1894
Ans

341.

Winchester N.H.
April 12th 75

Dear Mr Chapin

I wrote you some days ago to put up 2 vols of the History of Mormons by Dr A. & ask Mr Holmes to get 2 jars of Liebigs Extract of beef such as he procured for us before & put them in a parcel for me. I write now to request that the parcel be left at the Amoreaux

House in Boston
directed to the care
of F. Weeks Esqr
of Winchester Mass
who will bring it
to me. Please ask
Mr Ward to send
me the balance
of my allowance
for March as I
requested in a
letter a few days
ago when I wrote
to you. It is $60
less $31.75 for what
the boots & beef cost

I cannot settle my
accounts here until
I receive the money

Yrs truly
J C Smith

Mary sent last week
L M
Jefferson

Rev. J. C. Smith

Winchester, Apr. 12, 1873

Rec'd Apr. 14

Done

Rev. J. G. Smith
Winchester NH 342.
Apr 21 73

Dear Sir Clerk Rec'd Apr. 22

Your letter of inquiries was rec'd on Sat. Do you mean by "independent of English & foreign effort". In your letter say "independent English &c"

There is no organized effort on any of the points mentioned save through English gifts of missionary influence.

I suppose you want to know what is done without their influences. When I get your explanation I will give attention to the letter as soon as I can. I have not been as well for a few days from your north & cold.

You ask if there is a necessity or our seeking a new home not at present, but I don't suppose it will be convenient to stay here more than a year or so from this time, of course, there is a possibility of our moving to Lemoore in the

place but we got no b[illegible]
as yet & we like much to
see us the fare well meeting
may be but cant off
to I we mean to be a
cow boy

Yours
Wm J C Smith

Mr N Clark 99
Beach

Rocky Hill May 14th 73

Dear Dr Clark

Mrs Smith was taken with pneumonia on last night at this place where we came from Conway to visit my brother. She is now breathing her last cannot hold out many hours. We propose to take her remains to Winchester N H tomorrow have the funeral the next day in the 16th. I write this note that if my if possible get to you tonight as we wish you to attend the funeral if possible

If you cannot come
we shall be glad if Mr
Neat can come
or if he cannot we
hope Br Capron will
come & conduct the
exercises. Even if one
of the Secretaries does come
we shall be glad to see
him & his wife at Ro.
Please telegraph yr
answer to Winchester
N. H. at once. In care
of Rev C. Harmon
If any other time
is fit we will telegraph
to you

Still Lord & lover
bless Jesus is precious &
grants lasting graces
Daughter Mary came to
us yesterday a few hours
before we began to

apprehend so sudden a termination of the disease

She is happy in Jesus & sent messages to friends here & far away in Ceylon where many will mourn their loss in her removal

Yours in sorrow

J. C. Smith

PS

8½ AM

She still lives though hands are cold & pulse has ceased in the [redacted]. JCS

¼ to 11 am still alive

Dr Clark do come if you can possibly

Mary E. Smith

Rev. J. C. Smith

Rocky Hill, May 14, 1873

Rec'd May 15.

Rev. J. L. Smith

344.

Rocky Hill, Ct. May 14, 1873.

Dear Dr Clark Rec'd May 15.

I write you early this morning & sent to be mailed in Hartford under the impression that my dear wife was near her end. The Dr said he thought she did not live more than a hour. But she has more of the power of endurance than we thought. About the time the letters were sent off she began to rally, the pulse came back in her arms & face came on again so the contest is prolonged. & she is more delirious than yesterday. Her suffering last night arose from the accumulation of matter in her lungs wh she seemed not to have power to throw off & we feared she would sink under it. But she did throw it off without suffering & hence our reason of her delay for a little perhaps only to recover the exertion of last night sink under it. I write this much with refer to matters in my note wh may seem premature & worth early to ascertain if you could be with us in case we are called to bury our loved one

She said many things last night
of interests as missions to the
lady missionaries - wh we may see
long and to them: she did her
last missionary work in the
west to converts - & in conversa-
with the ladies who are going or
have gone to the heathen fields
If you drop a line or send
a telegram to Mr Barnum
whether we may expect some
one for Boston that is all
I desired should be done & will
telegraph to you at once
when we know

Yours truly
J C Schutt

618 345.

Blank No. 1.

THE WESTERN UNION TELEGRAPH COMPANY.

The rules of this Company require that all messages received for transmission, shall be written on the message blanks of the Company, under and subject to the conditions printed thereon, which conditions have been agreed to by the sender of the following message.

THOS. T. ECKERT, Gen'l Sup't, New York. } WILLIAM ORTON, Pres't, GEO. H. MUMFORD, Sec'y, } New York.

Dated Rocky Hill Ct 1873

Received at 2:20 May 15th

To Dr Clark Congregational

House Boston

Mrs Sigourney funeral

Saturday P.M. Winchester

N.H.

J. C. Smith

8 P.M. Ude

Rev. J. C. Smith

Rocky Hill, May 15, 1873

Rec'd May 15

Rev. J. C. Smith.
May 22, 1873
Winchester Va
May 21st 73

346.

L S Ward Esq
Treas ABCFM
Dear Sir
You have probably heard of Dr Clark's death. My dear wife has gone home to Heaven. Her last sickness was short only 4 days, her disease pneumonia. Thus she was saved from what she has much feared a long lingering sickness a burden to herself & to others. Her sufferings were great but she was peaceful & glad to go & be with Jesus. Her remains were brought here & deposited by the side of her daughter Mrs Harmon on the 17th. So three of our

family of ~~everything~~
home: & are ~~anxious~~
~~to~~ welcome the lost.
When Laura went "she
said ~~to her~~ mother "I
will watch & wait for
you & it will not be
long ere you will
come". And so this
moment —
May we all be as
ready as those who have
gone before! —

The Expences incurred
by this change renders
it necessary for me to
draw upon my last
quarters allowance —
I don't know as there
is any Extra allowance

for such Extra Expense
As the allowance barely
meets ordinary expense
I don't know how these
Extras are to be met
Funeral expense moves
amounts to $75 beside
the expense of our daughter
coming to us in Rockingham
Hill ct - A monument
will cost $60 or $70.
If you will kindly con-
fer with Dr. Clark &
do what you can for
us in accordance
with his & customs
I don't feel able to write
to Dr Clark now.
Mr Harmon will as
soon as he can prepare
a notice of Mrs Smith

We now will find Dr
Clark for the Herald
& I shall ask Mr Howe
to give his impression
of her Missionary life
& perhaps Mrs Cameron
will give us some thing
for the Life & Light. Or
maybe Miss Fonvishe
will, who was with us
5 years.

If you send me $6
it will meet my pres
needs —

Yours A.F.
J. C. Smith

Dr Clark —
I wrote that you were not in & could
consult with you, but I have seen
President & he is anxious for the success
his. At the close of the year, he could
confer with you as to his general
L. L. C.

347.

Winchester N.H.
June 16/73

Dear Dr Clark

I go this AM to attend the General Association in Middlebury VT hoping to meet some old friends & may have an opportunity to say a word for Ceylon if able

I may meet you there but lest I should not I will send a word to Boston

As I am difficultly
situated now
I now think that
perhaps it
may be best for
me to see the
Physicians whom
you can find
in Boston & see
what he may
think of my pros
pects for Flakes
(Either now or after
Dr Green arrives)
If I can do any
thing more for the
cause I want to

do it where it
will turn to the
most account
I hoped to see
you at Kane
as yr name was
on the Program
but saw only Mr
Grant. He has
grown old very
much the past
12 years

Yours truly
J C Smith

Rev. J. C. Smith
Winchester, June 16 1873.
Rec'd June 17.

Rev S. Clark
Boston
Ans

Amherst Ms
June 30 73

Dear Dr Clark

It is your
custom to help return
missionaries to go to the
meeting of the Board
after the first year?
I shd much like to
go to Minneapolis
shd like also to visit
my 2 sisters who live
in Southern Minnesota
but dont know as
my health is up
to the fatigue & expense
of such a trip
the meetings also

therefore I could not be of much use to the cause by going I start the question to learn what your custom is

We have just heard of the death of Mr Fairbank in Illinois the grand father of Thomas wife —

Mary & I are moving to Rouchester for a short time on a visit here & are going to N. Brookfield also

I find that Dr Green does not come from England before the first of Sept. so it will be necessary to arrange for my allowance before I can see you & want entire them but it can be arranged by writing as well perhaps —

Yrs truly
J C Smith

May your cloud with July —

Rev. J. C. Smith

Amherst, June 30, 1873.

Rec'd July 1.

Winchester N. H.
July 16. 1873.

Rev N. G. Clark DD
Secy A. B. C. F. M.

Dear Brother

Yours of Mar 29th
certainly invites inquiries about the Mission field which I have spent most of my days of active labor was duly rec'd but until now I have not felt able to answer it. In reply to all your 16 questions which are numbered I can say that I have never heard of any organized efforts for the removal of the evils specified in Ceylon by the Natives save as it has been connected with European Govt or Mfry influence. It is true that the natives are in the habit of giving to the poor especially some who are rich give a prominence to these efforts but each one acts independent of others unless foreign christian influence comes in to organize & direct

I never have heard of any effort to reform the vicious but much to help on in the way to reform

In Jaffna a large proportion of the men are able to read & many of the women. I have no definite statistics on the subject

The women are degraded & there is much infidelity in the marriage relation on the part of the women as well as of the men.

There is little in any of the dwellings of that people that is worthy of the name of home in the Christian sense of that term.

This much only I will write in answer to the queries so as not to appear to entirely neglect to give my testimony

Hoping you may get better answers from those who are at work in the various fields among the heathen

Sincerely

Yours &c

J C Smith

Winchester NH July 16 73

P.S.

With reference to your of the 12th I can only say that I have not as yet been able to do any thing to turn to account for my support since my return. I have not dared to venture to preach even once. My experience during the religious interest here in April was not such as to encourage me very much. I became a good deal interested in visiting from house to house & in laboring with individuals & venture to speak for a short time in the meeting but carried it beyond my strength & had to give it up for a time & have now only regained about the same strength & power of endurance as then. Still I think I am growing some of late. My throat troubles me up but my head cannot bear much nervous strain. Continued efforts either of reading or talking or writing very soon tires me. If I could find some thing wh I can do without much continued mental effort, that does not call for the exercise of strong muscles I should be very glad to do something

Winchester, July 16, 1873
Recd. July 18.
Ans. 28

for my own support. I suppose I can get along with $400 & perhaps with less. & of course if circumstances are such that I can do any thing to help myself I shall be very glad to do it. I get some exercise in sawing wood but find it too hard for me especially in this hot weather. I find also that I cannot endure the heat of the sun in the heat of the day. The above are the conclusions we have come to on the subject but I am not without hope that I may yet be able to do some thing more in the line of this missionary work.

Yrs
J C Smith

350.

Winchester N. H.
Aug July 17

Rev N. G. Clark D.D.

Dear Brother

Your letter was rec'd on my return yesterday. Thanks for the same,

With reference to my wants for another year I hardly know what to say. With care I hope to bring the expense of the poor year within the allowance.

I shd like to be able to help Mary some as she is going to South Hadley in the Missionary

field it is customary
to give 2/3 of the allow-
ance for the man.
& his wife when
the wife is unmarried
What your custom
here is I dont know
I shall endeavor
to be satisfied
with what the
committee think
is right

If I get strength
enough to labor
I can be of more
use in Jo/Man
than any where
else. How that

will be, time must determine -

I hope to see you after Dr gran comes home

The grandfather of Thomas' wife Mr J B Fairbank has died recently in Jacksonville Illinois

Yours truly
J C Smith

Rev Dr Clark
Secy A.B.C.F.M.

Rev J. C. Smith 351.
Winchester N.H.
Aug 26 73

Rev Dr Clark
Dear Brother

If Dr Green gets home in time for it, I want to go to Worcester the first week in Sept & should like to go to Boston if it will be convenient to you to see me there & see a physician & consult as to what is may be best for me to do. My health has been much better

the past month &
last sabbath I
spoke twice at
Gilsum & endured
it better than
I expected to.
Please let me know
if that time
will be agreeable
to you. I know
you will be very
busy but I will
not take much
of your time.
Dr Anderson asked
me to come & stay

with them. I saw them at Fitz Rollins last week.

I intend to go to NY about the middle of Sept on a visit & may return via N York & attend the Evangelical Alliance meetings a few days

My daughter Mary goes to South Hadley next week. We fear her health may not be equal to it, but we think it best for her to try it one year

Will it be out of place for me to ask for an extra grant of $100. to help her out? She only drew until she was 18. Has not rec'd anything for 2 years. I have drawn upon the little I have saved for her & my present allowance will not permit me to help her out of that difficulty. I hope with the Editor of the N H Journal a brief notice of Dr Spoulding - we will appreciate this work.

Yrs obt J C Smith

Oxford Pa Oct 12 73

Dear Dr Clark

I expect to be
in Boston in a week or 10
days & hope to bring Dr Green
with me. I now intend
to spend next Sat with
him at Worcester.
Please let me know at
Worcester or have word
at the rooms where I
shall go on arriving at
Boston. Dr & Mrs Andrew
have invited me to go there
well. let you know
in Worcester the day we shall
start & can induce the
Dr to go. I come here
from Philadelphia

with Mary who is to
stop here a while with
Mrs Dickey (Anna Rend
we had a fine time
at Phila & Washington

Yours truly
J. C. Smith

to

n doll)

o

n

o

Rev. J. C. Smith.

Oxford, Oct. 19, 1873.

Rec'd. Oct. 22.

Rev N G Clark DD
Secy ABCFM
Boston
Mass

Winchester N. H.
Feb 9th 1874

Rev N G Clark DD
Sec of ABCFM
Dear Brother

I have been hoping to hear something from you with reference to the subject of my return to Ceylon. As I do not I think I know as you had any report from Dr Hall after my talk with him I had no opportunity to see you after the interview with him

The whole matter may have gone from your mind as you were so much occupied with other things that I read the impression that you did not give

much thought to this. Then I see that the Compl Quartly leaves my name out of the list of Compl Missionaries to Ceylon. As they would naturally inquire about that of your officers it looks rather ominous or for stalling the subject. If your attention is given to that matter you will see that I did naturally draw that inference as other* names are

in the work of those who are in this country.

I want to spend the remnant of my days in the work there. I have devoted my life & if I can in any place be of service

Hoping to hear from you ere long

I remain
sincerely yours
J C Smith

Rev. J. C. Smith

Winchester, Feb. 9. 1874.

Rec'd Feb. 10.

Rev. J. C. Smith

Winchester N. H.

Mar 2 1874

Rev N. G. Clark D.D. Recd. Mar. 3.

Sec. A.B.C.F.M.

Dear Brother

Yours of the 18th ult was duly rec'd. You will not think it strange that I find it difficult bringing my mind to acquiesce in your decision especially as I have no evidence that you have taken into view Dr Halls opinion & have not asked Dr Green's testimony in the matter. I see that I might with the strength I now have do efficient work in the line in which I have been accustomed to work in Syria, when I cannot see where I can get in to a position here where I can

be equally useful.
& I see the brethren there
are overtaxed in the lines
in wh I could help them
if there & in the same
lines in wh I was over
taxed & broke down
partially for the time
& I fear if they are not
relieved they will ere
long suffer in the same
way. Thomas is so
overtaxed with work
which others cannot take
that he is put back in
getting the use of the lan-
guage. I hoped also that
the question would not
be decided until the breth-
ren Jossme could give
their opinion about it
I don't understand why
I shd not be permitted

to go back unless I have forfeited the confidence of the committee especially of those in the field think it will be for the interest of the cause that I should go back. If they don't think it best I should not care to go.—

I take the liberty to send you Dr Greens statement as I wish the committee to see it.

I have been looking round for something which I can do here & I don't see where I can begin at my age in a new line

If I could see a place where I could be occupied in useful business & earn my support I should feel differently about the matter but still I had rather if possible

continue in the work in which I have been for one generation.

I have trusted the Board & tried to be faithful, & use as salary which is graded on the basis of a support & have used most of it for my family & how could I lay up for a wet or sickly & feeble day. I have found the Lord faithful hitherto & the Board also & I hope its will be still.

My children are not in a position to render aid & one is still in need of aid from me.

As to what the committee did do for me in case I am not allowed to go back I am not as yet able to state any more definitely than you can draw from this note.

Sincerely yours
J C Smith

Rev. J. C. Smith 95 N.H.
Manchester N.H.
Mar 31 84

Rev N C Clark D.D.
Rec'd March 31.

Dear Bro am ah. 11 –
I send you
here with a letter rec'd
from my son Thos in
Japan who will show you
how the brethren there
view the question of
my return. Thereby then
they may not have
just any communica-
tion to you about it.
I venture to send this
to you you will please
return to me
I am willing to leave
the matter to the com-
mittee though I feel
that I have a claim
upon the board for
such help as shall
carry me through

the amount of my
pledge - expect either
here or in Joppa
of course I am willing
& wish to do what I
can for my own support
whether here or there

I sent a letter to
you some weeks ago
with one from Dr Green
to you I have rec'd no
answer

Yours
Yrs &c
J C Smith

Rev. J. G. Smith

Winchester Va.
April 21 1874

Rec'd Apr. 22.

N. J. Clark D.D.

Dear Brother

Your letter tho
many delays came at
last with the one for Thos
and with the one for Dr G.
and met first.

It costs me some
struggles to give up the
thought of going back
to your success seems
point that way & I
think it will yet seem
plain path & all for
the best. I don't know
how to fix a sum as
retiring allowance
for I don't know how
long I may need help
nothing look on to old
age. I don't have any help
but a returning grant may
come & be no want of
my taking such a grant

have cut off from
help from the board
I may be in such a
situation that a
grant might be
better than a yearly
small allowance as
but I think I shd rather
trust to the latter
In the present state of
the Board it will be
better probably to grant
the allowance yearly
for the present at least
You raise a question
about the allowance
for the current year
I supposed that was
settled at $300. you recall
that I thought it
shd be more. But I can
make the goods meets
with that but not
without scrimping in
many directions & sometimes

more than is pleasant to humor nature & shall not ask for any more But will say this if I had been allowed to purchase the clothing necessary for the girls use from the allowance I did not have done it

Having provide a good supply for my private funds when in England & do not now have to much to much. But the end of it is at hand

It has always been my pride to live within my means & I always like to have some left to do good with.. Of course the margin beyond my necessary expenses with 30£ could be very broad in this day of high prices

I am sorry to see that the churches do not come up more manfully to the support of the work in a way of open & hopeful faith on all hands. But I hope the gathering clouds may yet roll away & reveal the Lord's hosts shouldering shoulder to shoulder going forth for the conquest of the world.

I am sorry to hear that you have been laid aside for a time by illness.

Yrs aff

J. C. Smith

Rev. J. C. Smith
Winchester N.H.
336.
Apr'l 2 74
Rev N G Clark & Rec'd May 4.
Sec'y ABCFM

Dear Brother

I wrote you some days ago in reference to my release or rather about provision for my future. Since that time the matter has been much on my mind. I find I must make provision for a home in some way & it is necessary for me to know what I can rely upon. I may find some one with whom I can cast in my lot who has a home & the means of support for herself with whom I can arrange

amicably I have the means for my own comfortable support I shd like therefore to have the matter settled as to how much I can depend upon to help out the small amt I have I dont as yet see how I am to be able to do much for my own support though a way may open for doing some thing. I dont see how I can get on with less than fr 400 to 500 DLS yearly I may have of my own which will be equal to $100 annually will marry part of a letter more. If the Board can ensure me $350, or so a year or its equivalent in a retiring grant. I may be able to make the ends of the year meet

I only want to be put in a condition to feel that I am not prejudiced over measure. If I were in the field my salary would be as much as $700. as I am & it seems to me that half that sum should be spent here seeing & holding myself ready to go back if the committee say so — & as far as I am able I am ready to work for the cause here though I am conscious that I can't do as much here as I could if in Ceylon. I see that people who inquire of me about my future expect that the Board will provide for me after so long a service but whether they will be ready —

to give their proposition
first come before them
in this form & don't know
if I ought wish it settled
aright so that both sides
may feel that it is
not only just & right but
merciful & kind.
Because I have been
able to live on my salary
& have a little I feel be
sorry to have occasion
to feel that I have been
cut down below one
who has always been
in debt & have no thought
that it will be so.

Hoping soon to
hear from you
on the subject
I remain
Yrs off
J. C. Smith

Please pass this
in closed to our Council
room to go on its way

354.

Winchester N.H.
May 18th 74

Dear Dr Clark

I sent you a card last week from Fitz. Williams N.H. intimating that I was to be a few days in Worcester at Dr Green's & if you or any of the committee wished to see me with refer to the choice of the pending question concerning me. I did so in hopes of hearing from you. As I got no response from you I did not go to the expense.

I am anxious to have the matter settled as other matters are pending wh hinge on that somewhat

Excuse me please for troubling you again on the matter.

I should like much to be at the missy fare well meeting this week but don't think it worth while borrow to go in, as other things claim my attention.

I have got through the winter more comfortably than I expected & have found strength coming steadily.

Yours

J C Smith

Rev. J. C. Smith

Winchester, May 18, 1874.

Rec'd May 19.

Rev N. G. Clark D.D.
Boston

Winchester N. H.
May 22d 1874

To
Rev N. G. Clark D.D. Sec. &c
The Prudential Committee

Dear Brethren

It is with a feeling of sadness & pain that I take my pen to write that which is a step toward severing my connection with the A. B. C. F. M. which for many years I have hoped would be severed only by the "home call" from the Master. It has been to me always a pleasant relation & but from imperious necessity I should not have left the field. As it is now plain that I cannot return to Ceylon it seems a necessary step though it would be much more in accordance with my feelings to remain connected & receive even only a small annual allowance. I have had the impression that the Board has done this in some cases. I never knew that Mr Meigs or Mrs Poor took a release.

Once this has been a little unpleasant in the correspondence of late. It has seemed to me that my case in one aspect has been treated as though I were superannuated & not equal to the work. & yet in another

aspect as though the rules which apply in ordinary cases of return where the term of service has been very much shorter were to apply in my case. But perhaps I have written all that is necessary to present my views & feelings to the committee

I hope I am not entering on even over much selfish in the matter. I have no personal friends on whom to rely for pecuniary aid. All I have is the small amt which I have saved by economy from a salary paid upon the principle of a mere support and after a service of 30 years nearly in a foreign land away from the opportunities which those here who are here to look out for themselves I feel that under God my reliance is on the christian community through the Board for enough to help me comfortably through my pilgrimage.

Very gladly will I do what I can for my self if I can find what I can do which will be remunerative that is worthwhile my ability I find that I have not gained strength as much during the winter as I hoped I might & am in that regard satisfied that it is probably best that I do not go back

All I ask is, that as far as you can you will put yourselves in my place & apply the gospel principle or the golden rule. I want it so decided that neither I nor my friends shall have any just occasion to feel that "I have been left out in the cold." at my time of life

Since it has become evident that I could not go back to that work, a way has opened for me to have a home here with one who has barely enough for her own support. & of course I do not wish to enter into such an arrangement without the means of doing my part in some humble way at home. It would be very painful to me to be dependant upon my friends (even if I had those on whom I could rely for help) after having spent 30 years in doing the work of the church on the grade of a mere support. I do not insist on the exact amount I mentioned, I stated frankly my view on the subject & found of my friends thought I ought to have asked for more

forth these statements I am willing to have it to the judgement of the Prudential committee & I hope & pray that it may be so decided that both my friends & myself may cordially acquiesce therein & feel that it is just & kind

I need not make any other request for a release than is implied in this communication.

With unabated interest in the great work of the A B C F M.

I remain sincerely yours in the fellowship of the gospel.

J C Smith

P.S. I trust you will read this letter to the committee J C S.

359.

Winchester N. H.

Dear Dr Clark

Do you give to missionaries every the service as I do any testimonial paper of any kind on am I to look to the mission for it. I hope to be able to attend the meeting of the Board at Rutland

Yrs. &c

J C Smith

Rev. J. C. Smith.

Winchester

Rec'd Sept. 2. 1874.

— 5 —

Mr. Wyckoff
Boston

Mr. Smith, Winchester

Manchester N. H.
June 9th 1874

Rev N G Clark DD
Sec of ABCFM
Dear Brother.

Yours of the 5th inst came on the 6th & was a great surprise to me. I rec'd yr favor of the 29th ult on June 1st after I had sent off a letter to you Board asking if I might not receive the allowance for the two remaining months of the year for wh it was voted. I did not respond at once as I thought I would wait until I rec'd an answer from yr Board & also to have an opportunity to consult with my brother & other friends (whom I expected to see in a few days) before closing up my connection with the Board. These are my only reasons for the delay.

I had hoped that the committee would give a little more in view of the long service & inability to enter upon any paying service for my own support. For I am quite sure that since after a service abroad of fr six to 10 years only have rec'd fr $500 to $700 or $800 & were able to at once enter into remunerative service. But I am not disposed to make issue with the committee on this

matter & had decided in my own mind to accept the grant & do hereby signify that acceptance, & trust the Lord for the future.

The "new light" of which you speak I know not how to account for & it astonishes me above measure that on mere report you should take such a step without giving any authority for your information. As it pertains to the people here I ask Mr Harmer their pastor to write you & inquire into the matter.

I wish to say in closing that if you draw back from your action I shall incur far more loss to the funds of the Board & among my friends than from any thing that report has cured to you.

As I have said before I want the matter so settled that there shall be no ground for any unpleasant feeling on either side.

As ever yrs &c

J. E. Smith

Winchester, June 9, 1874.

Rec'd June 10.

Rec'd & ans.

Hartford Ct June 15 74

Rev N G Clark DD
Secy ABCFM
Boston Mass

Dear Brother

Yours of the 10th was forwarded to me at Keene last Friday & I need not tell you was thankfully rec'd as was also the letter for Mr Ward & the inclosure Please accept my thanks for your influence in this matter also & convey the form to Mr Ward & say that I will write him soon with reference to the Colony project

I send here with your letter of June 5th with you

recall. & pledge myself that as far as is in our power no influence shall go from that to the detriment of the cause.

You may have heard that I was married on the 9th. to Mrs C. A. Willis of Winchester whose home I came to share. We are now visiting her friends in this city. The Jewells where a few years ago she met Dr Anderson at her sisters Mrs Pliny Jewell

We feel thankful that the Lord has so kindly provided for me & am very glad to have my release from the service of the Board so settled

that it meets the approval of these friends & trusts that my connection with the family in this pleasant relation may not (to say the least) be a detriment to the Board financially seeing they are now warm friends of the cause.

Hoping that the clouds which now hang so low over prospects financially may ere long lift & disappear & remain as sure powers in the fellowship of the work for the kingdom

J. C. Smith

Rev. J. L. Smith

Hartford, June 15, 1874.

Rec'd June 16.

Rev. S. C. Smith.
Winchester Nov. 3. 1874
Recd. Nov. 7. Nov 4th 74
Augd. Nov. 7. 862.

Dear Br. Clark

I send you to-day a letter for my son which he has declined to me to forward to you. He seems to have his hands full of work & to be much interested in it & hope they may have health long to continue in it.

I am sorry to have felt that your conduct towards me at Rutland when I attempted to speak with you & secure you a room gave me the feeling that you turned the cold shoulder

you may have been
occupied with other
matters of more im-
portance & therefore
inadvertently treated
me in a way to
give such an im-
pression. I hope it
was so. at least

Yours as ever

J C Smith

Rev. John L. Smith

363.

Winchester N.H.
July 25 76

Dear Dr Clark

Thomas writes me saying "Can you not do some thing to get money from the College to complete the fund in Asia. I don't see how we can get on without more help from that quarter" I have written him that I don't see how I can do any thing as I have no funds so I can use in that way & have no authority to do

any. they were the way open over to world?. It does not seem to meet with so much favor as the western Asia schemes of that kind yet if we look at the prospect of success & the extent of people to be affected by it it is no less important.

Cannot something more be done to bring this matter before those who can lend aid in the matter?

Is Mr Dr Walker still at work in W E. north

Dr Warren &c

Thos writes that they have or are about to write for an additional family & 2 young ladies as the Dr & Rs may have to return early & the opening for work among the women is very encouraging.

My 2d son Rufus is now at Hartford & in the hope of entering the Ministry & his heart is much interested in the Mission work. I hope you may see him when in Hartford in Oct

I dont know but
Mary may like
to go back to
she could learn the
language much
quicker than now
as the words there
longer — She has
been 2 years in
So Audley & Lorus
to go another year
at least by the help
of friends —

With kindest
love & affection
Yrs truly
J C Smith

Rev J. C Smith

Winchester Mass
Dec 21 '76

Rev. N. G. Clark DD

Dear Sir

The accompanying letter from Thomas (his semi-annual) came to me to day & I send it on to you knowing you will be interested as all the details touched on are still fresh in my mind. It would give me more pleasure to visit that mission & spend a few weeks in converse with the brethren of the mission & the Native brethren than to visit any place in this or the old world. The questions raised are like those raised formerly & are answered in much the same way. I hope you will have a good & profitable time in Boston in connection with Mr Moody's labors, & should like much to share in it if my health would allow of so

much mental excitement
My health has been better
this past year as I have been
engaged in out door work
most of the time.
I return the good wishes
with pleasure without stinting
We enjoyed much the meeting
at Hartford & hope to go to
Providence next year if
life & health are continued
Yours truly
J. C. Smith

Udupitty April 24 1872

Rev. W. G. Clark D.D.

My dear sir;

At a special meeting of the mission early in February it was finally decided that my parents should return to America, and the mission then located one at Udupitty requesting me to take possession of the premises as soon as vacated by my parents and to take charge of the station as it should suit my father's convenience to transfer its affairs to my care. The change was effected about the middle of March and on the 21st of that month the anniversary of our marriage we were installed as house keepers with the privilege of having our parents for our guests during the few days that remained of their stay in Jaffna.

I have so lately taken possession that a semiannual report of missionary work is hardly a possibility but Mr. Stickney has the work well in hand and I think you will find his letter sufficiently interesting and complete.

We feel that a kind Providence guided in our temporary location at Valverly Bungalow only two miles away from our parents from whom we were to be so speedily separated and within the limits of the station field which was to become our permanent charge; and now that the parents must go it seems good that "In the place of the fathers" can be the children.

The six months at the bungalow were spent in the study of Tamil. They have left me able to talk a little and understand a little more of what I hear, and ready to make more rapid progress by spending some time every day in trying to use what I have already acquired in some form of direct missionary work among the people

We are very happy in our pleasant home and in the little daughter whom God has given us and eager to get into the work ready to our hands

With good health, a delightful home, a pleasant associate, in the teacher of the Boarding school, an attractive and important field and the grace of Christ to be sufficient for

us whatever may betide we count ourselves truly fortunate and would thank God and take courage to abide faithful in his service here.

Sincerely yours

Thos S. Smith.

P.S. Dear Dr. Clark,

On my return from the business meeting held two days after the date of this letter I was exposed without adequate protection to a ~~for~~ Jaffna- cold wind and rain which had very unexpectedly come upon us after a bright and sunny morning. Every precaution was taken to break up the anticipated cold but in its stead came threatenings of a fever. These ended in a serious attack of typhus fever. Dr Green was with me for a week giving me every possible attention and by Gods blessing on his efforts the crisis resulted favorably and I have now been convalescent for more than two weeks. My handwriting shows that I am still weak and this letter has been copied and written little by little but my strength is fast increasing and I hope soon to be able to resume my accustomed writing of

study and active missionary work. God has kindly strengthened my dear wife not only to care for me and our little one but to discharge ~~all~~ my secular duties as a missionary in charge of a ~~large field~~ financially mission station and ~~an important~~ a board ing school and in this work she has rec'd good counsel & aid fr. Mission

I feel that this illness has been a great blessing to me. In connection with it though not in connection with any apprehension of a fatal termination God has granted me such an experience of the love of Christ and the blessedness of a vital union with him — he in me and I in him — that I can but doubt whether I ever before knew what it is to be a Christian. I am sure that you will unite your prayers with my own that God may have spared me to become and ever remain a fruitful branch of the living vine.

It is now more than a week since I began to copy this letter and I am now almost well again. Five months hence I hope to send you a report of work begun in real earnest

Very sincerely

Your brother in Christ

Thos. S. Smith.

June 4th 1872.

Udaipitty, Apr. 5. 1872
Rec'd Aug. 24.

Udupitty October 8 1872.

Rev. Dr. Clark D.D.

My dear sir;

The time has come for another semiannual letter but my time has been so fully devoted to being sick and getting well for the past six months that I am hardly ready to report the little that has been attempted or accomplished in the way of missionary work. My first illness typhus fever was reported in the postscript to the last semi annual letter. Scarcely had I recovered my strength sufficiently to begin again to go out among the villages early in the month of August, before I was prostrated by an attack of rheumatism in the muscles of the back & loins. For three weeks I did not even sit up in bed for a month longer was unable to walk without the help of crutches or canes. I am nearly well now but my back is still somewhat stiff and my general health rather below par meaning by my old standard of uniform good health

These repeated illnesses have sadly interrupted the routine of study and work, but they do not seem to have been the result of carelessness and coming as a part of God's ~~dispensation~~ plan for one they must be accepted as from his hand and so they may prove a useful help rather than a hindrance in the work of preparation for his service here.

In the month of July Bro. Dow and and wife with the four members of our new theological class and their teacher and two students from the Ellipally field spent 10 days or more at our outstation Alevaly which lies within the Udupitty field. The prime motive to this was the desire to begin to train the young men to practical work but we was very glad to have this important but neglected portion of the field receive such thorough culture even for a few days. I was able to spend two days with them

and greatly enjoyed the privilege of going about with Brother Howland and trying to profit by his experience and skill.

Mrs Smith's cares were much increased by my illness but she has done some missionary work. About twenty girls from the station school (and a few from a heathen school ~~farther away~~ in another village) have come to the house every day to read and sing with her and again in the afternoon to be trained in sewing by a learned Christian woman and drilled again in singing by Mrs. Smith or one of the best singers in the girls boarding school. Several girls from a heathen school in another village have been very regular in coming to sew and sing and in attending meeting & Sunday school on the Sabbath.

~~Mrs Smith has also~~ The boys from the village school have been in the habit of coming in companies on successive mornings for training in the singing of the Native lyrics and Mrs S. has found our cabinet organ a great help in all this work. ~~She has entered~~

with ~~great zeal onto~~ The girls in the boarding school have renewed their interest in singing and the effect of all this has been very manifest in the great improvement in the service of song in our house of the Lord. It has been pleasant too to find that the boys and girls present at our moonlight & other village meetings are able to add to their interest by singing the Christian lyrics they had learned from our mahi lips.

Mrs Smith has also ~~frequently~~ held meetings as often as possible among the women in the villages and (though unable to address the women in Tamil) Pastor Huckney has arranged the appointments for these meetings. and sometimes has acted as Mrs L's interpreter but more frequently she has taken with her the matron and two good singers from the girls school and some large picture card of Scripture history. These girls from the school tell these Bible stories and apply their teaching very happily

always commanding the attention of the women and ~~getting~~ for themselves a ~~big~~ at least a little ~~learning~~ practical ~~work for Christ~~ and Christian work.

Mr. Hickney will report the last communion service of the church when six young girls were received to the ch. This is the largest number that has ever been received at one time ~~and~~ the number of candidates was much larger and ~~of most of~~ we cherish good hopes of the several whom it seemed best to ask to wait yet a little longer. In connection with this ~~work~~ communion service the committee of the ch. attended to various important items of business. I knew nothing of the meeting until its ~~meeting~~ close to tell me what had been done and I was greatly pleased with the business capacity and the ~~prudence~~ goodness and good feeling manifested in the result of their councils; and when their report ~~and~~ with its numerous suggestions was submitted to the church ~~in the~~ at its regular quarterly meeting the same qualities were very manifest. In a similar

instance I had advised did not approve the action of the com and they stated that fact in submitting the report to the ch. That item was freely discussed in the ch. meeting and in the vote there was evidently a free expression of the real sentiments of individual members and voting c I am sorry to send so meagre a report from the stations that fact under the circumstances but I should perhaps rather give thanks that I have been spared to report now and in illness and restored to health as to report this fact even if nothing more.

I fell to my lot to prepare the program and to preside at the meeting of our annual Convocation ~~which is always held simultaneously~~ ~~in the~~ This meeting is intended to be a gathering of all our native Christians with their families and it is always held on ~~the~~ simultaneously with the Thursday session of your Board. The exercises consisted of brief addresses from half a dozen

speaker Tamil & American and followed by the communion service.

The meeting was held at Codonville this year. You may be interested in an outline of the exercises and in a few statistics of attendance. Text

A missionary brother reported the Womens Boards in America. A native pastor as delegate of the Mad Ec. Soc reported the proceedings of that body over Fr. Miss. Board. another missionary ~~dwelt upon~~ discussed "Christian Colleges in heathen lands" Pastor Sickney reported progress towards self support among the Karen churches in Burmah after Father Spaulding spoke of the progress of Bible ~~conquest in~~ the world in the course of the preceding year.

~~Attend~~ The audience numbered delivered four and five hundred people of whom ~~and~~ least one half were adult women. There were present over 300 communicants and ~~50~~ adults baptized children under 10 years. No less than fifty Bullock or other bandies belonging to the natives filled the compound & lined the road.

These bandies represented an expenditure of

over thirty American dollars in carriage here and road way tolls on the part of the Christians of Jaffna stations who had go. This is becoming more and more truly a great day to our native Tamil churches and we rejoice greatly in the evidence wh it annually affords of the hold wh yet feeble that Christianity has in deed a firm footing in the midst of this strong hold of heathenism.

The first term of the Jaffna college has just ended, and as the secretary of its directors, and visiting committee perhaps it devolves upon me to allude at least to that. The term was 4 weeks long. There have been monthly written examinations in the studies of all the studies and in addition to this there was held a public oral examination at the close of the term. The studies have been Bible history, under the principal. English history Geometry exercises in Tamil grammar &c and also in English reading the reading of translations from Tamil to English & English to Tamil and essays in Tamil & English. and daily training in gymnastics. The examination was well sustained by the

// pupils and well attended by their friends and others interested in the institution some that came to criticise remained to praise, confessing that they had not anticipated such results.
Mr. Hastings has too much work on his hands and we can but tremble for his health The college needs the whole strength of its president and he should be a man well acquainted with Tamil men and the Tamil language and able to understand Tamil character. If you could only see how feeble we are it seems impossible to doubt that you would send us reinforcements very soon.
Father Spaulding is eighty one years old; Mr. Howland seems very feeble he will work as long as he stays but he cannot stay much longer at the very best and scarcely does hope to be confident hold out long enough to welcome one of his sons and even if the permanent complement of the mission is to be only three strong men with a fourth man for the college two new men ought to come out at once to be getting the language and studying the people and making ready one of them to take the college or Mr. Hastings place in the mission

and the other to stand in the place of Messrs. Rowland and Spaulding whenever they are called away. In this climate and with this language even if there should be four men always on the ground we cannot expect to have more than three of them able to work efficiently at any time they would be being disabled by ignorance and inexperience or by disease or absent in pursuit of health at the Pilmey hills or in his native land. I ask my friends that we might have a visit from you or some one else from the missionary house or at least from some one whom you would not think prejudiced in our favor, and I do pray God to send us Prof. Seelye if it be his will. It is a great comfort that he knows all about the peculiar claims of this and every other part of the field which is the world and that he never makes any mistakes himself nor allows his servants to make any that are really mistakes to his all seeing eye and all pervading will.

Thanks for your kind note written early in July It is now the 20 of Nov. I inclose "Parlor" Sheekeys letter. We have just heard of the great fire in Boston ten days ago but as it is not mentioned in the telegram of course and we dont know whether you were alarmed in regard to our safety

Yours respectfully
Rec'd Jan. 17. 1873
Your affectionate Brother & fellow laborer in Christ
Mark Good

Chavagacherry May 21 1873

Rev N. G. Clark D.D.

My dear sir;

The time has more than come for inflicting upon you another semiannual. Indeed the first draft of my letter was read and approved at the regular meeting of the mission on the 17 ult. but I have delayed copying it that I might if possible get off the annual report of the mission for 1872 before sending you my first semiannual for 1873. The report is now nearly finished but there is not time to send it round the circle before the next mail day and therefore I will not any longer delay this letter. The past six months have been by far the busiest and happiest part of our missionary life thus far. It has pleased God to give me good health again and my wife and child have also been well and the exigences of the work, as well as some degree of progress on our part in the study of the language, have brought us fully into more active service, and we have found increasing delight in it. In the ~~continuous~~ absence of the Dwiemes we have had the privilege of caring for their field as well as our own, and we have much enjoyed the opportunity to become acquainted with it. I have visited that station eight times during the half year. In one instance Mrs Smith went with me and we spent two days in visiting

schools and outstations and in attending the annual meeting of the church at which it was my privilege to conduct the communion service for the first time in Tamil. On another occasion I spend five days at Chavagachery visiting all the out stations and getting acquainted with the Christians and with the work. It was our wish to devote much more time to this station but from Nov to May Chavagachery is a comparatively unhealthy place and it did not seem wise or right to venture upon a long visit within that time. In the care of our own station field I have found more and more to do in the way of holding meetings in the evenings, by moonlight and at other times, in the villages and with the Servants, and Catechists &c under our care, while Mrs Smith has kept up the meetings with the women in the villages - going out two or three times each week for this - and the daily lessons in the Bible at home with the little girls from the station school, and weekly prayer meetings with the Christian women and with the little girls, and on the Sabbath with the very young children of the Christians at the station and with a class from the boarding school. She has spent a good deal of time and strength in teaching the people to sing their own lyrics and our Western hymns, and for this purpose has met regularly, once a week at least, ~~twice~~ at different times, the girls from the boarding school and the boys from the village schools, and several young men who teach in these schools, besides training the girls from the day school every

day.

"At the opening of the year our great weakness as a mission, and specially the absence of Mr. De Riemer and the approaching departure of Dr. Green brought upon me a good deal of committee and other secular or office work; and in attending the examinations of boarding schools, and the meetings of the Board of Education and the Ecclesiastical Body, and the examinations of teachers and catechists and of sunday special committees, I have found much to occupy time and afford interest and instruction and experience, while the fact that we are by no means yet out of the wilderness which every one must traverse to acquire a difficult foreign tongue has compelled us to try to study some every day when at home and well."

Such have been the business and happiness of the half year but it has had its special excitements in the installation of Pastor Huckney and the tour to Delft and of these I must write you something more. Mr Huckney has told you that he was called to the pastorate of the church at Eldupitty in January of 1872 and and finally installed in the same month of the following year. His long hesitancy and the family habit of hastening slowly as well as my own repeated illness were among the long interval between the call and the installation. The latter was an occasion of much interest to us all. Mr. Huckneys name is familiar to you and you know that he is one of the oldest and best of our assistants. He graduated from Batticotta

seminary in 1844 at the age of twenty and has labored with us ever since as teacher or writer or catechist or preacher. Soon after the visit of the deputation he was ordained and placed in charge of the church on the island of Eklany as the missionary of the Native Evangelical Society and there he labored for over nine years With this exception he has always been with my Father at Ovany and Pandelenpo and Udupitty and now the end crowns the work and he fitly becomes "my pastor" in the ~~xxxxxxx~~ sense in wh. the expression is used at home. Though Udupitty is one of the outlying stations remote from the centers of Christian population the pastors and delegates and other visitors mustered in good force and all the missionaries but one were also present. The interior of the chapel wh. was built a few years since without assistance from mission funds was quite prettily decorated. Over the desk hung the scripture text "The Lord is in his Holy Temple" neatly painted in brightly illuminated Tamil text of large size and elegant design while on either side between the windows hung smaller placards inscribed with the words Grace Mercy Peace Faith Hope Charity These placards were framed in wreaths of green leaves plaited together and festooned with garlands of alternate tufts of crimson amaranth and golden fever few or oleander pink and white. All this was the work and largely the

thought of Mr Filetti the S. S. superintendent and head teacher in the Boarding School assisted by Teacher John of the Training School at Tillipally whose home is at Udupitty and by a few girls from the school though of course Mrs Smith rendered some help. The Chrieans erected a large pandal or covered way ~~shed~~ hung with white cloth between the chapel and the road and another in front of Mr. Filetti's house where the Tamil guests were to be entertained. The examination was held in the forenoon and was conducted almost entirely by the native pastor. Mr. D'Silva the Wesleyan preacher at Point Pedro ~~was~~ present and accepted a courteous invitation to participate in the exercises of the day. The examination in theology under the leadership of Mr. Bryant the pastor had ordained was of course specially prominent. It lasted over an hour and held the interest of all present Even the girls from the boarding school said "We were very glad to hear it for it explained many things which we had not before been able to understand but they added in church history Pottiher (ie pastor or teacher) made some mistakes." In recounting his personal experience Mr. Stokes spoke impressively of the time of his conversion in the seminary when as he said a Tamil man would as soon thought of becoming governor of the island as pastor of a church." The interest of the day culminated in the installation services of the afternoon. In this the girls from the boarding school

rendered good service as singing and their well rendered hymns and chant with cabinet organ accompaniment added not a little to the pleasures of the day. In the afternoon as in the morning the services were conducted by the Tamils themselves. Indeed the only one of the regular parts assigned to a missionary was the installation prayer which was appropriately offered by the venerable Father Spaulding. Mr. Howland also made a few remarks which though not essential to the service were perhaps the most interesting part of it. He spoke of memories that had been serving all the day of the time scarcely twenty years ago when at Eddipitty there were only Roman Catholic and heathen ruins with no home and no church and only a single school house and a single Christian in all the region, and when in the whole mission field there were no native pastors and no self governing churches with growing habits of benevolence and self support. While now we have here a beautiful mission house and chapel occupying almost the very site of those old ruins with a church of fifty members choosing its own pastor and paying three fifths of his salary and giving quite as much more to objects of general benevolence and assisted in this installation by six other pastors of as many outer churches with delegates from many more who conduct the exercises and pass the votes and do all the work of the day while the missionaries sit by and look and listen and praise God

for the work which surely only he hath wrought." And so the day ended with the new pastors benediction and the mutual congratulations of missionaries and pastors and people.

I spent ten days in making the tour to Delft, stopping for one night at Cunjuratiwo in going and another at Nunatiwe in coming home. Two catechists and five of the ~~six~~ members of the theological class went with me. ~~and~~ We had an interesting and I trust a profitable time. We found the people very ignorant but neither Romanists nor Sivites seemed as bigoted as they do on the peninsular. About one third of the three thousand inhabitants are claimed by the Romanists ~~but~~ The latter are confined to the lowest castes, but even among them their teachers recognize distinctions and concerate five separate hoods as churches, for as many different grades of caste.

We found but one girl or woman in all the island who could read, and in one half the island very few of the men even can read or write ~~at all~~. The only school which the Board of Education sustains in the island is taught by a man of doubtful character. Indeed it seems hardly right to station one man there to stem the tide of Heathenism ~~and superstition~~ and entirely alone. The island has been much neglected for many years, but I do feel that it is a promising field for really vigorous, & continuous, adequate missionary efforts, and shall do what I can to have a catechist and teacher permanently located there. I hope to visit the ~~island~~ there again

in August, and am willing to take my family with me and spend two months there, if the way opens for it, in January of next year.

"Not the least interesting part of that tour was my intimate intercourse with the young theologues. We held daily meetings and conferences with each other, besides going out in the villages two by two, and gathering the people for larger meetings in the evening whenever circumstances would allow. The young men pleased me much by their familiarity with the language of the Bible, their readiness in singing both eastern and western music, their freedom from caste prejudices, their kindness to each other, and their hearty interest in the work. The change to such an active out door life did me good physically in spite of the intense heat and I came home much profited in every way and eager to engage in such work are long if life and health are spared.

My letter is already so long that I forbear to copy what I had written of the meeting of the Board of Education and the examinations of the teachers and the native assistants and the boarding schools which it has been my lot to attend thus far this year. I may make this the excuse for writing again soon but will not tax your patience longer now. It has been very pleasant to have work to do and strength for doing it. May God give wisdom too that we may indeed win souls to his service. Very sincerely yours Thos S Smith.

Chavagachery, Madras, July 21, 1873.
Rec'd July 21 1873.

Udupitty Jaffna Oct 15 1873

Rev N. G. Clark;

My dear sir;

My last semiannual was not actually finished and posted until the month of May and it was dispatched from Chavagachery while I was spending a few weeks there with my family not long before the return of Bro. D'Riemer and family. A part of the month of June was spent either in the sick room at Odooville or in seeking after days and nights of watching there. In August I spent one week at Batticotta helping Mr. Hastings in connection with the college until a substitute could be found for one of the Native teachers who had been laid aside with rheumatic fever. Aside from these interruptions the routine of study and work has gone on at home about as usual. I heartily enjoyed the care of Chavagachery which is a interesting field of labor but the return of Bro D'Riemer brought an equally welcome sense of relief and I have since found more than enough to do in caring for one station and doing the committee work wh has fallen to my lot.

The absence of Bro D'Riemer and the necessity laid upon the elder brethren to stick as closely as possible to their important parts of duty in the College and the Training Institution have made it necessary that I

Chavagachery, Nov 21, 1873.

should do more of such work than I should otherwise have done and more than I am likely to be called upon to do again. In every instance I have of course been associated with one of the elder brethren as the head of the committee and it must not be thought that my labors have been more abundant than theirs. I have every reason to be thankful for the opportunity which this variety of committee work has afforded one to become better acquainted with the various departments of our work.

Since the first of March the following examinations and other public meetings have been held.

Two examinations of the Native Assistants ~~are~~ in March & July

Two examinations of candidates for admission to our girls boarding schools one in March and the other in May.

Two examinations of the Medical classes March & September

One examination of Training School in May.

" " of candidates for a new class in the same Sept.

Semiannual meeting of the Ecclesiastical body in July

Two days written examination of the teachers of vernacular schools under the Board of Education in Sept.

Semiannual meeting of the Board of Education in April

Annual ditto Oct.

Examinations of Girls Branding Schools at Ooloo. & Udu. in Aug.

Examination of the College in Oct.

Several meetings of special committees

Quarterly business meetings of the mission in April

July and October and of the committee of the Bible & Tract societies in June & Oct. — the May Anniversary of the Native Evangelical Society the October Convocation of the Churches and the Monthly Union Prayer Meetings ~~at~~ the on each first Monday

These meetings have taken much time but nearly every one of the examinations especially has been of real use to me in extending my knowledge of the Native agents the schools the other stations and even the language itself and I feel that the time has not been unprofitably spent, aside from the fact that such work must have been done by some one else if it had not been done by me.

Meanwhile I have tried to improve my time while at home but I cannot say that the result is equally satisfactory.

I can see progress but not such progress it seems to me as I ought to make either in reading Tamil books or in the acquisition of the the power to preach. Patience and perseverance and pluck and time are all needed I suppose to make a good Tamil scholar and preacher and neither this climate nor my own temperament are very favorable to rapid progress. One form of work I find myself dreading and neglecting nearly every week and yet when I do force myself to engage in it I find ~~on other hand~~ easier of it easier and pleasanter than my fears and I am satisfied that it would help

both my health and my family to do more of it. I refer to village work or visiting from house to house as a part of the afternoons work of every day at home. Mr. Sandus used to have his bandy brought to the door every afternoon at four o'clock that he might be in some sense forced to go out, and Mr. Howland tells me that he always feels the same shrinking-wh I have described-from this kind of personal effort with individuals and yet they were agreed in placing a high value upon this work for its influence on themselves as well as its objective results. I sometimes think it is harder to talk with these heathen on the subject of religion than it was to labor with the impenitent at home it certainly requires the same sense of their peril and the Saviours love for us and them to constrain one to this work in India as in America.

During the past six months moonlight evening meetings have been kept as usual in the villages and I have enjoyed attending them and taking part in them &c.

The out stations of Tondimanar and Atchivaly have been visited more frequently and systematically of late than formerly especially by Mrs Smith who has tried to go to Atchivaly on every Monday and to Tondimanar on Thursday afternoon of each week, and Mrs Fromhent still keeps up a meeting on Lord's Da

with the women and another village nearer home.

At Alchuvaly Mrs S. has started a girls school which has now run well for six months. It is taught by one of the first graduates of the Udupitty Girls Boarding School. She is unmarried and lives at home and teaches in a hut near her fathers door. She is a good Christian girl and has a real gift for teaching and her school is a model of discipline and a marvel of melody as Tamil schools go for she has a correct ear and has so trained her little troop of thirty that they sing both tunes and hymns more sweetly and correctly than any other company of Tamil children that we have heard ~~since~~ for, and that without the least help from any one. This girl was educated in part at least by the young ladies in Abbott Female Academy at Andover Mass and her name is Julia Chinna Kunkatchy Little Younger Sister. At Tondamanar also Mrs Smith has encouraged Sarah Hanner the catechists daughter and a recent graduate of Odoodoville to gather a girls school but she does not show the interest and aptness to teach nor does she win the success of the girls at Alchivaly. As the Board of Education could not promise the funds for these schools we have supported them ourselves thus far but we hope to receive something for them from the fund for female education and to trans

for them to the Bd of Ed. at the opening of the new school year. It seems very desirable that the Board or the Mission should have the funds to improve the openings for such schools in all parts of the field and the Mission have voted to ask for five hundred rupees from the Woman's Board of Missions to be expended in such work as I have already described for the benefit of the women & girls of Jaffna.

Mrs Smith is now training the girls in the boarding school half an hour a day in singing and for some months we have maintained a young mens singing school for the teachers in the boarding and day schools connected with this station. Six have attended very regularly coming every Tuesday & Friday evening and staying from seven till nine o'clock and they can now read music readily and can sing twenty tunes at least tolerably well. Others are now joining the class and this effort is effecting a decided improvement in the singing on the Sabbath, it has given us real enjoyment.

While we were at Chavagachery in the month of May three members of the theological class with two catechists and a colporteur connected with that station spent about three weeks in company work - i.e going from house to house two by two selling portions & books giving away tracts and proclaiming the gospel message. They canvassed

a good part of that station field and did a good deal of hard work but the unusual heat prevented me from going out much myself excepting in the evening. About a dozen large meetings were held on moonlight evenings most of them at some distance from the station. Mrs Smith accompanied me to some of these meetings and her presence attracted the women in unusual numbers and enabled us to have good singing and we sometimes made them lyrical meetings doing little besides ~~very~~ reading portions of scripture and singing appropriate lyrics with a few explanatory remarks and only one big formal address on the central thought of the subject. The details of the work as written out by the native agents engaged in it will be put into Bro DeRiemers hands to be included in the material for the annual report of that Station.

Your kind note addressed to Mrs S. and myself and expressing your sympathy for us in our repeated bereavements was received some time since. My mother's death was a great loss to her own circle and to all who have known her well but we cannot mourn for her. I have had no hope of meeting her again since we parted on the beach at Jaffna some eighteen months ago and I can but rejoice in her freedom from pain &

weakness after her long struggle with disease Still I do miss my Mother and sisters keenly and but for my wife and baby and the increasing pressure of my work I should be both sad and lonely.

Since my last writing we have also lost our Father Spaulding here and our grandfather Fairbank at home. Even while we were watching by the dying bed of the one others were rendering the same services to our stead to the other so far away for allowing for the difference of time they must have passed away at almost the same hour.

Father Spaulding seemed to take a peculiar delight in us as Missionaries children and ~~xxx~~ ~~looks~~ in me as born in Jaffna and my wife thought not a child of this mission felt especially ~~xxx~~ attached to ~~Father~~ Spaulding & his wife because she had so long had her home with her aged grandparents. The Grandfather was one of the oldest and most unselfish supporters of the Am. Board. He gave of his substance with an almost lavish hand. He declined to receive any aid in the support and education of his eldest grandaughter a missionaries child and he died leaving his ~~xxx~~ eldest child & ~~xxx~~ eldest grandchild and great grandchild on Missionary grounds

Very sincerely yours

Thos S Smith

Rec'd Dec. 15, 1873.

Udupitty, Oct. 15, 1873

Udaipur October 15 1873

Rev. N. G. Clark D.D.

My dear sir;

At their last meeting the Mission voted to ask for five hundred rupees as addition to the usual appropriation for female vernacular village schools in 1874. As it was thought that the reasons for this request might not be at once apparent and conclusive to the Prudential Committee the missionary members of the Board of Education were appointed a committee to prepare a statement of them for transmission to you.

It is true that the income of the Board of Education from the government grant examinations is considerable and that we had hoped to continue still farther the reduction of the estimate for village vernacular education which has been so marked for a few years past owing to the rapid increase in the amount of the government grant and it is also true that there is no immediate prospect that the government will change its present liberal policy in this matter but in spite of all this we feel that an additional sum for the specified object named is needed and would be very useful.

The Government gives its grants in aid according to

the results of a thorough examination of each school.
Sometimes the amount received is more than enough to meet the entire expenses of the school but more frequently it is insufficient for the support of the school and it is liable to vary from year to year in the same school and unless fifty five percent of the pupils presented for the examination succeed in passing in their respective standards or grades the school receives no grant at all. Moreover the Government never examines a school until it has been ~~in existence~~ enrolled for at least ten months. and on its list of grant schools.
Still farther it is practically impossible for the Board of Education to appropriate the unexpended balances of the the grants to the more vigorous and flourishing schools to the support of those less fortunate and successful or to the establishment of new schools in favorable openings; as long as the right of what is called private management is allowed within the limits of the field occupied by the Board of Education. The Government is friendly to the Board and would prefer to have all the schools within the limits of the American field under its management but it insists that so long as the mass of the people remain Greek ~~and~~ or Roman Catholic it cannot properly refuse to aid any school within the limits of our field wh. complies with its conditions, simply because it is

fuses to place itself under the management of our Board of Education. This fact that it is impracticable at present to bring all the schools within the limits of this field under ~~the~~ a common management and thus subject them to common rules is a serious limitation to the power and influence of the Board of Education and compels it to pay more regard to the prejudices of the teachers than it otherwise would.

The Government admits that it makes its grants to the Board of Education as such and that it is well pleased to have the unexpended balances of the stronger schools devoted to the opening of new and the strengthening of weak schools but the teachers insist that the grant belongs to them as individuals and that the whole of it should be given to them or at least be expended for the benefit of the school which earns it; and as they could leave us and start a new schools with private managers sometimes within a mile of their old places and still get a grant from the Govt if we do not yield in some measure at least to their demands we have told them that for the present the unexpended balance of the previous year shall be paid to the teacher at the close of each year provided that his

school house is well furnished and in good repair and provided that the new grant that for the current year is sufficient to cover a liberal estimate for the entire expenses of the school for the ensuing year.

We do not despair of converting the teachers to a more liberal mind ~~not~~ even of interesting them in the object for which the Board exists to secure the establishment of the cause of Village Vernacular education on a really self supporting basis but we feel that as matters now are farther rapid progress in that direction is not to be anticipated for the present even on the part of Boys Vernacular Village Schools.

We feel also that if we are to hold our own in the opening and sustaining ~~boys~~ schools in small but important places where the existence of several Christian families makes it specially desirable that a school should be maintained even though the population is insufficient for a self supporting school, and in the more neglected or remote or hitherto impenetrable parts of our field as the island of Delft and the out lying districts of the Chavagachery field and the heathen stronghold of Valoetty Tury. The Boys schools will require most if not all of the thousand rupees wh the Mission now receives for Village Vernacular Education and wh it hands to the Board of Education.

Female Village Vernacular Education is in even greater need of assistance from the funds of the American Board. There is as yet so little real appreciation of girls day schools and so little sense of the need of any education for women that it is very hard to get a girls village school onto a self supporting basis as a government grand school; and yet there is so much prejudice - excepting at the very centres of Christian influence - against female education and such a general neglect of it in every part of the field that we feel that we must as a mission try to do something more to establish girls day schools in every part of the field. You cannot be unaware of the startling disproportion between the numbers of boys and girls in the schools under the management of the Board of Education. In 1870 these numbers were boys 1668 girls 673 - in 1871 boys 2674 girls 670 and in 1872 boys 4014 and girls 783. These figures show an increase of 2346 boys and only 110 girls in two years or about 140 percent for the boys against 16 percent for the girls.

We assure you that the boys schools shall be crowded towards self support as rapidly as possible but we feel that the girls schools need more attention and effort and a more generous support and that they may receive it we ask you to increase your appropriation to Village

Vernacular Education in our field by five hundred rupees for the year 1874 and to allow us to receive the same as a grant from the funds of the Womans Board of Education with the understanding that it is to be devoted exclusively to the support of girl vernacular village schools.

This letter was read and revised by Mr. Hastings the other member of the committee and it has also been approved in Mission Meeting and so I venture to post it as soon as copied instead of sending it to Mr Hastings and so delaying it another mail.

Thos S. Smith

Missionary Com. of the Board of Education.

Udupitty, Jaffna, Oct. 15/1873.
Rec'd Dec. 15.
P.O.
Ans.
24.

Manippay April 16 1874

Rev N. G. Clark D.D.

My dear sir,

You have been informed by the Mission Secretary of the important changes in the location of your Jaffna missionaries and of the reasons for these changes I need not ~~enlar~~ much now. I do not feel that the new arrangement is likely to be permanent but it seemed to be the only one practicable or at least the most satisfactory one to all concerned and I trust it will work well.

Several times during the past six months I have been moved to write to you but have waited for the "semiannual" and now that the "semiannual" must be written the events or questions of which I would have written have lost their freshness and I am so pressed with work and so weary with the heat that I would fain fulfil the task as easily as I can.

The closing months of 1873 were marked by no unusual incidents. The reports and examinations and meetings for business of that season only make our busy life still busier for a time. It was the close of our first full year of active service and as such the occasion of grateful remembrance of God's goodness in

sparing life and restoring health and giving abundant and agreable work.

Pastor Shickney will doubtless report the very pleasing progress of the Church at Udupitty in becoming a self supporting church. Near the close of the year I told them that I thought the time had come for assuming the entire support of their pastor but that they must decide for themselves for to do it well they must do it heartily as unto the Lord and not because I urged them or commanded them. It may do to say "you must" and "you shall" to the native churches in other fields but here I am sure we make more rapid and surer progress by going only so fast and far as we can carry with us the better judgement and real sympathy of at least the leading Christians

July 1874 — So much I had written nearly three months ago when finding that I could not finish my letter before the April Business meeting of the Mission I defered it till a more convenient season which until now I have not found.

We have now been here (at Shampay) long enough to feel quite at home at the station and in the work which falls to us here

The House, the Compound, the surrounding country the work we have to do, are all quite from the corresponding adjuncts of our former station.

For the first time I find myself the acting pastor of a native church. Though Mr. Sheckney was not formally installed at Udupitty till we had been there nearly a year he was practically the acting pastor and I never assumed any of the duties pertaining to that office. Here however there is not even a licensed preacher and the catechist Mr Moody is old and feeble and the Ch. records have always been kept by the missionary in charge and the duties of the pastorate have devolved almost entirely upon him, so that affairs are in much more backward state so far as the church is concerned than at Udupitty though that is the second and this one of the oldest of all our stations. Here however we find a much larger proportion of educated men and women outside of the church, and more numerous and larger schools in which some English is taught and more widely prevalent knowledge of the character and claims of Christianity

September 9. My letter is in a fair way to become a journal though with dates but few and far between. I will try, however, to finish it at their setting

since coming to Maniyppay I have, fortunately, been compelled to preach in Tamil. Mr. Moody was so feeble that a month's vacation was granted him on April and since his return I have shared with him the supply of the pulpit. His health does not improve and the Mission have voted to grant him three months more for a trip to the continent with Mr. Howland, so that the whole burden of pastoral and pulpit labor will rest again upon me. The Maniyppay church has been stirred up by the example of Udayapatty and Rodooville to ask whether progress may not be possible even here. I think the church would assume half or more of the support of a young pastor if the right man could be found. The membership of the church is small and with few exceptions they are poor men with little or no property and small salaries. The old ones do but very little and the two or three able ones do not give as they ought and so progress is difficult but if all would unite in doing what they could the church might support a pastor as easily the churches Udayapatty can support theirs. The greater want is the man for the place. In such a center of education and opportunity an able and well trained man is greatly needed

and it is hard to find and harder to secure such a man. Meanwhile the village work is inevitably neglected. A missionary needs a native helper in this work to pilot him about and prepare the way and follow up his efforts and do from morning to night day after day what the missionary cannot or may begin in the cool of the day. Even while here Mr. Moody has been too feeble since my coming to engage in such work and so I have not accomplished very much. Mrs. L. has been very active in looking up women who have learned to read either at Codooville or in the Village Schools, and in gathering girls into the station school and in holding meetings nearly every week with the Christian women at Navaly. She was laid aside for a month by the birth of our second child, —Emily Marie— for mother & great grandmother— on the 10th of July, but is now very well again, better than ever before in Ceylon.

I have had some work to do this year as the secretary of the Jaffna Tract Society, in which we unite with the Wesleyan and Church Missionaries. Then seemed no other way than for me to accept this as the Ch. Mis. Soc. has no missionaries on the ground now and their share of service must be divided between the Wesleyans and ourselves. We hope to put this

work more and more upon the natives. A native committee prepared the Sylvo Almanac last year and the preparation of handbills tracts and articles for the monthly magazine published by the same body is falling gradually into native hands.

I have already written about the Paliri Pani in a private note and need not repeat myself here.

The first Saturday of every month since Oct 73 I have spent in holding a teachers institute in one or the other of the three sections into which the field occupied by the Board of Education has been divided. Of these and of the second Sunday annual written examination of all the vernacular teachers I hope to write more in the Oct semiannual. The grants from Govt are falling off this year because the pupils are getting into the higher standards of the Govt schedule where the teachers are not as well qualified to pass them and so we find it necessary to train the teachers more. A well learned and faithful teacher of fair ability in most parts of our field ought to make and keep his school self sustaining and earn better wages than an average catechist receives but the teachers are many of them untrained and unfaithful too I fear. There

remarks of course do not apply to "the islands" nor to the remoter part of the Chavagacherry district nor to girls schools or any part of those.

As the secretary of the Board of Directors of Jaffna College it is proper that I should report the vote of the Board at its annual meeting to appropriate Rs1000.00 of the interest of the Am. fund sent out to us to the partial payment of Mr Darlings salary during the current year. The College needs two things most urgently 1st the completion of the American endowment for the support of its President — 2. The exclusive services of that president whoever he may be. So far as the duties of an instructor go our latest arrival would be a better man than the present incumbent but the interests of the college on the whole especially in the present state of its finances are undoubtedly safer in Mr Darlings hands for present at least. Mr. Howland has now been here over a year. He has had advantages for the acquisition of Tamil, — in the way the very best Native instruction, and entire freedom from missionary work and care, and the enjoyment of uninterrupted good health throughout the year — such as perhaps no young missionary to Jaffna

has ever before enjoyed, his own studious temper amend and rare linguistic talent have helped him make the most of these advantages so that he is I think sure to be a superior classical scholar.

My letter is growing quite too long; it is not an offical semiannual but a free expression of my own thoughts. The brethren might not fall in with every one but I think most of them would agree with what I have written on the various topics touched in this longh rambling letter.

Your young brother &c

Sh S Smith

Rec. S. S. Smith.
Moniphay April 16 1874.
Nov. 7.
March 29.
Rec. Longsburg P.O.

371.

THE PALIER NASON

An Illustrated Paper for Tamil Children and Youth Published at Manippay Jaffna on the Second Thursday of every month.

Terms of Subscription.

1 copy .50 cents—6 copies, Rs. 2.50—25 copies. Rs. 10-00—50 copies, Rs. 19-00—100 copies, Rs 36 00. Payment in advance:

Including postage: To any part of Ceylon, 1 copy, 75 cents—5 copies, Rs. 2-75—10 copies, Rs 5-25—25 copies. Rs. 12-50—50 copies, Rs. 23 00.—To India 1 copy, Rs. 1-50—10 copies, Rs. 5.50—50 copies, 25 00.

Manippay, Jaffna.

Illustrations from the Missionary Herald solicited for the Palier Nason.

Portrait of Rev. D. C. Scudder ?

× Moorli — Western India Feb. 1869

× Mission House at Rahuri May 1869

× A Catechist's Chapel in India June '69

The Stone church at Honolulu Aug. '69

Waialua Female Seminary Sep. '69

Ford Smelling Feb. 70

× The Chapel at Rodikanal April 70

The Temple of Heaven, Pekin. May 70

Chapel Parsonage & Sch. Room. Page 211 July 70

× Bath Sem Olley Hall Sept 70

The cuts in this list marked thus x were sent a few months since to Madura, & Mr. Pinch will be advised to get copies from there. The others in the list, excepting Sundaram, will be sent hence.

J. A. Wr

[Mar. 71

12 Missionary House at Erzroom

13 x The old Palace Madura — Oct 71

14 x Buddhist Monument — Mar 72

15 x A group of Thugs — June 72

16 The Prophets at work — Sept 72

17 x The Jeppa Kulam Madura — Oct 72

18 Bird of Rev. R. Moffat — Nov. 72

19 Chapel at Afafa — Dec 72

20 The Kessab Parsonage — Feb 73

21 x Mis. Chapel & Bungalo at Ahmed — May 73

22 x The Old & the New — June 73

23 Theological Seminary Madura Missn

Any other cuts available in subject matter and easily workable will be thankfully received.

J. S. Smith

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Manippay, Jaffna.

June 5 1874

Dear Mr. Chapin,

Will you kindly send the papers ~~ach~~ I send by this mail to the following persons

Rev. J. C. Smith Winchester N.H.

Miss Mary E. Smith South Hadley Mass.

F. Green M.D. Worcester Mass

Mr. James Buck

Mr. James F. Bates

Mr. Edwards Webb

Rev. A. G. Mills

Editor of the Childs Paper N.Y.

Editor ~~of Wells' Evening Boston~~
Editor ~~of Child's Paper Boston~~
Editor of Youth's Companion Boston
Rev. Humphreys Chicago. 372.

I am sorry not to give the exact p.o. addresses but my data for ascertaining them are defective and so I leave it to your kindness to do that. By next mail I will write more particularly.

In haste

Sincerely yrs

J H Smith.

Rev. Thos. S. Smith

Mauwippay June 5. 1874

Rec'd Aug. 1.

Papers rec^d & Sent

Rev. J. S. Smith,
Manippay. Sep. 8. 1874
Recd. Nov. 7. 373.

THE PALIER NAŢON

Recd Nov. 10, '74

An Illustrated Paper for Tamil Children and Youth Published at Manippay Jaffna on the Second Thursday of every month.

Request for cuts.

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Including postage: To any part of Ceylon, 1 copy, 75 cents—5 copies, Rs. 2-75—10 copies, Rs 5-25—25 copies. Rs. 12-50—50 copies, Rs. 23 00.—To India 1 copy, Rs. 1-50—10 copies, Rs. 5.50—50 copies, 25.00.

Let your Sunday School Daughter

Manippay, Jaffna.

September 8 1874

Rev. N. G. Clark

My dear sir,

I have thought that you might be willing and able to give me some help in illustrating the little paper described above by a grant of electotypes already used in the Missionary Herald since it became an illustrated paper. I am the more hopeful that you will because the earlier series of the Palier Naţon were enriched by a

similar donation of cuts and in the old Day Spring I have looked over a partial file of the Herald and selected the following cuts as suitable to our object and if all or any of them can be furnished I shall be deeply grateful. I shall be especially glad in this way to make the numerous readers of the Herald many of whom are not connected at all with our Mission better acquainted with the great and good work doing by this Board in other parts of the world. I have underscored the cuts which I am especially desirous of obtaining. The file of Illustrated Herald begins I think in 1867 or 1868 but the only one to which I have

access and now runs from 69 onwards. There may be a few cuts in those first volumes wh would be even more welcome than any that belong later if you think there are and can add them please do so. I very much want one of Lord that belongs early in the series but fear you may not be able to furnish it. I refer to the portrait of Rev. D. O. Scudder of the Madura Mission

You will I am sure be glad to know of the success of this Chinese picture paper for Family Children. As neither of the earlier ones does it appear to have circulated more than three hundred copies but now it has already over eight hundred paying subscribers or rather it receives pay for that ~~addition~~ and the great

majority of the papers go ultimately to individual paying subscribers.

I am fortunate in having an expy writer and multiplied an excellent assistant editor and the time that I have given to this work since the commencement is very little and that little bears important fruit to one in the increased knowledge of Israel which it promotes.

I am glad to inform you that the receipts for the Nation this year bid fair to pay all the expense for paper & printing postage cooliee &c and pay part of the salary of the assistant editor and leave a handsome balance for the improvement of the paper another year.

Hoping that you will express with me in the success of this fund to interest & benefit Israel and that you may help me as suggested above I beg to remain

faithfully yours Isa J Peixotto

Mamypay Nov. 16 1876

Rev. N. G. Clark DD

My dear sir,

I have delayed writing the semiannual due in October on account of the pressure of other duties and that I might send with it a copy of the annual report of the Bd. of Education of which Mr. Morrison, as you are aware, has committed the care of village education. The report will I think speak for itself with sufficient clearness. The meeting of this today show progress on the part of its members in knowledge & interest respecting the cause of elementary education. The falling off in the grants of the year just closed is not wholly to be regretted. It will I think do good in making the Board more careful about receiving new schools, and it is showing the teachers and the Board the necessity for improving the schools and bringing them up to the required standards. These standards are not unreasonable. With faithful teachers of good ability there would be no difficulty in making nearly all the schools generously self supporting. I hope to see this result gradually secured. I have

taken great pleasure in meeting the teachers at the institutes held monthly during the year, one each quarter in each of the three divisions of the field. Though never a member of similar bodies in America I have tried to conduct these number affairs on similar principles and I hope that these teachers institutes will yet prove very popular & useful institutions here as well as in America.

I have little to report from the stations Mr. Moody, who went with Mr. Dowland to the Continent for his health, returned by no means benefited and is still very feeble & unable to work at all. We have however secured a young man a graduate of Bard. High School & several years ago and an earnest Christian who bids fair to develope well as a catechist. He has been in secular employment in the south of the island where however he stood firm as a Christian. Having married the daughter of a Native pastor (Mr Henman of Copay – Ch. Mis. Station) he has been led to seek mission employment. We cannot give him any such salary as he has had, but I hope that he has really chosen the Lords work from good motives and that he will prove a valuable helper. At present he spends a part of each day in biblical studies

reeting his lessons to me.

The Christians at Manipay have shown considerable interest in the Sabbath evening prayer meeting which has been held at the Missionaries house for two or three months past and I hope it may prove a real means of grace to us. Several boys in the Anglovernacular schools near the Station show much interest and seem to feel that they have become Christians. One of them at least seems to give good evidence of conversion, and I hope that many more may be led really to choose God for their portion. Many these boys are the sons or relatives of men who now are or once were members of the church.

I am glad to report the Palmyr Nazon is still doing well. It now has 900 subscribers and the receipts for the first year will pay for the paper & printing and allow a bonus to my writer who on a meager salary has worked very hard in editing the Nazon besides his other numerous duties and also, I think, leave a balance wh. I hope to expend in procuring electrotypes in addition to those which I hope we may receive as a grand gift from England and America. I am glad to hear that the Am. Tr. Society were ready to make a grant of electrotypes if you approved

and I hope soon to hear that they are on their way.

In this rainy season village work is much interrupted but I think that our new catechist whose name by the way is Warren Poor will work well in this department of labor, and that the presence of a young & active man will bear fruit on the increased attendance and interest of the various meetings of the Sabbath & the week.

We are ourselves about as usual in health and spirits. After the heavy rains we hope to go down to the sea shore & there for a time in the bungalo at Marthagud and Panditenpo. The dews will then be heavy here and we feel the need of a little rest and change.

Very faithfully yours
Thos S Smith

Rec'd Jan. 4. 1875.
Rec'd Home March 28.

Manipay Jaffna Feb. 23, 1875.

Rev. D. S. Clark

My dear sir,

At a meeting of the Executive committee of the Directors of Jaffna College held at Ballicotta Feb. 20, it was unanimously voted to ask for the appointment of a young unmarried man from America to come out at once and teach in the college — his salary to be paid from the income of the fund in America.

The directors feel that the services of such a man are greatly needed — or at least the services of some young man who can give his whole strength to the institution. If the funds would allow the support of a married man a married man would be better perhaps; but they will not and if we can have a young man to give himself to teaching in the college Mr. Hastings can retain the general management of the institution without seriously-

impairing his value as a missionary; so that his entire salary may then be fairly paid from the Mission Treasury, until the funds of the college are considerably increased.

Mr. Hastings has just been relieved of the Mission treasurership but this was not done that he might give more time to the college, but because his health imperatively demanded the change, and he still has a full man's work in the care of the largest station field in the mission and the conduct of the business of the Mission Secretaryship.

We would submit the following rough estimate of "ways & means." The young man should come to stay at least three, and better four or five years before becoming entitled to a passage home "D. V." of course; so unless he dies or breaks down or we want to get rid of him before that time. If he comes for three year only we could still pay his passage both ways @ $400.00 each way and a salary of $750 in gold and perhaps allow $150.00 for outfit of the income from

the fund continues to be what it was last year, eg. X 3 = and $400 x 2 + $750 X 3 + $150 = $3200. With each additional year, if the term service could be made four or five years the problem would of course be easier still.

The Director propose the name of Richard Hastings as a very suitable candidate for the place, and we feel that this experiment, for it is in some extent an experiment, could be more favorable tried with him than with any other possible candidate — As an unmarried man he would be safer happier and less troublesome in that place than any one else could well be; and the making and receiving of such mutual suggestions or criticisms as might be necessary between the principal and his assistant would be an easier matter with this man with any other possible arrangement.

If Richard Hastings can't come our second choice would doubtless be Chauncey Sanders who also graduated from college this year. For his parents sake Sanders would have a cordial welcome from all Joppa and we believe that he would not prove unworthy of them.

With this statement of our wishes and of

Manipay, Feb. 23, 1845.
Rec'd April 21.
Ans. May 23.
Mr. Winslow and Spaulding
Secretaries
Thos. Spaulding
Lee Lay.

the reasons which influence us, we have matted in your hands, asking you to give it immediate and careful attention; and if you can in any way approve it, as we confidently expect that you will, to confer with these candidates and with the trustees of the American Fund and make the best arrangement practicable as speedily as possible. If neither Hastings nor Sanders can come we must leave the election of a candidate entirely with you.

In conclusion I write to express the great desire of the Directors to have steps taken for the completion of the American endowment. We greatly desire to see that so far accomplished that all the foreign influences of the institution may be entirely supported by it. The fund here is slowly increasing, the income from fees is good the success and popularity & efficiency of the college is constantly improving, and our most crying need is the completion of the foreign endowment.

Who will undertake this for us? We cannot do it from this far away land; it cannot be done by the pen only in America, even; no one must undertake the trying work for the Master's sake and with the courage & faith with which

Rec. Sept. 1845.

Hampton Feb. 28 1875

Rev. N. G. Clark D.D.

Dear Sir,

I wish to acknowledge with thanks the receipt of a letter from Mr. Worcester announcing the grant of certain electrotypes of illustrations used in the Missionary Herald in reply to my letter asking for some to use in illustrating the Palier Nason. Though very not to get all that I asked for I am very glad to get any. Pictures illustrating missionary work and missionary success in all parts of the world are just what I want to use in the Nason and in the Christian Friend the monthly magazine for adults of which I have the editing now.

These electrotypes with the generous grant from the Am. Tract society with

some just received from the London Soci[illegible]
will give me a good equipment for both
these periodicals for a full year to come

I have been grieved to hear repeat-
edly of late of your ill-health but that ere
this you may be quite well again—

We have been on the seashore at
Marthgal near Pandeleyp for some wee[illegible]
to escape the heavy dews at Manippany
The fresh sea breeze here is delightful fr[illegible]
am writing at Marthagal though dating
letter at Manippany Mrs. Smith has been
poorly for some two or three months
and thought better here than at Manippany
she is still far from well. The children & I
have greatly benefited by this trip to the sea

We were quite alarmed by Mr. Deulings
breakdown in health some two months ago
He is much better now though by no
means the vigorous man that he appeared
to be three months ago - He had long been
working too hard and we have now relieved
him by transferring the treasurery to Bro. S.
W. Howland. We hope to welcome the Howland
senior in a few days Very sincerely yours

Geo. S. Smith

Wanippany Jan. 28 1872
Rec'd Feb. 2 1872
Ans. Feb. 23

Manyan, Feb. 23 1875

To the
Trustees of the American Fund for Jaffna College

Gentlemen;

I have been directed by the directors of Jaffna College to ask for the appointment of a young unmarried man from America to teach in the college - his salary to be paid from the income of the funds under your care - We have nominated two candidates to Dr. Clark and ~~requested~~ him to act for us in conferring with them and with you for the making of the best arrangement practicable

This is sent as an open letter to Dr. Clark and if he approves our proposals he is to forward it to you with a more detailed expression of our ~~wants~~ wants and his plans

In behalf of the Directors
Very respectfully yours
Thos S Smith
Secretary -

To the
Trustees of Cayuga College Fund
New York

Recd. Apl. 21 '73
Ans. Apl. 23

Still another thought should have some weight. The College is in some respects as directly in the line of evangelistic work as are the Mission Boarding Schools. Nearly one-fourth of the fifty students in the three classes are the children of Native Christians; twenty two are church communicants; and a majority of the latter including the first scholars in each class have come out from prominent heathen families since their connection with the college, although the board and tuition and books are not gratuitous, as in Mission Schools, and although the young men have nothing to gain but much to lose, from a worldly point of view, by taking this step. This indicates the directly evangelistic influence of the College; and its indirect influence in providing a superior class of candidates for the native ministry promises to be decided and valuable.

Neither should it be forgotten that the Famil Christians are already deeply interested in the institution, and are doing their part of the work as "originally planned." Though they have not yet completed the local endowment, that is now sufficient, with the income from fees, for the current local expenses of the institution and the entire support of the native teachers, at the rate of one full-salaried man for each class in the College.

Moreover they are raising a scholarship of Rs. 200 a-

as possible, trusting that God will so direct the College, according to the original plan, for an entirely independent work in a heathen land.

Condorcet, unfortunate, Christian

and providing the means for erecting a gymnasium to cost about rupees five hundred.

Plans are also forming for a vigorous effort to raise the local endowments of the College to a total of at least (Rs. 25000.00) twenty-five thousand rupees.

Still another thing to be remembered is the fact that all the students pay their own college bills, including board textbooks and entrance and tuition fees, at a higher rate than is required in any other institution in Jaffna. It is probably true that there is not a native school in all India where as many students gathered from as limited a territory are paying at such rates for a high yet decidedly Christian education in English and the vernacular.

Full payment for board books and tuition is required from all alike; but, a limited number of poor and pious boys are aided to some extent by private charity from Native Christians, Missionaries, and others. The whole number of those receiving any aid is only seventeen in fifty. Of these seventeen two receive 1/6, five 1/3, five about 1/2, ~~twelve~~ five the whole of the amount required to pay their bills for board and tuition; and the entire sum thus derived from local charity is equivalent to the entire support (as to board & tuition) of ten boys, or one fifth of the entire number.

Finally we would express the wish that the entire income of the American Fund should be devoted to the ~~payment~~ support of the foreign instructor and the foreign Principal of the College.

The $12500.00 in U. S. bonds already bearing interest in gold will support the young assistant asked for. One half of Mr. Hasting salary for 1875 was paid from the income for 1874. If the Prud. Com. will allow the payment for 1876 to be made at the close of that year from the income for that year The balance of the income for 1874 and the whole of that for 1875 can be used for the travelling expenses and outfit of the young man and the balance added to the principal.

If to the balance of $460+ in currency in the treasurers hands at the close of 1874 can be added the sum which may accrue in the way intimated above say $240.00 ~~[illegible]~~ and the as yet unpaid subscriptions of

$2000.00	from	Mr. Dodge	New York City
1000.00	"	Rev. C. T. Mills.	California
1000.00	"	Mr. Edward Smith	Enfield Mass.
500.00	"	Mr. Durand	
500.00	from	Mr. A. Hill for Mr. Spaulding's	
250.00	"	Mr. C. B. Rice and	
100.00	from	Rev. N. G. Clark	

making $5350.00 + 460.00 + (perhaps) 240 = $6050.00 a sum sufficient

to yield at least Rs. 700.00 annually towards the support of the Principal. In order to make this up to the Rs. 1000.00 required for the Principal in addition to the entire support of the assistant, it would only be necessary to transfer to that fund a part of the Rs 300.00 which Mrs. St John has sent to Ceylon last year and last "for the current expenses of the college"

This has heretofore been used for the most part in charitable aid to poor students but if necessary a part of it at least might be used as I have suggested. Indeed as Mr. St Johns has recently re-assumed its that the college is to receive ten thousand dollars by his will; and as they have thus far paid Rs 300.00 annually towards its support, they would doubtless willingly agree to add as much as that to the annual income of the college year by year, as an earnest of the inheritance yet to come. If these final suggestions are practicable and they ought to be to practicable as they rest on promised gifts of good and true men, it is more than possible that from the very first the college funds would avail to do all that even you would ask of them, for the present, ~~from the very first~~ under the new arrangement. The practical step is, to secure the payment of those unpaid subscriptions, or at least the regular payment of interest on them at six percent, if possible, from the opening of the College in 1872. We shall

apply to the subscribers at once sending your letter through you and we shall be pleased and grateful to receive your letter addressed to the Missionary and organ which will be under and send them out as soon as possible

Manippay Jaffna Ceylon
July 2nd 1875

Rev. N. G. Clark D.D.

My dear sir,

The letter from Sec. Worcester expressing the reluctance of the Prudential Committee to accede to our request that a young unmarried man be sent out to teach in the College while Mr. Hastings retains the government of the institution, though supported for the present by the funds of the A.B.C.F.M., has been received and carefully considered.

We feel keenly the force of some of the considerations you urge especially the importance of restricting Mission expenditure to strictly evangelistic work and of keeping the College quite distinct from the Mission as such.

Still we are compelled to ask again that our request be granted as a temporary arrangement because we do not see what else can be done in the present state of the case.

The funds in America do not yet suffice for the entire support of the Principal; and if they did, we do not see how the Mission can wholly spare any one of the men now here without

Manippay, July 1, 1875.
Recd Aug. 14

another man to take his place in the Mission work

Mr. Hastings cannot continue to serve the Mission, as he now does, in the office of Secretary and in the care of the largest single station field in the Mission, including more than a third of our entire territory and four of our twelve churches, and also do the work that he should do as the Principal and the only foreign instructor of an English-teaching college with four classes and more than seventy pupils. He must have some relief; and we recommend that course which seems to us best adapted to meet the difficulties and the necessities of the case.

If this is "a departure from the original plan" it is a necessary result of the failure to raise a larger fund in America at the outset. The "original plan" always contemplated the entire support of the foreign Principal of the College by the income of a fund to be raised in America; and this does not seem too much to ask when all other expenses are to be borne by the natives themselves. The first "departure from the original plan" would seem to have been in the adoption of the policy which prevented a more liberal and immediate response to the first appeal for aid from America in the shape of a fund for the support of an

American Principal for the College.

The second departure may have been the decision to allow a member of the Mission to organize the college and preside over it for more than a year while drawing his entire support from the Mission Treasury. But this was necessary under the circumstances, and was approved by the Mission and the Prudential Committee, as a temporary arrangement.

Then came the return towards the original plan in the payment for two years, including the one now current, of one half the salary of the Principal from the College fund in America, while he still continued to serve both the college and the Mission.

What we now propose seems to us to be another decided step in the return to the original plan, instead it is a plan to pay a man, devoted to the College, wholly from its funds, while, in consideration of his youth and inexperience, and temporary engagement, the missionary at the station is to be allowed to retain the office of Principal of the Institution while still remaining a member of the Mission and doing a Missionary's work. The gain is in two directions, — increased contribution from the College funds to the support of its foreign instruction and increased Missionary service from a missionary

where present services to the Mission are fully worth the price of his entire support — especially in view of the fact that he is one of the only two experienced men now on the ground.

Another consideration which has weighed with us is the dearth of properly qualified native teachers. We have three good men but with four classes in the College we shall need one or two more. We could manage to support another native teacher from local (native) resources but we cannot find the man unless we call a man from the evangelistic work or from the educational service of another Mission. We dislike to do this; nor do we really need four married native teachers, and if we can wait till our first class graduates, a year hence, we can pay two talented young tutors with the money needed to support another married man. If we can have a young man at once from America it will be a great help in this respect also, &c

It should be remembered that nearly twenty years have passed since the Old Seminary was disbanded and that only men trained in that Institution or in the colleges of India are qualified to teach in the College. We need extra help from until we can train young teachers for ourselves.

(Copy.) From T. S. Smith, Ceylon.

Manepy. Oct. 6. 1875.

380.

Rev. J. M. Stephenson, D.D.

My dear Sir:

I have been intending for months to write you some account of the use we are making of the electrotypes so generously granted last year for the use of the Pahiri Nacon, the Tamil picture paper published at Manepy; but the pressure of many kinds of work has hindered me hitherto. I send you by this post a file of the issues of the paper since March, 1874. We received a grant of cuts from the English Society about the same time to be used both for the Nacon, and for the Christian Friend, a magazine for adult Tamil Christians by the Jaff. Tract Society of which I have the care as the Secretary of the Society. This double supply has enabled us to use the illustrations quite freely, and still retain enough to illustrate the paper during a part of 1876. We have not however enough to last us through next year, and therefore gladly avail ourselves of your permission to ask for another grant of electrotypes. We do it the more earnestly because those sent us by the American Society are superior to the English Electros and because the

Eng. Com. have intimated that they cannot aid us again, because the paper does not bear the imprint of the Jaffna Tract Society, Auxiliary to the English Society.

The American Mission do not advise the transfer of the paper to the local Tract Society, because it is sufficiently successful under its present management. You will, I think, be interested in the following account of the paper.

It circulated 930 copies last year, and 1250 copies this year. The edition last year was 1000, and we now print 1250 copies. The extra copies of the last volume have nearly all been sold after binding to the Board of Education to be distributed as prizes in its girls village schools, one copy to the girl in each school who was most regular in attendance, and proficient in study, during the previous school year. Thirty four volumes were thus disposed of.

Of the 1200 copies now circulated monthly, about three hundred copies are sent by book post to other parts of Ceylon, the postage amounting to 5 cts (American Currency) per copy

annually. Fifty copies monthly are sent to India and a few find their way to Tamil immigrants in Singapore, Mauritius, and Burmah.

Of the 800 copies or more circulating in Jaffna Province, 400 are taken within the American Mission field, and 250 in the church, and 150 in the Wesleyan Mission field. These facts show how wide a circle of readers is reached. No wider circulation probably has ever been attained by any Tamil periodical, unless it be the Little Children's Monthly, 4 in × 5 in in size, published in India by the C. V. E. S. Soc. for 3 cts. annually.

Nearly all these copies are taken by children and youth in village and boarding schools, or by Christian families, and more than half are paid for strictly in advance. As a rule five, ten, or fifteen copies are taken in a school, the teachers paying in advance, and collecting from the children.

My assistant editor is a very talented young man educated in the mission training school, and for a time a teacher in that school. He has taught himself English

so that he can read and translate correctly and with good taste, and he has a rising reputation for learning in his own language. As he is my "munshee" and writes, the editing of the childs paper is, of course, only a part of his work.

We are well seconded in our efforts by other missionaries, and by native subscribers and contributors who furnish translations, original articles, letters, puzzles, &c. &c. in abundant measure.

Editing

Manipay Dec 6. 1875

Rev. N. G. Clark

My dear sir,

I send herewith a request to the Committee of the American Tract Society for another grant of cuts or electrotypes for the Palmer Nasoon. the illustrated picture paper for Tamil children published at Manipay under my care with the approval of the Mission. I embody in the letter to the Tract Committee a statement of the work on the Nasoon and of the circulation and usefulness of the paper

The impulse given to the united & intelligent study of the Bible in the Sabbath schools of all three of the Missions among the Tamils in Ceylon by the publishing of a series of lessons for each quarter based on the International Series has been very considerable. An average edition of nearly 3000 copies of those lesson papers has been circulated each quarter of the current year. The Mission have made a free grant of the paper required for these lesson papers and all the other expenses of issuing them have been met by the receipts for the

Palmer Nason while the lesson papers have been sent out gratuitous one copy with each copy of the Nason and sold in extra quantities to the Sabbath Schools.

The circulation of the Nason the past year has risen from about 930 to nearly 1200 copies and we now print 1250 copies monthly. It finds its way to all parts of Ceylon and fifty copies are sent monthly to India. The subscription price has been reduced to club subscribers so that it now costs only 15 American cents annually and still the receipts are sufficient to pay all the expenses of paper and printing for the regular edition, all the expense of printing the Bible Lesson Supplements and a part of the salary of the native editor.

I am happy to say that it takes but little of my time. A part of three days each month is all that is required to select illustrations revise contributions and see that the pieces are properly adjusted for printing.

In view of all these facts I hand you well forward to the Sec. of the Tract Society

Kandy Oct. 6. 1875.

Rec'd Nov. 23.

Yours sincerely
Philip Smith

Mr. Philip Smith

Manippay Nov 3 1875

Rev. N. G. Clark,

My dear sir,

Your letters of the 17 of Aug and one of later date — both relating to the request on the part of the Director of Jaffna College for a young unmarried man to aid in the College as a tutor or instructor, have been received — The former led us to anticipate the speedy coming of young Mr Hastings and accordingly at the quarterly meeting of the Mission held at Batticotta Oct 21st it was voted, in ~~reply~~ to your expression of a desire for the opinion of the Mission, that the ~~arrange-ment~~ arrangement proposed by the Director, was approved by the Mission, and I was about to reply to your former letter to that effect when your second letter arrived disappointing our anticipation and deferring our hope of speedy relief and assistance for Mr. Hastings in his arduous duties —

In reply to two or three points in the previous letter I have to remark

1. That I did not refer again to young Mr. Hastings simply because I had written very fully about him in a previous letter which you did not appear to have seen. From your last letter I infer that you had meanwhile referred to the previous correspondence —

2. My allusion to your subscription as unpaid was based on the fact that we had not been informed of its payment although the payment of some other specific sums had been reported to us by the treasurer of the American Fund.

Mr. Hastings has, since your letter was received, discovered an item that may refer to the payment of the $100.00 subscribed by you viz an entry of $100.00 as paid by "S. L. Ward Esq" at the close of the year 1872

The College has received an acknowledgement of the subscription of the late General Williams—

3 Allow me to correct the impression which you appear to have received that I am the secretary of the Ceylon Mission — I am simply the Secretary of the Board of Directors of the College while Mr. Hastings is still the Secretary of the Mission — All my correspondence with the Sec of the American Board and with young Mr. Hastings has been the expression of the views of the Board of Directors and not necessarily of the American Mission as such

At the same time it is proper to assure you that I wrote in full confidence that the Mission agreed with the Board of Directors in their opinion

on the subject of the supply of an assistant teacher for the College. A majority of the members of the Mission viz. E. P. Hastings, W. W. Howland, S. W. Howland & J. P. Smith are members of the Board of Directors of the College and as they, i.e. the Missionary Members of the Board were of one mind on the matter their opinion would be the opinion of the majority, at least of the Mission itself.

Your second letter does not lie before me as I write but I think its contents are clearly in mind.

You recur to the subject mentioned in a postscript to the previous letter and inquire again what the views & intentions of the Session are as to the appointment of Mr. S. W. Howland to the College. As the secretary of the Mission is at present the president of the College he naturally feels a degree of delicacy about writing on this subject.

Moreover the Mission have ever declined to interfere in the affairs of the College any farther than to recognize its existence and pass the necessary votes as to transfer of occupancy of buildings, the adjustment of proportionate expenditure for salary of Mr. Hastings and one or two minor officials who serve both the College and the Mission &c &c. and for this reason the Mission could not be expected to appoint or elect the President of the College.

It is however quite proper that the opinion of the Mission should be asked and followed as long as

a portion of the president's salary is paid by the Mission or voted by the American Board.

As the Secretary of the Board of Directors and as an individual I may say that we have always supposed that the appointment of a president for the College rested with the Board of Directors. They chose Mr Hastings senior and are not disposed to make any change at present. My own feeling is very strong that so long as Mr. H. can retain the place and is willing to do so it would be sound unwise to change. Whenever he insists on resigning or really desires a change some one else must I suppose be appointed. In this I am confident that I represent the opinion of a large majority of the Board of Directors and of the Mission as well.

Mr. S. W. Rowland may have been encouraged to expect the appointment while yet in America but neither the Board of Directors nor the Mission have ever pledged themselves to ~~xxx~~ appoint him to the place, while at the same time I am not aware that they have any feeling against him or his fitness for the place. The feeling simply is that it will be time enough to consider the question of a successor when the post becomes vacant.

Theoretically the desirable thing may be the heroic attempt on the part of some one to live on the present income of the ~~College~~ American Fund cutting off all

direct pecuniary or other connection between himself and the Mission and appealing to the Churches at home to complete the endowment under the stimulus of the feeling that such faith and devotion must not be left to suffer disappointment and loss — but this course seems hardly practicable now.

Mr and Mrs Hastings certainly ought not to be asked nor expected nor allowed to attempt any such thing, nor would it seem right nor wise to ask them to resign in order that younger and more adventurous spirits might make the venture. It would be one thing to stand in the gap of an actual or inevitable emergency of this kind and quite another to court an opportunity for such an attempt against the judgement wishes and sympathies of some of the best friends of the Institution.

Meanwhile whatever the future may have in store for Mr. S. W. H. he is already in a position in many respects quite as important as any in Jaffna to say nothing of the treasury-ship — the oversight and in many things control of Dodoville Seminary is second in importance to nothing else that we have and I am sure that both he and his good wife ought to be and are more than content with the pleasant places of the goodly heritage in which the lines are fallen unto them.—

As to the question of salary for the assistant if one

were to be sent. There was some perplexity as to the proper limit and £150 was named under a sort of impression that that was the amount fixed by precedent for an unmarried male missionary. We find that the old rule was 2/3 of the amount for a married missionary or about £133, and our estimate should not have been more than this. It is quite possible that £125 would be sufficient and we would not insist on the larger ~~amount~~ sum. Indeed, if I mistake not, this very question was referred to the Sec. & Bud. Com. in our first letter with the request that they should modify the terms stated in the letter to young Mr. H. if it should seem best to them to do so.

It is proper to say that one or two members of the Mission do not ~~appear to~~ agree with the Board of Directors now in the feeling that a young man should be sent out at once even though it involve the entire support of Mr. H. senior for the present by the Mission; while at the same time all would heartily welcome more aid if the funds of the College in America would only suffice to pay the whole salary of the assistant and at least of that of the Principal.

I must also say that the present strain on Mr. Hastings is more than ought to be put on any one man and it cannot be kept up without a very serious probability of his speedily breaking down so completely as to have to give up altogether.

I do hope that efforts are now making at home for the increase of the endowment. That seems the only sure way out of difficulty and the Lord grant that the effort may be prospered and a sure & broad foundation laid for the proper support of a foreign head for the College

Rec'd Nov. 21.

Board of Directors of Jaffna College

Faithfully yours, Thos. S. Smith Sec.

Dear Dr. Clark

Yours are welcome to read the letter & other documents before forwarding to Dr Green if you would like to -

In haste
yrs
C H Smith -

Nov. 5/75

Rev. Thos. L. Smith

Nov. 8. 1875.

Rec'd Dec. 21. 1875.

Manippay Nov. 15 1875

Rev. H. G. Clark D.D.

My dear sir,

It is already past the usual time for writing the semiannual letter for this station, but I have been so busy that I could not well attend to the matter earlier.

During the past six months the Church at Manippay has been more than usually blessed and prospered. The catechist has labored faithfully in the villages and schools and among the Christians and with evident good results in the increased attendance of children and adults on the Sabbath services and the increased activity of the Christians. He is still allowed to spend the mornings in study, as he never had any catechetical training nor theological education before coming here a year ago this is very necessary. He is pursuing a course of study with a new elementary theological class if one may so term it. This is composed of a number of the teachers in the village schools some of whom were educated in the Training School and who have been teaching since graduation, some three some six or more years ago. They continue to teach but have assigned to them a series of lessons on the

they are examined by a Mission Committee once in two months. As our catechist at this station devotes half of his time to study he is able also to take up the lessons assigned to the rest of the catechists for their semiannual examinations. Besides these he is just finishing the reading with Mrs. Smith of Barrows Company to the Bible, and prepares a sermon once or twice each month reviewing it carefully with me before preaching it on the Sabbath. We are gratified by the progress he is making and hope that another year will find him fairly equipped for the preaching work at this or some other station or village church.

(I am very happy to report that the church have assumed the entire support of their catechist from the first of July last.) Last year they paid nine out of twenty rupees to Mr. Moody. This year they came up to 12 out of 18 to Mr. Poor Nathaniel and on the first of July of their own accord assumed the whole. The amount subscribed for charity this year amounts to about Rs 28.00 per month and besides this they raise Rs 60.00 or 70.00 in other ways than by monthly subscription. About Rs. 4.00 per month come from non residents but all the rest is the gift

of two resident members of church or congregation. This ~~chu~~ is one of the smallest of the station churches, but it has two members who can and do give a good deal, and who together give about one fourth of the whole amount raised. This action of the church is a great comfort to me. It is more than I had dared to hope for so soon, and coming spontaneously, as it did, I feel it to be an answer to prayer and a rebuke to unbelief.

P.S. We have for months had very interesting Sabbath evening prayermeetings in our own sitting room. At first the attendance was discouragingly small but it gradually increased until even before the reception of the new medical class it quite filled the room. I cannot say yet decidedly that it has resulted in conversions but it certainly has been a blessing to Christians. The Sabbath School also is prosperous and we have much to encourage us in our work even at this some what difficult, because gospel-hardened station.

During the past six months one medical class has graduated and another has been secured. A long letter relating to the Medical Department has lately passed through your hands on its way to Dr. Green so that I need not dwell upon that farther than to say that the new class are taking hold of their studies very well. They are all required to attend church

and Sabbath school and Sab. P.M. I review with them the half hour bible lesson with which each week day begins. We are reading the gospels in harmony with the notes of the Annotated Paragraph Bible of the London Tract Society. The presence of thirty young men is a great help to our Sabbath Congregation.

I have also written to you of the Palai Nadan and need only say here that it continues to do well. The edition is now 1250 and the actual circulation about 1200. I hope to get a fount of music type ~~soon~~ long with which to print the words and music of ~~a~~ hymn or lyric in each paper and at the same by keeping each tune in type until a full form accumulates gradually print a hymn and tune book for our Sabbath Schools without very much additional expense. Unsolicited donations to the Palai Nadan have been laid aside for this purpose and now amount to forty rupees. Much more will be required but I am confident that it will be speedily secured.

There are other things of which I might write but these will be enough to show that we are well and happy and fairly prosperous in our work.

Faithfully yours
Wm. J. Smith

Manuscript received
Rec'd Jan. 10. 1876.
Copyist: 2
Rec'd May 15.

Manippany March 22 1876

Rev N. G. Clark

My dear sir

I beg to acknowledge with many thanks, the receipt of three letters from you since my last writing one dated Nov. 23. another Dec 22 and still another Jan 12 1876.

In reply to the first I will say that the books and periodicals for which you ask will be sent - the latter by this post and the former in a box containing some packages for friends of ours. The box may be opened at Boston or New York and the packages distributed according to their address. I have delayed sending the box because we were absent nearly two months at the sea side and since our return we have been waiting for the return from the continent of the DeRiemers who are to bring us a few of the curiosities which we wish to send to America. I hope the bound volumes of the Paliri Mason - "the Childrens Friend" - will reach you safely. It is very difficult to get the pictures printed decently by their native printers and the letter press too is none to good. One of the drawbacks of native proprietorship in such things is dispenity almost impossibility of getting good work out of

Rec'd Mary 15.

a native proprietor. He is sure to charge the same prices that a foreignor would — prices that are designed to enable the proprietor to renew his type & machinery from time to time — and then he spends or invests in jewels or puts at usury the income and can hardly be forced to renew even the most battered and worn out founts of type. Mr. Strong is no worse than the average native better by much but still he is a native Christian. ~~and~~ The work of heathenism in debasing the whole man body and mind and heart through scores of generations of men is painfully evident in the defects we find in even the best of our Native Christians. It will naturally take more than one generation of Christianity to bring the people up to the plane in which their ancestry has been Christian for hundreds of years. It is this fact that makes me doubt the practicability or probability of a speedy conclusion of the strictly missionary period in the history of Christianity in India and other thoroughly heathen lands. The "Nation may be born in a day" but it will not be born full grown. Even after the mass of the people are Christians there will be, should be, it seems to me, a comparatively slow process of growth and development a sloughing & straightening off of superstition and error and the twist of a heathenism in the very grain and heartwood

of the whole national and social growth of centuries past. It need not all disappear. In the holidays and some other days and habits of our Western Christianity there are plain traces of the heathenism of Italy & Greece and of the Northern of Europe. But very much must go and it seems to me that the foreign missionary will long be needed to tone up and lift continually upwards even the best type of native Christianity that can be developed here under the laws of God's Providence.

But this is a digression. To return to the Childs Paper. The receipts for the past year did not prove sufficient to pay the entire cost of paper besides paying all printing bills and as by using the mission of the Jaffna Tr. Society the paper may be secured gratuitously from the Eng. Tract Society the paper is to be transferred to that Society from the first of April 1876. I remain the editor however and the only changes are that I consult the Publishing Committee of the Tr. Society as to the general plan for the new volume and that the Tr. Society pays Rs. 5.00 per month towards the salary of my writer and munshi who helps me in my work.

This will be a relief to the Mission treasury in two directions and will also be I trust a help rather than a hindrance to the continued success of the Pahiri Nason. The Quarterly Bible Lesson papers of the International Series are also published by the

Tract Society this year and have a sale of nearly 3000 copies each quarter. They are doing much good.

The Tract Society is now publishing four little books with colored covers. Two are translations prepared by Dr Green since his return to America and two translations prepared by Dr Spaulding and previously published in the Tr. Soc's periodical the Christopakar. Dr. G's two are "Lot's Choice" (Dr. Wells New Years Address to Sunday School children) and "Lucy & her Chickens" and Dr. Spaulding's two are "Three days in the life of Gideon" and "Alice Story". Besides these the Tr. Society are about to print & publish a translation of the little book "The Children of the Bible". It is to be bound up with the six full page small quarto colored pictures used in the original Eng. book. This will be I believe the first Tamil book with colored pictures that has ever been gotten up. The translation is chiefly Mrs Smith's work and as the Mahratti translation of the same book was prepared by her (step) mother Mrs Fairbank of Ahmednuggur she has taken a peculiar interest in the work. We have orders in advance for it from Missions in India & Ceylon to such an extent that we have an assured market for an edition of 1500 copies. The Jaff. Tract Society has to buy the colored pictures but the Eng society

gives superior paper and the electotypes. We shall take great pains in correcting the proof and try to get the printing and binding really done so that we may have a fairly good gift book for Tamil children.

You speak of our getting the Christians to give more to education. I hope we may be able to do so after we get them to the point of self-support as churches - but there are two reasons why we can't push hard in that direction just now - the first, the fact that we are pushing to the utmost the duty of the churches supporting their own pastors or preachers - The progress in five years has been great in this thing. Udugitty Codooville Ellippally Manippay have all been added to this list of self-supporting churches since the beginning of 1874 and several others have been brought up from 1/3 or 1/4 to 2/3 or 3/4 of the entire salary of their pastor, native salaries having also increased. Navaly Pandiripo and Chavagachery are really able to do the same I think if all the members would unite in the effort to give generously and I hope that they will do this in a year or two more.

The second obstacle is the generous scale on which Govt. aid is given. This makes the pupils reluctant to give tuition and the churches reluctant to contribute extra funds to the Bd of Education. The entire sum received from Govt. last year for the day schools of the

Bd of Education was over Rs. 16000 or considerably more than $8000 in currency which was more than half of the entire cost of the Mission to the Am. Bd including the Missionaries salaries. Now in one sense the Bd. of Ed. earns this income with a capital of just Rs. 1000 viz the annual grant from the Mission. Without that we could not make up deficiencies give advances strengthen weak and open new schools. After the majority of our churches have learned to walk steadily under the burden of self support the next step may be a yearly contribution to the Bd of Ed. for the special object of helping village vernacular female education and I think the churches will be ready for it. Even now the Bald. Ch. longest self supporting has for several years supported the Bald. Sta. girls school making up all required over the grant for Ed. which has been very small, and the Udi Ch. (next in self support) have for two or three years made an annual grant. Reminds me of a proposal of the village girls schools in that field and last year Manipur Ch. proposed to devote an unexpended balance to a similar purpose thereby finally appropriating it to another local object which had claims that had been overlooked. These facts will show you that we are awake to the wants and are earnest in our endeavors to maintain a native ministry. We are also only a little thoughtful that a demand of 15,000 Christians made up of female in a mass of heathen is now laid upon the Church for the Master's work. Nice work to make bricks without straw.

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Manipay April 12 1876

Rev. N. G. Clark

My dear sir,

In beginning my "semiannual" allow me to refer to your letter written Dec. and Jan. with reference to the College. The former requires no reply and in reference to the latter of the two I will only say now that I can but regret that the Prudential Committee overruled your intention to insert in the Herald a special notice of Jaffna College. We feel the pressing necessity for the one pecuniary favor which the College asks of American Christians — the completion of the foreign endowment of fifty thousand dollars. The interest of the Mission no less than of the College demand this, and not only as trustees of the College, but also as missionaries of the Am. Board and representatives, in a certain sense of the American churches, we feel that the work of completing that endowment should be resumed and completed, lest it be said of us "He began to build and was not able to finish."

I am not however now writing as secretary of the College Directors, and will therefore pass on at once to other themes.

Since my last semiannual was written we have spent six weeks by the seaside and are the better for

Why could he not have waited until he was able to do it? Pray for us, poor sinners, now and at the hour of our death. O.O. Jacobs.

that resting by the way. The month of Dec. brought the usual pressure of desk work in connection with the closing year. The week of Prayer was observed with more than usual interest and resulted in an apparently permanent increase of Christian activity on the part of several of the members of the ch. at this station. Another good result was the establishment of a daily sunrise prayer meeting in the church which is still kept up. There are several members of the Medical class and two or three others who wish to be received into the church at its next communion and the church are likely to admit four of them - three members of the class and one a servant of ours - Two of the former though belonging to our field were baptized by the Wesleyans while members of their Central School some eighteen months ago. The other is a Manipuray boy living very near the Station. They all give good satisfactory of ~~having~~ ~~sincere~~ sincere Christians. Others seem to be equally sincere but we feel that it may be well to wait for clearer evidence of a change of heart in them.

The past year this church, of twenty eight members, only ten of whom are resident adult males, raised very nearly three hundred rupees

for the support of preaching and other objects. All that that only large legacy was given by an outsider, and he a former member of the church and a son of one of its leading members. This was an income of about eighty rupees over the contributions of the previous year; and besides that there was about fifty rupees promised but not actually paid before the close of the year and so not included in the account. You may remember that in my last semiannual I stated that the church assumed the entire support of the catechist, of their own accord, from about the middle of 1875. They paid him promptly Rs 18.00 per month, from the first of Sept. In the annual meeting of the church, in Dec. the ch. Committee reported the results of the last year, and suggested plans for the new year. These plans were formed in a meeting of the Committee which I attended but they were quite their own in so far as they were a devising of liberal things. They proposed that the church should plan to raise Rs 400 this year instead of Rs 200, the amount raised last year, and that they should add two rupees to the preacher's salary, making it ~~Rs~~ 20.00 per mensem or Rs 240 for the year, and with the rest of the Rs. 400 meet the calls of the

Nat. Evangelical Soc. the Bib. & Tr. Soc. church poor, repairs &c. &c. The ch. heartily agreed to the proposal and in renewing their subscriptions nearly every man increased his quota so liberally that the subscription list alone provides for the Rs 400.00 required, leaving a margin of nearly a hundred rupees to be almost certainly derived from the Annual Thanksgiving and other incidental but reliable sources. Of the whole sum only Rs 36.00 is to come from a non resident Christian viz Columbo a native of this parish, who owns property at Manippay and whose wife resides here a part of each year. Besides all this, the Christians here are raising additional funds for seating and lighting their ch. and building in an adjacent virandah as a lecture and committee room, and Pastors study.

"All this is very cheering, but still more comforting are the evidences which we have of spiritual life on the part of some who have been cold and dead before. Many seemed to feel real grief and self reproach that more were not in from without during the previous year, and resolved to try this year, to work for the salvation of others; and I hope that we may see ~~[illegible]~~ decided and blessed results before the close of the year.

"There are the lights; but there are shadows too in the picture of our life here.

A prominent member of this church, for many years past, has married his only daughter to a non-christian son of a strong heathen family; and his only son, a graduate of the Govt. Normal School at Columbo, and a teacher in the Columbo (Govt.) Academy, is said to be betrothed to an uneducated heathen, with the consent of his Christian parents. This case is a very sad one. The father feels that it is wrong but cannot bring himself to resist his heathen relatives and his more than half heathen wife. I could not consent to marry the daughter of such a man to one whom I felt to be no better than an utter heathen but at the request of Bro Hastings consented to a Christian ceremony in the church by Pastor Astbury of Navaly. I have but little hope but that this giving place to heathen influence will end in the extinction of another Christian family.

The great festival of fifteen days, ending with the Tamil new year (April 11) which is celebrated with exceptional pomp at the temple just across the road from our Kanyapagh has just closed. It was never more numerously

attended nor more elaborately observed than this this year. For two weeks, night and day were made hideous with the din of native music, ~~and~~ native fireworks, and native mobs of shouting, yelling men; and hundreds of pounds have been spent in these vain and idolatrous spectacles. We could rarely get any sleep till after midnight—some nights not till after two o'clock—during the festive fortnight; and on the last grand day of the festival, the Tamil New year, we could hardly hear each other speak at our own tables, and the air was filled with dust and smoke from the hundreds of fires where were boiling the family offerings of the first fruits of the harvest of rice.

The report of the Mission printed in 1868, contains a full account of this festival. There are some doubtless, who come to fulfill their vow, and worship what they really believe to be their Gods; but to the great majority it is, unquestionably, little more than a grand holiday

More than 1500 tracts and handbills were distributed among the multitudes who came to this festival, by our catechist and several volunteer assistants, from our church and those at Codooville and Navaly, and as they were

not scattered promiscuously but given in each case after a few words of conversation, to those only who received them cheerfully and promised to read them, we hope that may really do much good."

Pastor Asbury will report the work at Nagaly when he visited in July and I need only say that that church has taken another step towards self support this year. The Mission now pays only seven of the twenty-two rupees monthly salary which the pastor receives. Several of the members of that church have begun to give "the tenth" for the first time this year.

The grants have now received from Govt. for all the schools of our Board of Education which passed successfully the annual Govt. inspection in 1874-5. 113 schools were examined of which 15 were Anglo Ver. and 98 vernacular schools. Of the 15 A. V. schools under the Board one was not examined and one failed to secure 45/100 of passes and so received no grant and the remaining 13 received Rs 3303.25 an average of Rs. 235.95 each school.

Of the 105 vernacular schools under the Bd. of Ed. 7 were for various reasons not presented for examination 1 failed to get any grant and 97 schools received Rs. 14,469.07 an average of Rs. 147.95 for each school and Rs. for each pupils in the 98 schools presented for examination. The entire amount

received from the Government for the examination of that year was Rs.17,872 or considerably more than half the entire cost to the Am. Board of the Bombay Mission. The annual letter of the Mission contains other facts of interest concerning these schools which I need not repeat here. The Mission Grant of Rs.1000 recd for Am. in 1875 has just been divided up among some of the schools of the Board of Education the Mission Com. (E. P. D. & S. S. S.) the Sec. of the Board being the committee of appropriation and the same committee reported to the Mission a list of schools to be aided or opened with the Rs. 500 from the Woman's Board. Before another mail I will try to write a letter to the Sec. of the W. B. M. giving a brief account of each of the ten schools to which the Rs. 500 have been appropriated and one of which was in existence a year ago. We could have used as much more without meeting all the urgent applications which we have received from missionaries pastors and others for a share in that much needed and very welcome grant. Without waiting for the letter just promised please to convey to the officers of the W. B. M. our heartfelt thanks for their bounteous assistance.

We are all as well as usual. The heat has been intense this year and the drought very severe but we hope for relief soon.

Very respectfully your bro. in Christ
Sam'l J. Smith

Rec'd June 5.

Manippay August 11 1876

Rev N. G. Clark D.D.

My dear sir,

I send herewith a note to Dr. Stephenson of the Tract Society thanking him again for the grant of electrotypes which have just come to hand. We shall not need to ask for any more for two years or at least not until next year at this time. Meanwhile I have asked him whether the Tract Society can aid us in procuring a fount of musical type. I hope you will approve the application and forward it with a word of your own ~~[illegible]~~ to our appeal. The Mission voted more than a year ago to approve me to make what efforts I could to ~~[illegible]~~ get a fount of type for printing music and I have secured some subscriptions for it and think I can muster one hundred rupees at least in Ceylon. We want the type very much just for use in the Pelair Nazon in which we wish to print the music with the words of each new hymn printed and second for the preparation of a hymn and tune book. The natives learn to sing by note quite readily and Mrs Smith finds it a great help in getting

Rev N. G. Clark D.D.
Tract House
Phila. Pa.

It may very natural hit upon a plan of this particular character which would be consulted with advantage as to the

to sing with some degree of correctness to train them sing by note a few tunes at least. She has had very good success in doing this at Uduppitty and there at Manipay and she is now teaching a class in the girls boarding school at Oodoo-ville. The chief hindrance is the lack of note books - and the only way to remove that is to get books with Tamil words set to printed notes. Again very many of the pretties hymns & S. S. songs translated into Tamil by Father Spaulding Mr Hilner and others are set to particular tunes and cannot be generally learned or used till the notes can be given with the words. A small book explaining the elements of written music and containing a few standard tunes was published by the Jaffna Tract Society many years ago being printed at Madras with types then belonging to the Am. Miss. at Madras. That work has long been out of print. It was much used in its day and the best singers among the Tamils learned to sing from it and keep their own copies carefully and use them to this day. The types then used are now owned by the Christian knowledge society at Madras but they will neither sell lend nor use them at our request though we have asked

them repeatedly to do so. That book could easily be reproduced and would be very useful indeed. I have written to Mr. Hutchins about the sort of fund that we want and I shall also ask my classmate and valued friend Rev. George Harris of Bowdoin to send any help towards getting it that he can afford one to you. If he sends $50.00 and the Tract Society ~~can~~ ~~send~~ the Board itself can grant another $50.00. I hope you will authorize Mr. Hutchins to buy and send out to us. The lowest price in England reported by a good firm is £25. of type are still dearer in America we had better purchase in Eng. but I think they may be as cheap at least in America though of course the freight will be twice as great. If Mr. Hutchins finds that they can probably be gotten better in England ~~that~~ you can still aid us to the means as requested we can buy there.

Another thing that I wish might be done ere long is the publishing of a new edition of the English and Tamil lexicon prepared by Father Spaulding. It is a putting into form it of the former edition of Webster's National

dictionary. It has been out of print for some years and copies are becoming scarce and dear. In its present form it is a large 8vo. of 975 pages. Dr. Spaulding revised it thoroughly before his death so that it could probably be prepared for the press without a very great deal of work, and once published it would be in constant demand* at a paying price. It would however probably require about $1000 one thousand dollars to carry it thro' the press and how can we get that? If Mr and Mrs Spaulding's relatives would only provide one half of it and the Mer-riams the other half the same to be replaced from the sales of the book when done and kept as a permanent fund for a new edition whenever required the thing would be done for all time. It ought to be called Spaulding's or Webster & Spaulding's English & Foreign Dictionary or Spaulding's Webster &c. and it would be fit monument to the literary ability and activity of that good man who lived so long and worked so well in the Master's service.

While alive he would never allow his name to be connected with the dictionary but it is his and almost his alone the Merriams have this evening and have accumulated money enough to pay for it.

* Every Merriam would have it and as many would want it as English will.

Manippay Oct. 12 1876.

Rev. W. S. Clark D. D.

My dear sir,

In reviewing another six months of missionary life I find no startling events or remarkably interesting incidents to report. In the latter part of April we had the pleasure of receiving five new members to the church at Manippay four of them members of the Medical Class and the fifth our cook a man of Roman catholic parentage who has been in missionary employment for many years. These new converts are all doing well. There are others in the class who who wish to join the church and one or two of them may be admitted two weeks hence. One of them is a peculiarly interesting case. His mother was educated at Oodooville ~~and~~ for several years but was at length forcibly taken from the school and sold to a man who had dismissed a barren wife to take her. She has never been to Oodooville since then and has never come to our house though our nearest neighbor in one direction. Her husband is dead but his father who really bought her is still living a bigoted heathen very bitter against Christianity and fierly abusive of missionaries even, to their faces, and he has always been determined that none of his people should become Christians. The grandson however seems to have become a true child of God. He begged to be admitted to the church several months since and has made such evident growth in knowledge, grace and steadfastness of purpose that I think we shall hesitate no longer. He prays

with his mother and sends the Bible to her and says she earnestly desires him to be a Christian.

Three in the Medical Class seem to be holding back only because they fear their parents will cast them off and leave them unable to support themselves through the rest of their course of study.

The first year of three years course of study was closed a few weeks since by an oral examination in Chemistry Natural Philosophy Anatomy and Harmony of the Gospels. The Mission Committee were present and a few Books were awarded as prizes for excellence and improvement in scholarship during the year as determined by the marks given for the daily recitations and the monthly oral and written examinations. The studies of the past year have been from printed books_two of them (the Anatomy & the Chemistry) prepared by Dr. Green but neither of the chief studies of the second year have yet been printed and the class have now to spend four hours daily in writing out their lessons by dictation from the as yet incomplete ms. translations. Dr. Green is now engaged on one of these two studies Physiology and I hope we can begin to print it next year. I spend half an hour with the young men every morning in an exercise which is both Bible lesson and morning prayers. We use the Tamil translation (published by the Madras Tr. Society) of the excellent Annotated ~~Bible~~ New Testament of the English Tract Society. This is the book concerning which you saw the notice to which you refer and your remarks in relation

to our publications in the vernacular. We read a few verses with the notes every morning and I question one or more of them on the lesson of the previous morning and then on Sunday P.M. the week's work is reviewed in a thorough oral examination of every member of the class. In this way we went over the gospels reading them in harmony and the Acts of the Apostles last year and now we are studying Romans. I have been much gratified by the way in which the medical students have taken hold of this Bible study. "Romans" is strong meat to be sure but we take but a mouthful daily and masticate it thoroughly and make sure that it is well digested and I am satisfied that it profits much to the pupils and to their teacher too.

It has so happened that both of the great gatherings of the native Christians have been held at Chavagacheri this year, the Annual Meeting of the Native Evangelical Society in May and the Annual Convention of our churches in Oct. the 5th. Both meetings are always full of interest and good cheer to missionaries and native Christians alike and on both occasions our spacious church was filled to overflowing. If the influence and wealth and talent power to work for Christ represented in these great annual gatherings of our native Christians were fully called forth & consecrated to the Master's service here and by might Jaffna become a truly Christian land-

with his mother and reads the bible to her and says she earnestly desires him to be a Christian.

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to our publications in the vernacular. We read a few verses with the notes every morning and I question one or more of them on the lesson of the previous morning and then on Sunday P.M. the week's work is reviewed in a thorough oral examination of every member of the class. In this way we went over the gospels reading them in harmony and the Acts of the Apostles last year and now we are studying Romans. I have been much gratified by the way in which the medical students have taken hold of their bible study. "Romans" is strong meat to be sure but we take but a mouthful daily and mastcate it thoroughly and make sure that it is well digested, and I am satisfied that it profiteth much to the pupils and to their teacher too.

It has so happened that both of the great gatherings of the native Christians have been held at Manepay this year, the Annual Meeting of the Native Evangelical Society in May and the Annual Convocation of our churches in Oct. the 5th. Both meetings are always full of interest and good cheer to missionaries and native Christians alike and on both occasions our spacious church was filled to over flowing. If the influence and wealth and latent power to work for Christ represented in these great annual gatherings of our native Christians were fully called forth & consecrated to the Master's service how quickly might Jaffna become a truly Christian land—

The church at this station is succeeding very well in carrying out its plans for benevolence this year. The catechists entire wages are paid regularly. Although it is a year of great scarcity of ready money most of the churchmembers here have paid their subscriptions monthly by month and the ch. treasurer thinks there will be no deficiency at the end of the year.

We have sustained a great loss in the death of the wife of our catechist. She was the daughter of Rev. John Heeneman the senior native pastor of the Church Mission. Though only twenty three she left four little boys the youngest of whom born two weeks before her death has since been laid by her side in the church yard at Nellore. Many incidents connected with her illness and death gave cheering evidence of what Christianity is doing for its real possession in this heathen land. Her husband is steadily gaining in efficiency and in fitness for the work of the ministry and will yet make a valuable man.

In my last semi-annual I alluded to a prominent member of this church who had married his daughter and betrothed his son (the only children) to heathen partners in order to gain for the son the favor of a wealthy heathen connection of the family in Columbo where the son is teaching in the Govt. Academy. The son-in-law is proving himself so uncomfortable a member of the family

that the parents are already sick of their bargain and when the elect daughter-in-law was taken to Columbo a few weeks since to be married to the son, that wealthy patron for whose fever the sacrifice of Christian principle was made coolly took the the young lady to himself as a concubine. They have quickly reaped as they had sown.

I hope to send you after the Annual Meeting of the Board of Education on the last Sat. in Oct some account of its operations and particularly a report the W. B. M. of the expenditure of five hundred rupees granted by them for village vernacular girls schools.

My trip to the Wanny or thinly populated region in the northern part of the main island in company with Mr Simmons of the Church Mission was a very pleasant episode in the routine of Missionary life. The trip was a Union Bible colportage tour the principal expenses of which were paid from the annual grant of £100 for colportage from the B. & F. Bible Society to its auxiliary in Jaffna and equally divided by the latter among the three Missions which it represents.

The Wanny region has long been neutral ground to the three missions. The great scarcity of population unhealthiness of climate making it a difficult and

expensive and comparatively unproductive and unattractive field of labor have perhaps kept unclaimed and unoccupied excepting at a few points.

The Church Missions have however lately undertaken to take more complete possession of its principal centers and work it systematically as a part of their field but there are still wide regions between their outstations which cannot be reached excepting by such tours as that we made. The tour of the Wanny has often been made and doubtless often described in letters home so that I need not dwell upon it. We travelled in four bullock carts a company of six native helpers and two missionaries each of the latter having a cart to himself. We went south from Jaffna about 110 miles then across 40 miles to Mullitive on the Eastern coast & then home from there. We camped each night in good resthouses or under trees by the way and at two central points we tarried several days. We were out four Sabbaths and took turns in preaching and in administering the Lords supper on two of the ~~four~~ days. As Mr Simmons had to hurry home by sea from Mullitive to go down to Colombo to the Church Mission Conference which was to take council against the so called Lords Anointed whom they xxxx are now manfully

bound to disobey, I had to take entire charge of the expedition and stay out ten days longer to complete the tour as originally planned. I greatly enjoyed the thirty days of touring and came home rested and refreshed and with more vigor of body and mind than I had had for a long time before.

But it is high time that end this long and rambling letter. Be assured that we are as busy and as happy as ever in our work, and only anxious to hear that the Board has escaped another crippling debt and will not have to inflict another cruel retrenchment in our already greatly reduced expenditure.

As ever, faithfully yours

Thos. S. Smith,

P.S. Nov. 10. A month has passed since I wrote the above and I have been so busy that it seemed impossible to ~~spare~~ time to copy it; and now in sending it off I write to acknowledge your kind letter of July 14 and to write a word or two about our publications. Mrs. Fairbanks book in Malayalim is a translation of the same Eng. book wh. Mrs. Smith has translated. When Mrs. S. sent us her book five years ago Dr. Green advised Mrs. S. to begin at once linearly to put the same book into Tamil dress, and this she has now done. I have put up for you a pack age of recent books in Tamil published here and at Madras including a copy of the Tamil Commentary to wh you refer. It is an excellent book and will be very useful. We have sold over

one hundred copies of it to our Tamil Christians the past year. Of our books I send a new Arithmetic third reader some tracts &c & from India a copy of Bunyans Holy War Extracts of Paradise Lost put into Tamil poetry &c &c. Please accept them for the Library. We make great use of the Madras books & tracts and of the school books of the Christian Vernacular Ed. Soc. of India but they dont supply all our need. Minor differences of idiom usage vocabulary &c &c make some Indian books nearly useless here and the peculiar character of Jaffna people and of the work here demands some things prepared expressly for this field. eg. The Tamils of India are Outcastes of Jaffna Sorted; Nearly third are low caste and are cast out & off here they are of high caste & are ~~not~~ often actually cast off but sorely retained and if possible wrangled back or tempted to serve both God & Mammon by their heathen friends. Education here is far more common & far higher, the personal currency the weights & measures ~~the~~ are quite different and the Tamil tongue is degenerating or at least changing gradually from contact with the hundred Telugu and from spelling more like the English than here is that Jaffnites are purists in language. You will see that all these things tend to make a distinct literature almost a necessity to a certain extent. Then the Christians are eminently well fitted to prepare Christian books. They are interested in the Tract Society. They support it themselves and it is no burden to the treasury of the Board. For all these reasons we feel that the work of our Tract Society is not useless nor unimportant even though there are larger publishing societies in the same language in India. There is room for all workers & all together fail to keep pace with the increasing demand for a Non vernacular literature. J.S.

Rec'd Jan. 1, 1877.

Manippay July 10 1877

Rev. N. G. Clark D.D.

My dear sir

On my return from Madura yesterday I found your letter of the of May awaiting me. A letter from my father dated May 7 says "Miss Townsend was to visit Boston early this week" and I infer from these dates that you had had the pleasure of meeting her and getting her fresh impressions and opinions of our field and our work.

I am sincerely thankful for my share in what was evidently designed to be a circular letter because the matter of which you chiefly write is one of deep interest and concern to me. You will find in previous letters of mine expressions of my own sense of the importance and value of preaching to the heathen and confession of my own consciousness of not doing all that I ought or all that I might in this line. I need not repeat these it is enough for one to say that I agree with you fully in all that you write of the importance of preaching to the people in their villages and in the way you urge in the pressing upon them the immediate claims of the gospel assuming that they are already convinced that Xianity is true and enlightened enough at least to believe in

Jesus intelligently if they only would. I would say
too that I have come back from India fully determined
by God's grace to give myself to this form of work
as I never have before, and I am glad to believe that
you are praying for me that I may have grace to
do it and faith to do it successfully & effectually
to the actual immediate conversion of individual
souls. I am glad that I can tell you too, sincerely
from my own experience that in my village preaching
by day and in evening meetings I do feel that
I am speaking to the heart and consciences of my
hearers and persuading to believe and be saved then
and there. and I feel sure that God has more than
once blessed my effort and accepted my prayer and
given me the great joy of seeing that some souls whom
I have had in mind has been persuaded to seek Christ
or confess him before men or ask for the prayers of others.
These experiences are almost too precious and sacred
to be written about but your letter seems to make it
only my duty to my own convictions and knowledge
in the matters to which you refer. I ought however to
have done more than I have and with greater faith
for I have had every encourage-ment and I hope
your letter will be an additional stimulus and aid
to renewed and more varied and persistent efforts.

to persuade men every where to believe on the Lord Jesus Christ and be saved.

But I think also these ought ye to have done and not left the other undone and I cannot regret nor begrudge the time and effort I have spent and would still spend on the Childs Paper and other publications and in caring for the work of the Board of Education. I think you must have received a mistaken impression as to the time I spend on the Childs paper &c It is really a small part of my work, and in it I have always had the aid of a well qualified native assistant editor who has done most of the work under my general superintendence and direction and what I have done has been very valuable to me as a means of improvement in Tamil. I know that the Childs Paper and the Bible Lessons and the tracts are useful as a means of evangelization I could give abundant testimony from various courses to this effect the semiannual reports of the Bible work in all three of the Missions read by some forty or fifty labourers very frequently speak of the value of these agencies: they are often mentioned in the annual reports of our assistants and many individuals in writing and speaking to me give the same testimony. I delight this work as an undoubted means of doing good in ways & places and times

which would not otherwise be available for Xian work.

I have come back from India more than ever impressed with the importance and possible value of our educational work, and I want to do all I can to give it a more thoroughly Christian tone & influence and evangelizing value. Please pray and ask others to pray that I may be able to do this also. There is the greatest contrast already on this point between our schools and most others in Jaffna & especially in India. This is particularly true of higher schools. Nowhere else do I find schools to be so truly nurseries of piety a real and important means of making genuine & permanent converts to Christ as here in the higher schools of our missions and the best schools of the Bd. of Ed. I want to write you soon something of what I saw and enjoyed and learned in India but have not time now.

You allude to the good work of our very dear bro. & sister at Cudoville. We rejoice in it and would gladly do just so but with our little girl and my wife's comparatively feeble health it is simply impossible to do just the same thing. I wish however you could understand the work my wife has done in the village since coming to Madrapatam. It bore fruit just before we went to India in the establishment of a new

Sabbath morning preaching service at Annacolla where there were several Christians and several women almost persuaded to come out as Xians, and we are greatly comforted on returning to find decided growth in that place during our absence so that we now hope soon to admit to the church some adult female converts from from heathen families in that village. In several other villages interesting work among the women is in progress but we do not like to write much except of actual results.

Each missionary and assistant missionary too has his or her own gift and way of working. We may be sometimes tempted to compare ourselves among ourselves to say that this brother does too much literary work that Miss J's translations or school work are more or less valuable than Miss W's village work among the women or that one brother preaches too little or another travels too much and it may all be true but I think each one of us may judge and criticise wrongly and unwisely even though our intent be good, and I think too that those who have faults or defects in themselves or their way of working may be as painfully conscious of them as those others and as anxious to be rid of them too. I do long for more of "the charity of Christian charity" in myself and my brethren and sisters. It will come I believe by faith & prayer when God's Spirit dwells more fully in our hearts. Do not think that I write this

criticise you or any one else. I am sincerely grateful for your "suggestion" not because it is new for I have taken it home to myself many times before but because I do want to be more blessed and sanctified and I would welcome any thing helpful to that end. At the same time your frankness and evident desire and longing for the same thing in my behalf have moved me to write more freely and personally than I ever have before.

I have written this for you and not for the Herald or the Committee at large and I am sure you will not grieve with me if giving publicity of any kind to what I have freely uttered in response to your kind and timely personal appeal.

I am glad to say that I feel as vigorous now as when I came out six years ago in some respect decidedly better even. My wife has not gained as much but she has been decidedly benefited and our little girls I do not tell you have exchanged the pallid cheeks and tender physiques of the Provinces for the ruddy sturdiness of a cooler climate. We were away five months four of which we spent on the hills. We stayed a month longer than we intended that we might have a visit from Mr. Fairbank. He was with us for a month

and that did my wife more good than any thing else. Yours

Rev. R. M. S.

Manippay Oct. 12. 1877

N. G. Clark D.D.

My dear sir;

At the time for writing the last "semiannual" I was on the Pulney Hills and so busily engaged in the pleasant life of that place and season that I did attempt to write many letters. I will therefore tell you something now of that trip before taking up matters at home.

Starting from Valoitty tore near Udupetty at mid night on the 12th of February in a native brig we anchored off Negapatam at 4 o'clock P.M. the next day. We were all wretchedly sick and the heat was very oppressive but we counted ourselves fortunate in escaping from misery so quickly as we did. The once tedious journey from Negapatam to Dindigal via Trichinopoly was quickly and easily accomplished by rail. While Mrs S. and the children tarried at Dindigal for a week I made a flying visit with Bro. W. S. Howland to his station Vandapasalai, forty miles beyond Madura and seventy miles from Dindigal. The railroad took us to within twenty miles of our destination and to within ten miles of the limit of Bro Howlands field. We visited two or three interesting Christian congregations on the way, and while at Mandapasalai I had the pleasure of meeting several of the native pastors and other laborers, and I was greatly interested in

P.S. Your favor of Sept 25th received & my thanks at hand. Many thanks for so prompt and kind a response to your numerous communications. I have felt a "wood to cut" but this is simply from my heart. E.S.

what I saw of the work doing in that extensive station or division of the Madura Mission field.

We climbed the hills on the 28th of February and tarried there until the 26th of June. Till the first week in April the Parks and we were nearly alone but from that date to the first of June nearly all the members of the Madura Mission were on the hills and the weeks and days were crowded with scenes of rare enjoyment—

To ride in the cars, to climb the hills, to breathe the mountain air, to drink water almost icy cold, and milk rich with real cream to feast on beef and mutton peaches and berries and taste of apples and pears to have green peas and fresh potatoes for ones daily food, to enjoy once more the fragrance and beauty of such flowers as heliotrope mignonette lemon verbena sweet briar and most exquisite carnation pinks &c &c in endless variety and boundless profusion, to find oneself able after a little to tramp and ride and climb with increasing vigor and delight, to lift up the axe upon the thick trees, to go to pickics and socables and prayermeetings and preachments all in ones own mother tongue, even to attend a mission meeting only to look and listen was indeed a succession of cheerful and rare delights after six years of life at a dead level in our isolated island home. Reserving two hours in the morning for studying Tamil and one or two more

for reading and writing the rest of each day was dutifully devoted to the one business of physical and mental recreation; and when a distant excursion or a morning picnic demanded of course work gave place to play in the morning too. ~~as~~ ~~of~~ The active life in the morning air did wonders for me and before leaving the hills I found myself as vigorous as I ever remember to have been able to walk 12 or 15 or more miles a day for days together with out undue fatigue or to climb the ghaut on foot (6000 feet of elevation in 12 miles of distance) in less than four hours. We staid at Kodikanal for a month after the Madura Missionaries returned to the plains because Mrs Smith's health required it and that we might have a visit from her father Mr Fairbank of Ahmednaggar. He was with us from the 19th of May to the 24th of June. I need not assure you that this visit was a great comfort to my wife. To have her own father for her own guest and to have him wholly her own for a whole month was a joy she had not known since early childhood nor in its fulness (of course) even then. This visit with her father did Mrs Smith more good than all the rest of the trip to ~~the hills~~ India.

After Mr. Fairbank arrived and before the other missionaries dispersed a missionary conference was held attended by 15 or 16 missionaries representing two missionary societies and five distinct missions viz the missions of the American Board in

Western India Madura and Ceylon and those of the C. M. S. in Tinnevelly and among the Telugus. Less lady correspondents have doubtless described that meeting and I will only add that we found it very interesting to talk together of our various fields, methods, aims and results and unite our prayers for the coming of the kingdom of our common Lord.

While on the Hills I made two missionary tours, one with Bro. Chandler junior to his station at Battalagundu when he went down in May to hold his usual monthly meeting with the native agents of his field and the other with Brother Noyes from Periakulam up the Rambam valley 30 miles and back through the principal parts of his field. We were gone just a week from Periakulam and every day of that week was filled with interesting and profitable experiences. In the broad extent of the field in the high degree of material developement attained in the equipment of the chief outstations with church and school buildings and houses for the native pastors and bungalows for the use of the missionary in his tours, in the progress of Christianity among all classes of the people and in the character and activity of the Christians themselves I found much to surprise and delight me and to indicate the faithfulness and success of Brother Noyes in caring for that immense and most important field.

Mr Fairbank left us on the 23rd of June and the next day we left the hills. On the plains we spent a week in visiting at Tirumangalam Pasumalai and Madura before starting for Jaffna. As the monsoon changes in May we could not return as we came via Negapatam but had to journey wearily 80 miles in ~~carts~~ "transit-bandies" and common carts to Devipatam a port so much farther south than Negapatam that the S. W. monsoon would help rather than hinder our crossing. From D. we fortunately obtained quick despatch to Jaffna in one of the good vessels used in ~~immigration service~~ conveying immigrants from India to Ceylon. These vessels usually ply between D. and Mannaar many miles south of Jaffna but one of them was generously placed at our disposal and despatched with us for its only passengers to Jaffna direct, nominally to bring back a lot of hospital furniture but really to speed us on our homeward way.

It is now three months since we returned and my own and the children's gain in health and vigor is even more apparent than when we first returned and I am satisfied that the trip did us much permanent good. I am sorry to add that the gain is by no means so apparent in my wifes case. (She needs to work less and rest more and especially to be under skillful and trustworthy medical treatment for at least one whole year.

I think that both Drs. Chester and Ogden felt that if they could have her under treatment for a year she could be made comparatively well and strong.)

Since our return the work has been going on as usual at this station. We have had the assistance of two or three bible colporteurs who labor in various parts of our field and are supported by funds granted by the B. & F. B. Society to its Jaffna Auxiliary. With their aid a thorough canvas of all the villages connected with this station has been made. Owing to the hardness of the times the sale of scripture portions has not been large but the word of life has been carried to every house and ~~preached~~ offered to more than 4900 souls. In connection with this bible work I took occasion to urge upon all the Christians and the students in the medical class the importance of every ones owning a copy of the whole bible and with such success that 20 copies of the whole bible (Tamil pocket bible) and 12 copies of the Tamil commentary on the new testament were sold to the members of this church and congregation. We also held a large number of evening meetings by moonlight in all parts of this station and nearly all of these I myself attended and conducted making the chief address myself and offering the opening or closing prayer. We held 25 of these meetings in two successive moons and in one week I was out six evenings out of seven

until nine or ten o'clock usually driving out and walking home a distance of from one to two miles The average attendance at these meetings was 46 men 30 children and 8 to 10 women-

Although the cholera has prevailed greatly in other parts of this mission field there have been no cases at Manippay that I know of this year. At Navaly it raged for a time among the parcahs and fishermen at the close of last year but it died out soon after we went to India

While we were away Mr. Howland of Odooville took charge of the station, medical department, depository &c &c while Mr. Hastings acted for me as manager of schools Much of the work of the station went on as usual but the medical class was seriously disturbed and broken up for a time by severe illness in the family of Dr. Mills the head teacher of the class. All but one of his six children of whom the eldest is but 12 years old were sick at once with typhus fever and the two boys among them died One of the Medical Class was attacked by the same disease but recovered This was a most sore bereavement to Dr. M. and his wife but we and all their friends have been comforted together with them by the meekness and resignation with they have borne their sorrow It is a great comfort to missionaries to see the grace of Christ thus manifested in those connected with them in the native church

As superintendent of the Medical Department I feel a deep interest in the question of a medical missionary for this field but I will defer any expression of opinion until the question has been considered in Mission meeting as I suppose it most certainly will be

There is much more that I would like to write but my letter is already over-long and I will add no more

P.S. Nov. 13 I have been so busy that it seemed impossible to get time to copy this letter till now. Meanwhile at Mission meeting Bro. Darling & I were appointed to prepare a statement of the wants of the mission as to our Medical Department and our need of a medical man and Bro H. has asked me to write the letter which I hope to do in a few days. We have also had the Communion here and at Kavirondo receiving on profession three here and the same number there and one by letter from another field and restoring one excommunicated member here at Mamyepey. of these eight additions not one is in my employ and all but two are adult conversions from the heathen two of them being women. We hope to receive nearly as many more in December and shall write more particularly of these & others in my next. We have had abundant rains and still they come and the promise is excellent for the rice crop. Mr. Low arrived on the 2nd of Nov. and we are pleased with him and glad to have him here. All of our circle are in about their usual health

Faithfully yours Thos. S. Smith.

Mombasa Nov. 14, 1891

Received Dec. 21, 1891

Jaffna Ceylon Jan 12 1877

Rev N. G. Clark D.D.

Dear Sir,

The decision of the Prudential Committee not to send Dr Green back to Jaffna brings before the Mission an important practical subject.

We are by no means sure that the decision of the Committee is a mistake. but even if Dr Green should not return we feel that a male medical Missionary is still very urgently needed in Jaffna both for the sake of the Missionaries themselves and for the sake of the important interests of the Medical department with its dispensary its medical class and its unfinished work of translating and publishing Medical textbooks in the vernacular.

As the decision of the Committee was made notwithstanding our urgent representations of the desirability of Dr Green's return and his expressed desire to return there is little room to hope that the decision will be reversed at our request. But if he could return in tolerable health he would unquestionably be more useful for several years than any new man could hope to be.

If the question of supporting a Medical Missionary in Jaffna has weight with the Prudential Committee we would say at the out set that provision can be made for meeting one half or more of the entire expense of his support

from local resources. We have the offer of Rs 500 at least annually from the funds of the Jaffna Friend in need society Hospital, a well endowed local institution, in return for a weekly inspection of that institution by our Mission Physician. The chief medical officer of the Island has assured us that if Dr Green or some other competent medical man from America were on the ground the Govt would be happy not only to continue the present annual grant of Rs 2 000 but also if desired to provide in part at least for the support of the medical man. The other Missions in Jaffna would gladly pay Rs 250 or more annually for the privilege of calling in our Mission Physician in cases of serious illness among themselves. We could also spare Rs 500 or more annually from the present annual grant of Rs 2 000 from the Govt. for the medical work of the Mission. In this way we can provide from Rs 1000 to Rs 1500 annually towards the support of a Missionary Physician from local resources if the Prudential Committee feel that the Board can no longer bear the entire expense. Moreover the Physician residing at the central station of Manippay could relieve the ordained Missionaries of many secular duties by taking charge of the Mission depository, stores, postoffice and perhaps of the treasury too while his value as a Missionary would be very great for he could hardly help exerting a wide evangelistic influence through the dispensary and

through the men trained by him.

The interests of the Missionaries themselves urgently require the presence of a Missionary physician

Some of the educated native doctors are able and skillful men well qualified to treat successfully ordinary diseases and to perform minor surgical operations especially when their patients are natives. Foreigners too are often glad to employ them and are not unfrequently successfully treated by them, but they are far from qualified to take the place to the Missionary of the foreign Missionary physician

Usually if the patient is a foreigner and the physician a native the patient becomes his own physician suggesting or "inspiring" the treatment which the native doctor in form prescribes, and deciding for himself how far that treatment shall be actually carried out.

The constitution, the habits of dress and diet and hygiene of the foreigner are so entirely different to those of the native that the best native physician is poorly qualified to carry a foreign patient through a serious illness. With practice among foreigners skill might be acquired, but from the nature of the case, such practice must be very limited

Again the native doctors lose not a few of their native patients in difficult cases because even the best of them have little idea and less command of that assiduous skillful watching and studying and nursing

by which a foreign physician often saves a case that would otherwise be almost sure to end fatally. eg. we believe that nothing but the presence and the untiring watchfulness and skill of Dr Green saved the lives of David Howland (dysentery) and Mrs Green (hemorhage after confinement) in 1871 and of T. S. Smith (typhus fever) in 1872. Since Dr Green left us a kind Providence has preserved all the members of the Missionary circle from similar attacks of acute disease but such crises are always liable to recur

Again the presence of a competent Missionary physician will sometimes prevent the formation of chronic disease or the premature failure of health saving years of valuable service and preventing or delaying a visit to America; and it should be remembered that though only the husband or wife is the chief sufferer both are hindered in their work by the illhealth of one and they must go home together.

The presence of a female physician would meet these difficulties to a limited extent only, for she would not command the universal confidence that the male physician would and there might be cases which she could not well undertake to treat.

There are however other and very important wants which no one but a competent male physician can possibly meet

Our present arrangements for the Medical Department are only provisional. They were made in the expectation of the return of Dr Green or the appointment of a successor to him. Nearly all the expense of Medical Department is met by the Medical Government Grant. From this we pay not only for the traslation and publication of vernacular text books, but also the salaries of the native Mission physician & of the dispenser, and the stipend of his assistant; also the salaries of the head and assistant teachers of the Medical class, the stipends of several of its members, the repairs and upkeep of the greater part of our entire establishment at Manippay and the gratuity towards the outfit of the graduates from the Medical Classes

If the Govt Grant is withdrawn all these works must be given up and provision must then be made for a native Missionary physician and for supplies of expensive cholera medicines for general use in times of pestilence like the two past years at the expense of the Mission or of individual Missionaries.

Now it is certain that the Government will not continue the grant unless Dr Green or some other competent man is sent out very soon. As at the time of Dr Green's previous absence, the grant has been continued on the distinct understanding that the vacancy was to be but temporary. Both Mr Twynam, the Govt Agent for the

province and a firm friend of Dr Green, and Dr Kinsey the chief Colonial Surgeon have distinctly and ~~assuredly~~ repeatedly assured the Missionary in charge of the Medical Department that we must have a competent foreign physician in charge of the work or the grant can not be continued. There is no ground to hope for a reversal of this decision and it is certain that delay in sending us Dr Green or some one else, or the definite promise of some one, will prevent our getting any more aid from the Government for this important work and deprive the Mission of what is to all intents and purposes a permanent endowment yielding an income of two thousand rupees a year

But it is chiefly the importance of the work that depends upon it that makes us desire to retain this aid

We believe that the work begun by Dr Green is a very important one and that it is but well begun and will need to be under the eye and the hand of a foreign Missionary physician for many years to come, to be well done. Dr Green's one grand object was to acclimatize naturalize and popularize European medical science in Ceylon and India and to do this as a means to the evangelization of the people. He proposed to do this by confining the instruction exclusively to Tamil.

In this he agreed with Dr Murdoch of the Christian

Vernacular Education Society in India, and with the recently developed Government scheme for promoting vernacular education by grants in aid to Mission Schools, and with the policy of the Deputation in 1854. It can hardly be necessary to urge the importance of this object. It can but commend itself to every one interested in the evangelization of the Tamil People.

This scheme includes the preparation and publication and constant republication, with revision to date, of good medical text-books and ultimately of a medical periodical in the vernacular, — work which must, for many years to come, require foreign superintendance. It includes also the education of successive classes in Western medical science, in other words the maintenance of a medical school with all its appliances of a dispensary, hospital, dissecting rooms and all the personal oversight, firm control and skillful use of these appliances which none but a foreigner can properly give and without which the best appliances would be of little or no use.

It includes also the preaching of Christ the great healer to the sick and to those who are in training for the work of healing, that they may believe on Him and be prepared to meet without fear all the dangers of their profession and to minister to the souls as well as the bodies of their fellow men, — a work as truly evangelistic as any that

Missionaries are ever called to do

If the foreign Missionary is needed to train men for the ministry and to lead and train men in the ministry and in the purely evangelistic work he is certainly needed quite as much in this almost equally important work of training men to care aright for "the souls abode."

Even if the Government were willing to continue the grant without the presence of a medical Missionary here, the nature of the work to be done is such that it would be unwise for us to carry it on without the superintendance of a missionary physician. The Missionary in charge feels very keenly the unfitness of any native physician or foreign "layman" to carry on the work of the department. It is too much to expect of any native or any foreigner but a trained physician that he will succeed in keeping up properly the Mission dispensary & in securing faithful intelligent and thorough instruction in the class room the hospital and the dissecting room. Even if he could do it, a doctor do it more quickly & better. The objections of the chief Col: Surgeon are well founded. Drs Mills and Chapman and Paul are not qualified, we must admit, to manage such a system efficiently without professional foreign guidance and control

With a Missionary physician here the appliances and resources at command would be not only the

Govt grant of Rs 2000 annually but also all the resources of the well endowed Friend in need Hospital in Jaffna with its extensive dispensary hospital and dissecting room all of which would be placed under his superintendence and would furnish him without cost with the most important part of the machinery needed for training medical men, viz the hospital for clinical instruction and the dissecting room for the study of Anatomy, and that institution would itself be greatly benefited by such superintendance

In case Dr Green cannot return in selecting someone to come in his stead we hope that care will be taken to secure a man in thorough sympathy with Mission work and one who would be likely to carry to completion the work as already inaugurated by Dr Green. We need a man at once but if one is definitely promised we can wait for his coming for a few months or a year or even more if necessary in order to secure the right man.

Praying that God may guide you to a wise decision and a wise choice of the man he has in training for this important work

I remain, in behalf of the Mission,

faithfully yours

Thos. S. Smith.

Supt. of Medical Dept.

Jaffna, Jan. 12, 1878

Recd Feb. 26.

Med-la Physician

Tellipally Jaffna June 15 1878

Rev. N. G. Clark D.D.

Your favor of the 26th of February was received on the 24 of April and my reply was begun on the 27th of April and was read to the mission at our quarterly meeting on the 30th of the same month. I have however been so busy ever since that it seemed impossible to touch my letter book again.

My chief object in writing is of course to answer your whether there are no European physicians in Jaffna who could be called in to meet the immediate necessities of the families of the missionaries. I thought it was clearly indicated if not actually stated in my previous letter that there were and are none and if you have asked the same question of Dr Green you have doubtless ascertained the fact since penning the inquiry so that I hardly need to repeat the statement that there are no such physicians and there have not been any in Jaffna for many years and there is not the slightest probability that there ever will be any such within our reach.

There is indeed usually an assistant colonial surgeon stationed in Jaffna but he is invariably a burgher i.e a native of Dutch or Portuguese descent

or a native (eg. Dr. Danforth) who has been educated in the island itself. These men of mixed European origin are usually intemperate and immoral and rarely skillful or trustworthy in any considerable degree. The missionaries and many of the Europeans have more confidence in Dr. Greens graduates than in these men

Mr. Thyman the Govt. agent assured me that he finds Dr. Greens graduates decidedly more efficient skillful and trustworthy than the inferior medical officers whom I have described and the fact is notorious that they are addicted to drinking to such a degree that they cannot be trustworthy and that they too often become the mere slaves of their baser passions.

All the missionaries in Jaffna have no alternative but to call in one of these men or one of Dr. Greens native doctors so long as we are deprived of our medical missionary.

I do hope that Dr. Green or some one else will be sent out at once The need is greater than ever now that Manippay station is again vacant.

Even if I had the time and strength for it, it would still be awkward and expensive carrying on the work of that station at arms length as it were. Moreover the non residence of a missionary or foreign superintendent must greatly impair the efficiency of such an establishment. Pupils and teachers

cannot be kept as steadily at their work; irregularities in the deportment of the students and in the management of the dispensary are more likely to occur and more difficult to correct. Time and money must be spent in going and coming at least ~~at least~~ once in a week or ten days - at expected and unexpected in order to maintain a proper watch over all the affairs of the unoccupied station.

~~Do~~ I think I wrote before that I could not consent to the forming of another medical class unless we are to have a medical missionary.

I feel more than ever that we must have another man I cant return the ~~charge~~ of Manippay and still take hold as I ought of the work at this station and do all that should be done for the Training School the Board of Education the Tract Society &c &c. Having taken the medical class into their third year of their course it seemed best for one to take them through and so I retain charge at Manippay for this year but I feel that I cannot keep it after that.

If Dr Green is sent back with the expectation on your part that a part of his salary is to be raised out here he should know it and come prepared to resume the superintendence of the Friend in Need Hospital and to answer the calls of the Church and Wesleyan missionaries in

case of illness in their families.
The members of both these missions have assured me that their societies would gladly pay £25 or so annually for the privilege of having Dr Greens services in emergencies and I have no doubt but that satisfactory arrangements can be made

You allude to recent changes in the manning of our stations They must have been reported to you long since. These changes were made with much hesitation It seems very important to keep Udupitty occupied and to keep up the girls school there and the young Howlands were the only ones who could go there That is the field for itineracy and they are free to itinerate as none of the rest of us are; I would have let the changes rest there making a ladies home of Odoville and calling both Miss Hillis and Miss Howland to occupy it with Miss Agnew at least as an experiment during the absence of the young Howlands in India but this was not the prevailing sentiment and I cheerfully acquiesced in the decision of the mission. It seemed too bad to root up "Father Howland" from the his well beloved station and school where I had supposed he would hold on to the end but if a family must go to Odoville they were unquestionably the ones to go at least in the judgement of Miss Agnew who very naturally prefers those

least likely to see faults or make changes in the old regime of station and school.

Personally I have every reason to be more than content for I had rather have charge of this school than of any other institution in Jaffna so heartily do I believe in the importance and value and practicability of a higher education in the vernacular.

We were indeed grieved to hear of Mrs. Fairbanks death though not greatly surprised for I have been afraid ever since October that she would never be well again. She did not come to the Pulneys last year with Mr. F. It is a crushing blow to him. He was wrapped up in her and peculiarly dependent upon her. She was a woman of unequaled vigor of body and mind but I believe she worked herself to death presuming too much on the strength of a constitution that equal to any strain.

Our hearts have been gladdened by the birth of another daughter, Hirzah Snell, born on the 13th of March; and you will be glad to know that this event has been followed by a decided improvement in my wifes health. She seems to be really better in every way than she has been for three or four years.

I have been a long time in copying this letter but I have been exceedingly busy and quite unable to take it up for some weeks past and now it is the month of June. Faithfully yours

Hy. H. Smith

Mississippi Commission
Vicksburg June 16th 1863

Dear Maj. 7

Tilly June 26 1878

Rev. N. G. Clark D.D.

My dear sir;

In reporting myself ~~for~~ in another semiannual I have to record another and to me most unexpected change of station namely from Manippay to Tillipally whither we moved on the seventh of February and where I hope we may tarry if it be Gods will much longer than we have as yet at any one station in Jaffna.

During the year 1877 there were more additions to the church at Manippay than for many years previous. The gathering in of several women at Aniotta was especially cheering, as the fruit of the faithful labors of the Bible-woman Edith supported by the W. B. M.

On many accounts we greatly regreted leaving Manippay. We had become much attached to the Christians and others at the station. The work was increasing in interest with every year and we had bright hopes for the future. During the four years of our residence the membership of the church had nearly doubled; it had become entirely self supporting though in 1874 it paid less than half the preachers salary; and the annual total of its charities had risen from less than 300 to more than 500 rupees. It had also added to the church edifice a vestry or prayer-meeting room, had erected nice

settees for seating an audience of 120 or more; introduced kerosene lamps for lighting church and vestry; and, taking the old ark of a pulpit, built some 40 years since, had transformed it into two modern desks, one for its own use and the other for the church at Navaly which went forth as a colony from the Manipay church some 15 or 18 years ago.

"The membership of the church is now 56, which is more than equal to the membership when the first colony was sent out. Of these 56 members only two individuals receive their support in any degree from the American Board, viz. Mr. Strong, the printer, who is allowed a small stipend as salesman in the depository, and my writer or munshi who assists me in vernacular editorial work &c, & who is paid in part by the Mission and in part by the Jaffna Religious Tract Society. Two other small members are connected with the medical department and paid with the government grant, and ~~five~~ are teachers or inspectors in the employment of the Board of Education; but a majority of the male members were are entirely free from all pecuniary connection with the Mission.

"The Christian women have shown more interest in personal effort for the salvation of others than ever before. The catechist is a faithful laborer. He is hardly ready,

not fit to be ordained to the pastorate, but the church are attached to him and expressed a desire to retain him for the present without ordination, rather than have a stranger ordained as their pastor. In the absence of a missionary from the station a pastor is greatly needed and I hope the church may be directed to the choice of the right man before the close of the year.

We still retain charge of the station, but with all my other duties it is next to impossible for me to give much time to evangelistic work at Manippay this year. In order to do it I should go over and spend several days at a time at that station and this I have not yet been able to do. ~~xxx could~~ While the Training School is in session of course I can do it, but in vacation time it may not be practicable. Our hope is that at the close of the year we may be able to transfer the station to others, who, living at Manippay or Codoville will be able to care for it far more efficiently than we can with this distance and with this immense station on our hands.

Here at Tillipally I need not assure you that we find more than enough to do. This is one of the most extensive and populous of all our station-fields, and ever since the Howlands came here it has been the scene of great activity in all forms of missionary

and especially of evangelistic missionary effort. Since the advent of Miss Hillis and, later, of Miss Howland, the work among women and by women has been remarkably developed. There are more regular Bible women connected with Ordonville station, but we have been surprised by the number of persons who have been employed at this station to teaching women and large girls to read the Bible. Quite a number of these were paid with private funds, and we are grieved at our own inability to keep them on, now that we must pay them if they are to be paid at all. I have already visited many of the homes where women and girls have thus been taught to read and the attainments which many of them have evidently made are very gratifying.

There are twenty day schools at this station, connected with the Board of Education, including the station anglo-vernacular school ~~at the station~~, ~~and~~ five girls ver. and two girls and boys, or mixed schools. Of the 25 teachers connected with these schools 15 are active Christians, 5 more are nominal Christians and candidates for Church membership and all but four of the 25 are regular attendants of our Sabbath services at the station or out stations. These four are the teachers of two schools of heathen origin, which were obliged by the Director to accept the management of the Board of Education

in order to secure government aid. We are gaining an influence in third schools even, and I am confident that they will yet become truly Christian schools.

"The presence of the Training School adds not a little to the attractiveness and importance of this station. I have long been deeply interested in it, because from it must come the educated Christian teachers for the 130 schools of the Board of Education; and without a steady supply of well trained earnest Christian recruits, there is little hope of making and keeping the staff of teachers connected with that institution what it ought to be ~~in point of~~ ability and character. If the Training School did nothing else but train up Christian teachers its work would be invaluable, for every earnest Christian teacher is an independent witness and evangelist, and from the ranks of the teachers the best men gradually rise, by a process of natural selection, into the ranks of the Bible readers, catechists, boarding school teachers &c &c.

There are now about 30 pupils in the school in two classes. Nearly all of the upper class and several of the lower are Christians, and most of the pupils in both classes give promise of becoming useful men. I am getting acquainted with all the pupils and

It is my habit to conduct morning prayers and then hear the scripture lesson of the upper class. This is the closing term of the school year and teachers and pupils have been busy in preparing for the government grand examination with which the year closes. With the opening of a new year I may introduce a few changes in school but thus far I have avoided making changes. I have however introduced a system of manual labor requiring each boy to work one hour each day. To encourage them I allow them one Ceylon cent per hour which is 1/3 of what the work is worth. They make copybooks for the 8000 pupils of the day schools, draw maps, clean lamps act as janitors water our garden repair the hedges chop up firewood do simple carpentry &c &c. The net profit to the institution may not be great but the gain to the pupils in respect for labor and in skill in certain kinds of labor will be great. I very much want a turning lathe and one of the foot power fret saws and some other tools for this industrial department. The head teacher Mr. Jeremiah takes much interest in this experiment and as I take for the work hour the early morning hour 5.30 to 6.30 A.M. which I have always devoted to physical exercise I try to add to the interest

and enthusiasm of the boys by joining them in their work.

Next year I hope to give the senior class some normal training and to bring in classes from the station school for practice I have planned to devote the whole of every Friday to the school besides taking one lesson daily and in this way I hope to make the school more truly a training school than it now is.

In conclusion I wish to explain my position in regard to education as a missionary agency I believe as strongly as any one that the evangelistic work is of the first importance but I believe also that we must be influenced by the peculiar circumstances of each case in applying this theory of the pre-eminence of evangelistic work to the various mission fields occupied by the Board

It should be remembered that the Jaffna Board of Education with its 130 schools and nearly 200 teachers and 8000 pupils has had a most remarkable providential developement It is not the fruit of unfortunate educational problems on the part of the missionaries but the ~~necessarily~~ result of the liberal educational policy adopted by the government of Ceylon in 1870. Under that policy the multiplication

of schools in all parts of the province was inevitable and the question forced upon our attention was simply this. Shall these schools be brought under the control of a Board of educated Christians with a missionary at their head and so made more or less perfectly Christian in character and ~~evangelistic~~ evangelistic ~~in~~ in influence or shall they be allowed to fall into the hands of private non Christian and often bitterly hostile heathen managers and so become centers of organized opposition to all our missionary efforts for this is exactly the attitude of the few private schools in our midst even though they are under nominally (private) Christian managers.

By prompt action we practically preempted the whole field. Most of the private managers have been brought to transfer their schools to the Board of Education and for three years the govt has refused to accept any new schools in our field excepting under the management of our Board of Education. This exclusive occupation of the field you will easily see is necessary to the proper developement of a system of education & training both for pupils and teachers and for the exclusion of rival heathen enterprises.

Now I believe that in the interests of evangelization itself it was the highest wisdom and the plainest duty of that Mission to secure as it did the direction and

control of this remarkable and inevitable ~~education~~ development of elementary vernacular education. By doing so we not only prevented the planting of scores of nurseries of heathenism or infidelity but we have opened more than 80 new preaching stations and have brought under Christian instruction and Christian influence nearly 8000 pupils; and even though some of the schools and many of the teachers are by no means what we would have them we have the legal control of the school property and the appointment of their successors as fast as the old heathen or uneducated quasi "proprietors" die off. Into these vacancies we must be ready to put able and faithful Christian young men trained in our Training School and capable of gaining and keeping the confidence and patronage of the people.

We must have some funds to supplement the grants because the grants are not practically transferable from one school to another; because the grants are deficient in just these places (remote neglected & destitute) where schools become most truly missionary enterprises; and because we cant get any grant till after a full year of work, and we cant put educated Christian graduates into a school destitute of funds and leave them without pay till a grant is earned as we used to leave the old proprietors of the

These supplementary funds ought perhaps in theory to come either from the pupils as tuition or from the native churches, but the latter are still struggling with the problem of pastoral self support and they are also burdened with * home missionary operations which have nearly doubled in expensiveness & magnitude within two years, and it is hardly possible to lay this burden also on them now; and as for the parents of the children, they say — "Why should we pay for vernacular education of this sort?" "Do you not already get immense sums from the examination of our children?" "We will pay for English, but, if we must pay for Tamil, we prefer to send our children to the pandarés and the Brahmins who will teach them Tamil that is Tamil" — viz the old heathen classics filled with filth and folly.

For the present therefore we do need at least Rs 1000 annually for village schools besides the grant from the Womans Board. Every rupee of this grant is most carefully appropriated to this place where it is most needed from a missionary point of view; in small grants of 25 30 and 50 rupees to schools with Christian teachers in regions where self support is scarcely possible. The reduction from Rs 1000 to Rs 800 this year has pinched us cruelly and what we can do with only Rs 400 next year I do not know.

Rs 1000 is a paltry capital or income which to earn a total income of Rs. 18,000 and more of government grants I dont believe another thousand granted by the Prudential Committee brings one tenth the results in pecuniary, educational, benevolent, and evangelistic results. The two former are patent enough The benevolent results are the tithes of the teachers which form the most important item in the incomes of the churches and without which scarcely one would be self supporting and which amount at this one station to more than Rs. 150 per year. The evangelistic results are evident when we remember that nearly every school affords a preaching place and a meeting-house, a sabbath-school and the nucleus of an audience easily gathered and already interested at least in the education and enlightenment of their children.

I might write much more but I forbear. What I have written makes its own appeal, but my object in touching on this theme was to defend myself and colleagues from the suspicion of giving educational agencies undue prominence in our field. We would always put the preaching of the gospel before all else but believe in making the best of the inevitable; and in-stead of vainly fighting the flood of educational development which came upon us or waiting to see it ~~better~~ ~~[illegible]~~ ~~[illegible]~~ and

and drawn us out of the rut of purely evangelistic effort, we have to turn it into channels and pools of our own choosing, where we may control it and use it in the work of evangelization till the wilderness shall be(come) a fruitful field and the desert shall rejoice and blossom as the rose.

I dont believe that in doing this we have violated the evangelistic policy of the Am. Board. Every wise and reasonable & comprehensive policy must be flexible in order to work well every where; and in working every where it must be variously modified and variously applied.

"Circumstances certainly do alter cases," and if the missionary is apt to give too much weight to this old saw, the foreign secretary perhaps may sometimes fail to give it due weight in studying the varying aspects of the almost world-wide field in which the one policy of the Board is working in widely different ways.

Very sincerely yours

Thos. Snell Smith

Rev. Chas. [illegible]

Tillipally Aug 13 1878

Rev. N. G. Clark, D. D.

My dear sir;

Herewith the annual letter for 1877. You cannot regret more than I do the extraordinary delay in its preparation nor can you blame me for it more than I blame myself I can only plead in extenuation the great pressure of work here at Tillipally. What with the care of two large stations, the Training School, the Medical department and class, the management of the Board of Education, the secretaryship of the Tract Society, the care of the Depository etc, etc I have had so much on my hands that seemed more urgent or irksome that the report was begun later & delayed longer in the writing than I ever meant that it should be. I only hope that it may not be entirely too late in reaching you to be of use at the Annual Meeting.

The statistics of membership contributions &c. &c. I hope to send in a day or two but will not detain the body of the report.

Faithfully yours

Thos. S. Smith.

P. S. We are hoping every mail to hear that Dr. Green has started for Jaffna. I am glad to hear too that Joseph Sanders may perhaps study medicine with a view to coming bye & bye. Whenever a young man comes I

hope he will be Rev. & M.D. and if he be a missionary's son and "she" a missionary's daughter, why all the better for that! I do think that those who "are to the manner born" break in more easily not only to the language but also to the peculiar limitations missionary life and experience. I am sure that all the missionaries children who have come back as missionaries to the three missions of the Board in India and Ceylon are happy and useful in their work beyond the average experience of foreign missionaries, and of course they ought to be, for they have immense advantages over all others in many ways. Though I do say this who am one of them I do believe it is true, and I do hope that from year to year more and more of the children of missionaries will be found returning to the lands of their birth, and the work of their fathers.

Yours again

S.E.A.

Tillipally, Aug. 13. 1878.

Rev. & Dear Sir

(Rec'd Sept. 30)

Tillisally Aug 27 1878.

Rev. N. G. Clark
Dear sir,

I send herewith the summary of mission statistics which was not ready for posting with the body of the report.

Your letter to Mr. Hastings with reference to Mr. D'Riemers relations to us he reached me this morning on its way round the circle. I will not anticipate the official reply of our secretary farther than to say that I am very glad the subject has been brought up so promptly and frankly and in such a way as to justify and even demand equal frankness on our part. I will venture to add that you may be assured that none of the money granted by the Prudential Com. for village vernacular education has been expended in the support of heathen or non Christian teachers. We can render account for the expenditure of every rupee year by year. The mission grant is scrupulously appriated to just those schools where it is most and will be most useful from an evangelistic missionary point of view. I have repeatedly

Very sincerely yours
Thos. S. Smith

for the compass and speedy establishment of his Kingdom here and everywhere

why there are some non Christian teachers connected with the Board of Education and I ~~need~~ had refer you to the annual letter and to my last semiannual and other communications.

For my own part I can testify that I have never found it difficult to gather audiences in the villages Nor is this owing to my position as manager of schools for my experience was the same while at Vaipetty before I became a member of the committee on schools. Excepting at certain seasons of harvest or seed-sowing or heathen festivals in certain localities, I always find a good audience of <u>adults</u> i.e. from a dozen to fifty or sixty or even more, awaiting me wherever and whenever I go out to a moonlight evening meeting; and they almost always listen attentively to all that is said in a meeting of an hour or usually more than an hour in length.

There are many, I doubt not, in Jaffna, who have definitely rejected the Christian religion but in most cases I believe their ~~rejection~~ decision has not been made with an sufficiently intelligent knowledge of Christianity to entitle them to be called "enlightened". Though they have heard of Christ as the head of a new religion they can not answer intelligently the simplest questions as to the way of salvation or the character and claims of Christ This I believe is the state of the bulk of the heathen population

I base my opinion on the results of the habit I have long cultivated of questioning those ~~with~~ whom I meet incidentally in my walks for exercise and in evangelistic excursions, and also upon the statements of trustworthy native agents.

After all of course I admit and rejoice in the fact that Jaffna has been morefully evangelized in the literal sense of the term than any other semi-civilized community and on this fact I base the claim that the work here should be pushed forward with all vigor until this people are "discipled" as well as evangelized. The slowness of progress I attribute in good part to the type of race and civilization and religion prevailing here and in large parts of India and Eastern Asia. Do we not have the counterpart of the rapid conversion & Christianity of the Pacific islanders, in the remarkable success of missionary effort among the hill tribes of India the Karens of Burmah and the extremely degraded masses of portions of the Teligu and other South Indian countries? Of the more resistant races of a vastly higher type of civilization and intellectual developement are salveable or convertable as communities is not this small compact homogeneous enlightened community the very one in which to prosecute the effort with entiring energy until "the end crowns the work" and solves the problem? Since this community will have education any way shall we stultify ourselves and nullify our evangelistic efforts by allowing heathen and atheistic schools to be planted when

the people are willing to accept and we are able to impart with a very trifling expenditure of foreign funds Christian schools and a Christian Education.?

With all that you have written of the need of renewed and most earnest effort and prayer for the outpouring of the Spirit and the real quickening to new life and consecration and service of all who bear the name of Christ I most heartily agree. This subject is very much in the thoughts and prayers and speech of our missionaries and of some at least of our native pastors. Some efforts have been made in concert with other missions as you have been informed & have great hope and strong faith to believe that we who are now here in Jaffna shall yet see powerful and extensive revivals prevailing in our midst. I see no immediate special signs of promise but my hope and faith are strong in spite of many things most discouraging in the aspect. How important to the result we all desire is a spirit of sympathy, hopefulness and expectant faith in the missionaries and in those at home who in whose stead we have come, hither and who should uphold our hands with importunate believing ~~upon~~ prayer in our behalf. Revivals come by prayer, and after all, counting every Christian name, there are comparatively few to pray in Jaffna. Is the far greater company of believers at home praying for us and our people, hardened people, and our torpid churches and our intelligent and susceptible youth with such faith and fervor as their fathers & mothers

Pray. The Lord helps us all to see eye to eye and feel and showed all the time of the early revivals of religion in Jaffna. These are some of the things that I think or think I should write and hand in this word in this way

Tillically Sept. 17 1878

Rev. G. Clark D.D.

My dear brother

The news has just reached us from Madura that you "have been laying the claims of that field before Richard Hasting"

I cannot believe that the thought was long or seriously entertained of changing his destination; but the bare possibility of such a decision justifies us in sending you by telegraph our united and most earnest protest against what we can but regard as a great mistake and a cruel wrong.

To say nothing of the wrong to the Mission, which could be righted after a fashion by the appointment of some other man, it would be a wrong to Mr. and Mrs Hasting.

Mr. Hasting is working altogether too hard as it is. Especially since the formation of the theological class he has had to work early and late and in a way that I believe must surely end sometime in a sad breakdown if he is not relieved before long. It would be cruel indeed to take from him the one for whose help he has been waiting so long.

I cannot understand why you should ~~[illegible]~~ be [illegible] ~~to [illegible] [illegible]~~ let us keep the five men besides the man for the College, and this field who are needed to work it well. By keeping us thus crippled in numbers you make it all but impossible for us

you believe that it would be just the clearest and most conclusive evidence that we are, if you must ~~[illegible]~~ but still I pray for us and for all who are [illegible] to grow [illegible] faith, in our Father God, through our Lord Jesus Christ.

Yours affectionately

Wm. J. Smith

to engage as we would in the special evangelistic efforts which you urge upon us and ~~to~~ which we long to devote ourselves. You certainly would not have us disband the College and the seminaries or Boarding Schools and the village schools. Whenever a genuine awakening comes then schools will be the first to feel it and every one of them will have a new value as a center from which spirits radiate new life and light and effort and every school house will become a chapel ready built for the new born church. I tell all the teachers that this must be their ultimate aim — the gathering of a church and the conversion of the village in which they teach to the Christian religion. We need two men at Battiscotta one for the college and one for the station which is more extensive including all the islands and five distinct native churches. With a missionary to give his strength to ~~that~~ evangelistic work in this field I believe that great results might speedily follow. With a doctor at Manipepay to run the Med. Dept and look after the dispensary Ve and run the treasury too one Missionary at Codoville could care for Manipepay Station too with its two churches and three promising out stations with Christians ~~enough~~ in two of them already for the nucleus of small church in each. The Codoville missionary would have under

his care four churches already organized with the material for the early organization of at least two more. The missionary at Pillipally would naturally have charge of Panditosipo station too while Udupitty and Chavagachery would comprise the field of another man making six in all only four of whom would be wholly supported by the Board. This is a large force for the territory and for the population comparing either ~~would~~ with the immense fields and teeming millions of India and China; but the very facts of the openness of this field and the accessibility of every house and every inhabitant greatly enlarge the scope of the missionaries influence and justify yes require a larger force proportionally than where the mass of the population is still inert and largely inaccessible as in India and China. Then, if we compare our field and force with the Sandwich Islands the difference is wholly the other way. With a population much less numerous than Jaffna has always possessed, has the missionaries were poured in there from the beginning till 1848 especially after the awakening began 40 ordained missionaries and nearly 20 lay men and 83 females in less than thirty years, and among a people who had renounced idolatry before the first missionary reached the field. That was an experiment, of course, and was prosecuted as such, but I do believe

that there are reasons not a few for trying a similar experiment here in Jaffna, and that the accession of even two ~~foreign~~ appointed evangelists to give their time and strength to special evangelistic effort would result under God in the revival which we all so greatly desire. How can you say that ~~the~~ ~~among~~ "having done men would not help us"? How could it but help us? When the revival does come, how will you deplore with us the weakness of our missionary force, the lack of another man or two to guide its forces and control and organize its results. I dont believe you can realize the extent to which the way has been prepared and every thing made ready for possessing the whole land when the ~~ex~~ Spirit of God shall be poured out upon us. In round numbers we have a hundred school houses every one of which might become a meeting house a hundred Christian teachers pecuniarily independent of the American Board and a population dense enough to furnish a self supporting church of 100 members for every ~~echo~~ one of 100 meeting houses ~~without~~ if only 1/20 of the population were converted after all. But if the attitude of the American Churches and of our own Prudential Committee and Secretaries is not one of interest and sympathy and expectation, ~~if~~ we cannot have your cordial ~~sympathy~~ approval and cooperation and the pecuniary and personal help which we so greatly need who can tell how much the work may be delayed? If ours is the barren fig tree ~~what~~ ought you not to dig about and dung it all the more. What if the churches at home should make the Ceylon Mission a special object of prayer and study & sympathy and aid for even one year on the ground if you please of our expending laborers dont

Ceylon, Sept. 17, 1878.
Rev. & Dear Brother

Tillipally Oct 14 1878

Rev G. Clark;

My dear sir;

During the six months that have elapsed since the writing of my last semi-annual my time has been fully occupied in working the two stations now under my care (Manipay & Tillipally). Only one of the three churches connected with these stations has now a native pastor — viz Pastor Asbury of Navaly Church. The catechist in charge of Manipay church has joined the theological class. That church has paid his entire salary since July 1875 and it now continues to support him while he is studying. Indeed he was admitted to the class at the request of the church, with the intimation from them, that they would be glad to have him ordained as their pastor after another year or two of study. They are already pleased with the effect of his studies upon his sermons, for he continues to preach to them twice a month, and feel, I think, that he is making excellent improvement of the facilities thus afforded him. Of course he will spend his vacations in laboring among them.

During the recent vacation of the Training School I spend two weeks at Manipay with my family

Sunday Nov 3 we had our communion service — one native member & three women & unbaptized boys & girls in the Sabbath school. There are now only 8 pupils in the school & one of those professed to be learning. There are also several adult candidates for admission to the rest of the mission.

S. O. P.

I have not been able to go there often on the Sabbath and it was a great pleasure to preach for them on both Sabbaths and give the preparatory lecture during the week, and the Lords supper on the second Sabbath, and baptize three of their little ones. On the afternoon of the ~~first~~ Sab. Mrs S. and I went to Anacotta, the village where several women became Christians last year and held a pleasant meeting with the Church members and inquirers there. The mothers of two of those converted last year have come out as Christians and the husband of another joins his wife in her daily devotions and usually attends meeting with her and seems to have chosen Christ. There are some others interested and there is great encouragement for earnest effort in that community. The next Sab. P.M. I visited Navaly to meet the Christian women & children as Mrs S. was ill and could not go. During the week there was much to be done in connection with the affairs of the station, the depository and the Med. depot, but I got out among the people several times and found much to encourage in every direction. We were to return to Tiely on the 30 of Sept but Mrs S was taken ill several days before and could only be brought home on Sat the 25. The journey was too much for her even then for she was taken worse that very night and has not yet been able to leave her bed. It is a great trial to her to be thus laid aside for she had been unusually well for months

before and was full of hope for the future.

The first term of the current year of the Training School closed on the 12 Sept with a public examination of a program of wh. I enclose. All but one of the upper class, and three of the lower class are ch. members and several other profess to be Christians. Their progress in study during the previous term was quite satisfactory and during the vacation they seem to have been active and faithful as Christians. During the past term I taught the lower class in scripture history from the time of Joshua to the captivity and had a weekly exercise with the upper class in Romans and gave the entire school and the teachers of the Sunday school a lecture every Friday P.M. on the S. S. lesson for the next Sunday. Every Friday was given up to special subject in which my aid would be most valuable and I made it a point to devote that day wholly to the school, conducting their rhetorical exercises, training them in copy writing & in setting copies, in map drawing and map study, in school drill, and other matters appropriate to a normal or training school. The experiment of having every pupil work an hour daily has been successfully kept up. In three months the pupils earned sixty rupees, of which two was paid to them and the rest credited to the school - Their portion was given in textbooks so that

they may own the books they study and take them for future use when they leave the school.

One member of the upper class was received to the church in June.

The church at Hillipally remains without a pastor. I should be glad to have them call the younger brother of Pastor Anketel, who is now a teacher in Oxdoville Female Seminary; but they seem to feel the contrast in age, experience and reputation between the two, too keenly to unite heartily in calling him. If I should press them I could doubtless force a majority vote but I believe it will be safer and wiser as well as more fair to them to wait till they themselves can make a ~~xxxxxx~~ suitable choice. A pastor is greatly needed for the good of the church, and for the lessening of my labor and responsibility.

My own writer and immediate assistant a younger brother of Pastor Horsington has left me to join the theological class. Father Howland gave up his favorite assistant for the same object, and we miss the aid of these young men very much for they were unusually intelligent & ~~fa~~ trustworthy men but we gladly give them up to the more important work of immediate preparation for the ministry. Young Horsington was educated in Battiscotta High School and ~~Samuel~~ Samuel Vengi ~~was educated~~ in the Training School.

I have been fortunate in securing an excellent helper in the place of Hovington a former student in the college the son of Daniel the salt-vender an independent Christian at Udupitty. He is an earnest and child-like Christian, the most diligent and willing and intelligently docile young man I have yet met among the Tamils. He was with Bro. D'Riemer for a time in the same capacity of writer & general assistant.

Mr. Robert Asbury the only son of Pastor A. is the Secretary of our Native Board of Education. He went to Madras in April on leave for two months to get medical treatment for his wife who had long been feeble and whom all the Jaffna doctors, or at least the best of them, had tried in vain to cure. They were both very ill while at Madras and were detained there for six months.

Anticipating a brief absence only I arranged to have my writer aided by one of the inspectors of the Bd of Ed do the necessary work of the Secretary, but as the event proved his prolonged absence threw a good deal of extra work upon me. His second return with his own & his wifes health quite restored is a great relief to me and I realize more than ever the great saving of missionary time and care and expenditure effected by the founding of this Board of Education.

Since the first of May I have preached 21 times Sab. A. M.

either here, at Manippay or at Pannaly-Mattavan 3 miles from Tilly, where we have a very promising morning congregation of men women and children. I have also, besides leaving the class in Romans at 2 P.M on Sunday, usually attended an afternoon preaching service a Pilaly a school ~~station~~ four miles from here and one of the most benighted villages in Jaffna. I have conducted more than twenty large moonlight meetings in the villages of this station field, plus offering the opening prayer and making the closing address. Each meeting has a definite theme eg. the ~~righteous~~ justice mercy and holiness of God-wh. are the topics named this year for the union bible meetings of the three missions— and there are usually three addresses at each meeting. Since Sept 1st no moonlight meetings have been held because the people have been exceedingly busy plowing and sowing and could not come out to meetings any better than the farmers of New England could come in the press of ~~the~~ haying time, or the farmers of the West in the midst of the wheat harvest.

I might go on to enumerate the persons with whom I have talked about their souls, the catechists and teachers with whom I have taken counsel about their work and welfare, the calls I have received, the letters I have written, the desk work I have done &c. &c, for I have

been moved by recent events to note more minutely than of old the work of every passing week, but I am ashamed writing so many big Js. The story cant well be written without those letters, but need it all be written down. Should it not be taken for granted that every faithful laborer will be and really is diligent in business fervent in spirit always abounding in the work of the Lord.

Faithfully yours

Thos. S. Smith.

P.S. Nov. 5. This letter has been waiting nearly a month till I could get time to copy it. Meanwhile Mrs Smith has been very ill and I have been much occupied in caring for her. She has had inflamation of the womb followed by a slight attack of pleurisy then by a miscarriage and finally after tendays of convalesence she was prostrated by hemorrage from the womb. It was two days before this was subdued, and still longer before it ceased; but I am glad to say that she has had none of it for five days and that she is gaining strength now and is able to sit up a little every day. Dr Chapman has done all that he could but he did not seem to understand her case at first and we cannot feel confidence in his knowledge & skill as we could in that of a

brother missionary, because most evidently both quarter are and must be comparatively lacking in any locally educated and trained native physician. If those who begrudge us the ~~pied~~ and comfort of a missionary physician could pass through such an experience as this I think they would feel as I do that it is a cruel wrong to leave us without a physician in the person of one of the members of our mission. The physician might well be a Rev. too but most certainly and emphatically one of our number ought to have a good knowledge of the theory and practice of medicine. Even now I would give any thing for the opinion and the treatment of a good American or English physician in my wifes case; but it is simply impossible to have it and we must blunder on by ourselves hoping that all will end well.

If the Board would pay half the salary or even $500 annually we could meet the rest but we cannot undertake to be responsible for more. It does seem as though our life and health should be precious enough in the sight of those who send us hither to secure to us this boon, especially when it is remembered that the physican will be a missionary too and can be as useful in that capacity as any one of us. May the Lord melow your hearts to aid us in this thing if it consist with his holy will. Yours Yours Th. S. Smith.

Recd Dec. 28.

Dr John Shaw who was in ogor has left for Cape Coast. He suffers a great deal from fever and needs skilled medical treatment such as he cannot get in Cape Coast. We shall send him in our steamer 5 weeks hence. It is a 3 miles distance from Cape Coast during the wet season. Dr Shaw and Mr Hutchins are well and getting on very nicely.

Your very kind letter of Dec. 28 was received Feb. 28. I am sending a business note to Mr. Hutchins and so take the opportunity to pen a brief acknowledgement of your favor.

The meeting of the Mission to consider your communications of a later date concerning Codovoe & Keib he held D.V. next Tuesday the 25 inst and our semiannual letter are to be read then and so I will not anticipate their contents nor the expression of the views of the mission on the important questions to be decided.

It is a great relief to know that DK's affair is settled. He is to be pitied but they have only themselves to blame. The fact is such people never ought to become foreign missionaries whatever they may be fitted for at home. We have purposely refrained from anything more than self defence against his charge in our letter to you but when your letter to me intimated that the question of his return was still an open one was

My wife is much better than she has been for months past.

Yours very truly
Thos. J. Smith.

March 19 1879.

received; I for one wished that we had presented
full the arguments against his return.
I am only anxious now that it should be a
understood that he is not a martyr nor a reac
reformer. On all questions of mission policy he wa
his associates in the practice of self governm
and self support of the native churches and local
benevolent societies. There was no real liberty or self go
and under in the churches under his care and
he was here in Jaffna more than a year before I came
had charge of Chavagachery church from 1872 - Udipp
Manippay Tillipally Codoville and Pandateripo churches
all became self-supporting under the lead of
missionaries although they are all but Codoville
in numbers & in wealth than Chav. church.
latter became self supporting only in 1878 two years
than it would have become under the lead of any
his associates. He always opposed the admission of nat
to membership on the Committee of the local Bible
Tract Societies and was always extremely distrustful of
His hatred of the Bd. of Ed rested on his desire to have
the power of the purse over the scholars & teachers in his f
and his only ~~[illegible]~~ he could be satisfied only when
he ruled the roost in whatever he had to do with oth
During all the time of his connection with the Mission the
ness meetings were most tedious and trying but
he is gone we accomplish twice as much in a day and w
slightest friction and with much less of forbidding legislation be
we do not have to ~~[illegible]~~ yield to his obstinacy against our o
better judgment as we could to have to do with him

As for his domicil it is enough to say that
after a residence of nine years Bombay

Tellipally July 1st 1879.

Rev. N. G. Clark D.D.

My dear sir;

The above is the date of copying this letter but from my letter book it appears that most of it was written before the 20th of March. The explanation of the delay is given at the close of the letter which I will now proceed to copy as it was written.

Since writing to you in October I have often thought of things that I would put into my next semi-annual but now I cannot recall them all and even if I could they would not perhaps seem worth reporting to you.

My wife continued to gain slowly after the date of the postscript of my last letter and at the close of the term on Jan 1st she was able to receive guests again for the first time since the close of the previous term just sixteen weeks before. Owing to the illness of my wife I was not able to go out into the villages nor to give the school as much attention as usual during that term but as it was the rainy season when we are practically shut out ordinary village work in most parts of our field the work suffered less than it would have done at any other season.

At the close of the term (Jan 1st) a public examination

of the Training school was held attended by the Mission Committee and other friends of the school. As an experiment only a few of the lessons studied during the term were taken up in the examination thus allowing time for a more thorough examination than is usually practicable.

The upper class or seniors were examined in Natural Philosophy, "Hints on Teaching" (by Dr Murdock of Madras) Geometry and the epistle to the Romans, and the lower class or juniors in arithmetic, geography, and Tamil grammar. The examination was very satisfactory and showed that the pupils had been faithful in studying and the teachers thorough in teaching and training them. During the term the juniors had finished O.T. script. history and began Harmony of the gospels. During the term we lost one of the juniors who died of lock jaw from the effects of a dog-bite during the previous vacation. Another pupil was dropped on account of poor scholarship & great irregularity of attendance and still another was admitted to the class so that it closed the year with exactly 12 members just as many as there are in the senior class which graduates the next term. Of the 24 in the school 15 are church members two of the juniors having been admitted to the church in December. During the long vacation 10 of the pupils found employment as asst.

teachers in various Bd. of Education schools near their homes

The week of prayer was observed with some interest and three individuals came out as Christians at that time two of them being heads of families and one a pupil in the Training School. There and two or three others are to be admitted to the church at our next communion. While at the seaside I went nearly every Sunday evening to hold a meeting in the house of Dr Lowell the health officer at the port of Rangyeon here this port is growing in importance every year and it is extremely desirable that a catechist should be stationed there and daily services held. The people of the port are anxious for a school both for their boys and girls and would doubtless meet most of the expense of a building but it is difficult with the very small sum now granted for village vernacular schools to provide for the support of the school until the first good grant can be earned i.e for one year. The heathen reformer Aramoogam Navalar is talking of establishing a boarding school there under the patronage of the chettiers or native merchants who import large quantities of rice at this port.

While at the bungalo Mrs. S. and I went one Sunday P.M. to a village which is difficult of access to Mrs. S. from the station itself because the lane leading to it is extremely rough & rocky

It is the home of the teacher of one of our girls schools which was established by the aid of the grand from the W. B. M. Neither the teacher nor his wife are actually members of the church but the wife who seems to be a sincere Christian and both of them are very active and faithful in their duties. At their home we found four grown up girls, children of his brother and sister, who have lately learned to read. — —

So much I had written before the Mission meeting in April but at that meeting I found that no one else had prepared a semiannual and so I declined to read mine and feeling that perhaps I was becoming too garrulous myself I laid aside the letter. Now it is nearly the end of July for I have been almost a month in copying this letter. When your letters of Dec. 28, May 1, and May 7, were received I resolved to write at once and send my old letter to show that I had not been wholly unmindful of my duty but the pressure of work has been so great of late that I have found it quite impossible to secure any time for letter writing. You can easily understand that in the absence of all the other brethren excepting R. C. H. at the Missionary Conference and with the added burden of superintending the building operations at Ordoville I have had more than enough to do. In order not break down I must leave unfinished all

that is not absolutely necessary.

Will you kindly convey to the Committee our united and heartfelt thanks for the special help they have rendered to us We accept the grant as a gift from the Master himself, and hope to serve him all the more truthfully and efficiently for having received it.

I will reserve for another letter all details of my own labors since April last and will try to write that letter without long delay.

My wife has been there far this year and my own health has been good

With renewed thanks for all your kindness and with kind regards from my wife as well as myself

I am, as ever,

Faithfully yours

Thos S. Smith.

August 6. 1879 Tillically

Rev. W. G. Clark;

I hope to write to yourself or the Secretary of the Womans Board before long sending full plans of the new buildings at Codoorville and a detailed account of what we are doing and what we plan to do for the school but meanwhile I will briefly report myself to you

At the quarterly meeting of the Mission in April we voted to proceed to build and I was appointed to carry on the work with Father Hastings to assist and advise. Father Howland has neither strength nor aptitude for such work Father Hastings declined to take the leading part and Bro S. W. H is too remote and so it was a sort of Hobsons choice after all. I did not covet the job but when the Deputies went away and some changes had to be made my "slate" for the new arrangement ~~was~~ involved only two removals. S. W. H. to Udupitty and myself to Codoorville as a temporary arrangement until a doctor could come out to Manippay and we could rebuild Codoorville I felt sure that we should have a grant for rebuilding C. and that I would have to shoulder the job. but I was over ruled and now I have to undertake the job at arms length as it were and in addition to the care of Tillically and the Training School which is itself a much heavier charge than the care of Codoorville and the O. F. B. S. I prefer Tillically for a permanent station - i. e. I prefer the work here but I still think it was a mistake to put one here then. I do not write this to find fault with the mission but to anticipate the question Why this awkward doing things at arms length by nonresidents instead of having the missionary at Codoorville build the new buildings and take charge also of affairs at Manippay.

After looking over the plans and estimates from S. W. H. I gave them very careful study and after conferring with Mr. Hastings and with

a good English civil engineer and with Mr. Swyzeam the government agent. Having reported the plan with modifications to the mission again they approved it and authorized us to go on with the work.

The principal change in the plan is the addition of rooms for the foreign principal of the school. In view of the importance of having more than one lady at Cedoville we all felt that at least one lady should find a home under the same roof with the school.

Accordingly we have provided a good suite of apartments for a lady at one end of the building. This addition to the plan may involve additional expenditure to the amount of $1000 or $1200 but we feel sure that in view of the increased accommodations thus provided you will heartily approve our decision.

I hope to write to the Sec. W. B. M. soon sending her a lithograph of the ground plan and the front elevation of the building but have not been able to get it done yet. The new buildings do not occupy much of the site of the old ones and we had to demolish at the outset only one half of the dormitories and the old outbuildings. A part of the old roof timbers and lattice work have been used in erecting a temporary kitchen and dining room and with the greatly reduced membership of the school all the pupils can sleep in the two remaining rooms of the old dormitory. The plan is to put up the main hall and East wing of the new structure and then after moving the school into that to demolish the rest of the old building and use the material in building the West wing. We build the foundations from 3 ft. below to 2½ feet above the level of the ground for the whole building now before the rainy season and then have the structure to the utmost influence of the annual flood so that there may be as little chance as possible for cracked walls in the future. We use rubble stone (hard limestone) up to the level of the floor and beyond that brick strengthened with pillars or pilasters of coral stone at intervals of 12 or 15 feet. The front gable is to be built of cut coral stone and the roof will probably be tiled

The native superintendent of the work is Christian Davis an intelligent and hard working man. The materials are bought by contract and the masonry is done by "days work" under careful supervision. I have secured excellent materials thus far at lower rates than prevail in the market for similar materials. The large quantities required enable me to secure specially favorable terms. I have usually been over to Manuppay once a week and as Cedoville is on the way to Manuppay I stop there to inspect the work and pay the workmen every Saturday night and go over at other times when my presence is required.

All this involves a good deal of hard work for me and it takes much time too besides the time actually spent at Cedoville but I feel that it is as truly the Lords work as was that of Zerubbabel and my prayer is that the whole work may be built with faith and prayer and wholly consecrated to the laying of the foundations to the placing of the head-stone "with shoutings grace grace unto it."

Hoping to visit again soon

I am
yours faithfully
Thos. S. Smith.

P.S.

Ingipally Aug. 1879

Rev. N. J. Clark D.D.

My dear sir;

I posted a letter to you not many days since but there are a number of topics, which I have not yet touched, on the list which I made out before beginning the last two letters to you, and I will try now to take them up as briefly as possible.

While we were at Manippay during the last vacation the Mission authorized the taking of another medical class on terms which make it almost if not quite self supporting. The wages of Dr. Mills the teacher of the class and superintendent of the dispensary are Rs. 40 per month. He has been made sole teacher of a class of 15 who are required to pay a monthly tuition fee of Rs. 3. and to meet all the expenses of their board & their dissecting instruments and deposit Rs. 25. towards the cost of the outfit to be received at the close of the three years course. The tuition is remitted to three of the pupils who serve as assistants in the dispensary and as monitor and janitor of the class. The fees for tuition will thus very nearly pay the teacher's wages leaving the grant from govt. free for the salary of the dispenser the native mission doctor (Chapman) and the work of translation. The students are required to study in Tamil such studies of the course as have already been made accessible in Tamil by vernacular textbooks

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but those that know English are allowed to supply themselves with English text books and are not required to copy out those text books which have not yet been printed in Tamil. The refusal to make the class purely an English class kept away some of the best candidates but 12 of the 15 received bid fair to do very well in their studies and some of them are very promising young men. Mr. Hastings was inclined to make it an Eng. class but I was unwilling to retain the care of it in that case for I feel that with an Eng. Med. school in Columbo there is little call for another Eng sch. here in Jaffna under Missionary care and indeed when the governor was here he told me expressly that he thought the ~~last~~ reason for keeping up our school was the fact that it is a vernacular school.

The former assistant teacher is now dispenser on reduced wages with leave to practice out of office hours. The examination of candidates and organization of the new class in the Medical School was one of the ~~chief~~ things of work accomplished while I was at Manippay.

The 20th anniversary of the ~~founding~~ of the "Training School and Theological Institute" was celebrated this year in connection with the graduation of another class from the Training School proper, on the 8th of May.

The class which then completed its four years course of study numbered 12 members all of whom had become Christians

since entering the school. The annual examination for a government grant was held on Tuesday the 6th of May and will probably yeild about Rs 450 or possibly Rs 500. On the 8 inst both classes were examined before the Mission Committee and a large company of graduates and other friends of the school in some of the most important studies of the previous term — viz the upper class in "Brief out lines of Christian Theology, Epistle to the Hebrews, Natural Philosophy, ~~and~~ Geometry and English reading; and the lower class in Tamil grammar, Geography, map drawing, Arithmetic and English — In the afternoon a reunion of the graduates and other former students was held. About 70 ~~eighty~~ of them were present. The roll of the classes was called, some reminiscences of the earlier years of ~~the school years~~ were given, and then the present state of the school was dwelt upon at some length and the proposal made that the graduates should undertake to raise funds for providing the school with a new building and at the same time commemorate the memory of the founder or first principal of the school by calling the new building Sandus Hall. Those present at the meeting pledged about Rs. 600.00 and about as much more it is hoped can be raised from those who were not present on the occasion. It would require from 3000 to 4000 rupees to provide a tolerably good building and I think Rs 2000 can be raised here in Jaffna or

Rs. 1500 at least. Perhaps the sons and relatives of the Sandus could raise Rs 500 towards such an object and if the Board would grant another Rs. 500 we would have funds enough to satisfy the very moderate wants of this Training and Theological Institute!

The need of a building is very great. The school is now sheltered in mud bungalos and in the missionary's study. In a family without children the study can be spared but in this house with only two main rooms and three little children, I find it impossible to get a quiet room. Even with the study, the school has insufficient accommodations. One of the classes has to sleep in the dining room and the two classes have to study in different rooms and the building are all crowded within the limits of ~~their the~~ smallest of all our Mission compounds or premises. The last theological class had to lodge & study in the vestibule of the church. The school cannot be accommodated elsewhere. We feel that Udupitty F. B. S. school can be given up and if it were the transfer of this school to that station would only result in anchoring brother S. W. H. at home and cutting him off from the efficient conduct of evangelistic work in Varany and Kharagachery districts, while here at Tilly the population is so dense that the 20,000 people belonging to the station are all within arms length (3 miles) as it were of the missionary in charge of the school.

The school will always be greatly needed for training Christian teachers for the village vernacular schools now numbering more than 120 with nearly 160 vernacular teachers. There is a prospect that the govt. may soon offer special aid to training or normal schools and with the industrial department and increased rates of tuition I hope that the way may open for making the training or normal department nearly self supporting. Although the present theological class is an English one and therefore studies at Batticotta it is supported from the appropriation for this school and among the recent graduates of this school there are quite a number of great promise who have proved themselves faithful as teachers and are now married or betrothed to educated Christian girls and who are now ~~studying~~ pursuing theological studies slowly by themselves under the guidance of individual missionaries and these should be called in after two years more for ~~two~~ years training as a Tamil theological class. The theological department though intermittent is a most important part of the school. The four special classes that have been trained in the last 20 years have yeilded us two of our present pastors ~~three~~ four licensed preachers and nearly all of the present staff of catechists besides several teachers of the Mission Boarding schools. The graduates of the training department ~~or schools~~ are the best teachers of village vernacular day schools in

Jaffna — superior in every way to the men educated in the Central English schools of the other missions and in the Batticotta High School. The importance and value of this school in preserving and ~~maintaining~~ stimulating vernacular education and the preparation of vernacular Christian literature can hardly be over-estimated. Its graduates are almost the only mission agents in Jaffna among the younger generation who can write Tamil correctly and speak it simply and yet elegantly in the pulpit and on the platform and they are doing excellent work in the preparation of Tamil school books and tracts and in editing Tamil periodicals. Indeed two or three of the best students of the college has had, are men who were first well trained in the vernacular while connected with the Training School.

Another great reason for keeping up this school is the fact that it draws its students as a rule from the families of the poor rather than the rich and educates promising lads who would not otherwise be educated beyond the village school and still another fact that the greater control we have in this school over the course of study and the training of the pupils enables us to exert a greater influence in moulding the character of the pupils and shaping their aim in life than is possible where the pupils pay their own way studying all in English and all that they may soon be ready to earn

mand high salaries and get honor and wealth to themselves. We can have a stricter discipline and I think we have a better tone morally in the school than can be had in any English school.

To return to the anniversary, — In the evening the seniors were graduated — six of the best men performed parts two of the six delivering orations two more reading compositions and the other two engaging in a written discussion. The exercises were interspersed with music from a native band who occupied the vestibule of the church. You may be interested in the topics of various pieces — The orations were "Is our education finished" and "How shall educated men promote the cause of education in Jaffna". The compositions were "A historical sketch of the Training School" and "What is to be the motive of our life". — The question discussed was "Should English or the Tamil language be the chief medium of instruction in the schools of Jaffna". Nearly all the members of the mission and many other friends were present throughout the day and after the addresses were finished very pleasant and encouraging remarks were made by several prominent natives and foreigners, and then as the audience were dispersing, the graduating class surprised us by a pretty display of native fire works provided by some of their friends. Altogether it was a memorable day in the history of the school & in our own experience too —

Ten of the graduating class were at once appointed as assistant or head teachers in schools connected with the Board of Education. Three of them to very important places in distant and hitherto neglected districts of which they themselves are natives, and where they will I hope become in due time preachers as well as teachers of the truth. One of the class has joined the new Medical class and one is in the Begh School to acquire a better knowledge of English before beginning to teach.

A new class was admitted to the Training School about the first of June. It was announced in January that all candidates must register their names in advance and be prepared to pass an examination in the studies of the first five standards of the govt schedule and in the corresponding scripture lessons of the Mission schedule, & that all admitted would be required to provide their own clothing and books, to work an hour daily in the Ind. Dept, to pay an admission fee of Rs. 5.00 and tuition of Rs. 1.50 per term or Rs 4.50 per year and that one recitation daily in English would be allowed from the beginning of the course. Of the 60 candidates nearly twenty were rejected for deficiency in age or in standing in the village schools and after an examination, chiefly written, 25 were selected, from the 40 examined, and allowed to enter the school on trial with the understanding

that only 20 of the fittest are to survive the examination of the first year. Two have already been dropped but most of the rest seem determined to survive. Not one has left yet from antipathy to the decidedly Christian & religious atmosphere of the school. Three of the new class are young men who became Christians and joined the churches at Ordonville and Batticotta and Chavagacherry before entering the school, three more are the sons of Christians, and some others seem to be true Christians. I have not been very brief on this theme after all but there was much to be told

While at Manipay I preached as usual every Sunday morning and afternoon at the station or the outstations of Navaly Anaotta and Santillipai and made frequent trips into the villages with Mrs. Smith through the week. The annual meeting of the College Directors, the College Commencement the Annual Meeting of the Native Evangelical Society, were all public occasions requiring my presence and taking some of my time. The latter greeting was held at Manipay and was as usual the occasion of a great gathering of the native Christians. For the first time at Manipay a large audience was seated not on the mats but on the settees of Man. & Ordonville churches and on benches borrowed from neighboring schools. The Com. of the church met the expenses of borrowing & returning the settees and providing for the entertainment of strangers by individual sub-

scripture without touching the funds of the church. The Society closed the year with a considerable debt but a special effort on the day of the meeting and the payment of arrears of account due from several churches sufficed to extinguish the debt, I believe.

~~As~~ Filipally the evangelistic work has gone on as usual When at home and at leisure from meetings that occupy the whole day I go out into the villages and to the schools in the afternoon or evening if there is moonlight and lately Mrs. Smith has been well enough to go with me several times to visit the native Christians and hold meetings with their female neighbors. Of course with so many public duties duties I mean outside of my own station I cannot do so much of purely evangelistic work as I otherwise could but I try to do all that I can.

There is a report from Charles Sanders that he may go to Turkey. Why wont he study medicine while waiting for a wife and come out to Jaffna after another year or two fully equipped for the work at Manippay. He might read Medicine and Tamil too for a year with Dr. Green and make almost as much progress in Tamil alone as he would out here and unless he has a real aversion to medicine his knowledge of it would be of great use to him in his evangelistic work. I would do it with all my heart if were in his position now as I was just ten years ago but then there

my parents were here and I was eager to join them & the doctor was here and no other M. D. was needed.

The permanent closing of Udupitty F.B.S. would be a great loss to the mission and a great mistake. Let the endowment of Vodoville be urged and even insisted upon but do not close any girls schools. Both schools are vitally needed and both will become ~~permanently~~ ultimately self supporting but we must make haste slowly in cutting down expenditure for female education.

In reference to a successor for Miss Agnew I want to say one thing as an expression of individual opinion. Whoever steps into that place will have many difficulties to contend with; abuses will have to be corrected and re-forms carried out and much painful criticism and opposition will have to be encountered and naturally <u>previous experience in a similar institution in this field</u> will be the most valuable of all qualifications for the place. Any new comer if sent out for that position should be a person of some years experience in teaching and possessed of rare gifts and graces if she is to be better qualified for the place than one who is already on the ground.

I believe that we have the right one for the place on the ground already and that any new comer, however gifted she may be, will become all the better fitted for the place by several years experience in the smaller school where she would naturally take the place of the one called to Vodoville.

The fact is Miss A. does not see the matter in this light and never will and she carries others with her to some extent and though two at least of the other brethren agree in the opinion which I have just expressed it may not be possible to get a mission vote in favor of the transfer I have suggested, even when the way opens for the removal of the present incumbent at Oxbow Lake N. B. S. I have written this in confidence and perhaps against the traditions of Mission etiquette, for the Mission has not yet reached a formal expression of its opinion; but I have urged this view in Mission meeting and shall continue to do so, and I feel that you ought to be frankly informed of so much as I have written here.

No part of this letter is official and none of it has been submitted to the other brethren but excepting on the last point I think it contains nothing with which all my colleagues would not ~~all~~ heartily agree. ~~and approve~~

I am sure you will be ready now to say "Hold hold-enough" and so I will not add another ~~thing~~.

Mrs. Hastings has been poorly but is better now of her biliousness. The rest of the circle are in usual health and at Tillipally we are more than usually well.

Faithfully yours

Thos. S. Smith

Tillipally, Aug. 18 1879

Recd Oct 5.

October 22 1879 Tillipally Jaffna

Rev. N. G. Clark D.D.

My dear sir;

Our Secretary admonishes us that every man must be ready with his send-annual at the meeting to be held today at Batticotta, and so I will try to write a few lines at least though it is by no means six months since I last wrote to you

Another term of the Training School closed with a public examination on Thursday the of August. The new class did especially well in all their studies ~~especially~~ E.g. in the scripture catechism or other "Spiritual Lamps" which is almost identical with Assemblys Shorter Cat, and in New testament scripture history. The next week we moved over to Manipay to look after matters at that station for a time. The trouble and expense and the injury to furniture is so great in moving that we took over only a few articles and camped down on cots and couches and empty cases from the depository. This fact with the leaky state of the house made our stay there a sort of protracted sham picnic with many of the discomforts and few of the compensations of genuine camp life.

I found the new medical class doing very well in their studies One or two of them may have to be dropped for lack of scholarship after a longer trial but most of them are getting hold of their studies and forming good habits of study. The refusal

to teach in English turned off the best candidates and we had difficulty in securing the number wanted 15 on the terms proposed viz entire self support as to boarding expenses and the payment of tuition enough to pay the wages of their teacher. but we succeeded fairly well at length, and I hope the class will turn out well. It certainly will if there is an American M. D. can be sent out to our relief and assistance. I do hope the next missionary sent out will not fail to study medicine and bring his medical diploma with him. Only two of the new medical class are now Christians but they all attend church and sabbath school and have a bible lesson of their own for the first half hour of every day.

I always mean to preach every Sabbath that I am at Mamppay but this time I was attacked with dysentery after the first sabbath and though convalescent was not well enough to undertake to preach on either of the two following Sabbaths. The congregation keeps up well in spite of the absence of the catechist who spends the week with the theological class at Batticotta. I baptized two babes on the last Sabbath; one of them being the son of Dr. & Mrs. Mills. They buried their only sons, 5 & 3 years old, in one week, three years ago; and their little one was desired with great desire and has been named Samuel and specially consecrated to the Master's service

Beside the usual baptismal fee of one rupee the parents ~~they~~ gave a special offering of Rs. 40.00.

The pressure of the building work at Ordoville and some special committee work connected with the printing office at Mam as well as my own ill health ~~shaved~~ me up a good deal but I went twice to Anacotta and twice to Nately and received calls from Christians and others from all the other villages connected with the station. There are two or three men at Anacotta who have come out as Christians and they may be received to the church next Sabbath, and also one woman the wife of the teacher of the school at Ruttudy an important village West of Manippay. and some of these are to be admitted to the church at its next communion.

We enjoyed our stay at Manippay in spite of some drawbacks. Its central site is a great convenience to my wife because long drives are so hard for her and to me because it is the headquarters of the Bd. of Ed., the Med. Dept., the Tract Society and the Depository and printing office, of all of which I have charge to a greater or less degree. Then too the fine garden and spacious park-like compound at Manippay are a great help in keeping little children healthy and happy and we love the people there as we have not yet learned to love them here at Tillipally.

The work of rebuilding at Ordoville goes on well

The walls are now at the level of the floor two and a half feet above the level of the old floors and three feet above the level of the ground and as the ground is not level while the walls are, the new floor level stands up four feet from the present level of the ground at one end of the building. As the foundations were laid 3 ft below the level of the ground the average hight of masonry already laid is above six feet. This is a very firm foundation and will I hope prove strong enough to bear the immense weight of the stone pillars and heavy tile roof without settling at all. The material swallowed up in the foundation walls has exceeded my estimate because I was not aware that the ground as it lay was so far from level. The work thus far including filling to floor level has cost about Rs. 2000. The rains are now due and will interrupt all work but stone cutting and the making of door and window frames but the rains will do good work in thoroughly settling the foundations and packing the floors, and in lifting fresh supplies of coarse sand into the lanes which have been scraped pretty clean in gathering the 6000 bushels of sand already used. 2200 cartloads or over 22,000 cubic feet of rubble stone, and 3500 bushels of coral lime are some of the other materials already used

I am now purchasing quantities of coral stone to cut for the front gable & for the pillars and arches of the main walls, and brick for the walls themselves and timber for the roof. After the rains are over in December building operations will be resumed and pushed vigorously forward until the main hall and East wing or ladies home are finished ~~early~~ in April or at all events before June. Then the school will move into the new structure and the old building will be taken down and their materials used in building the West or dormitory wing. This is our plan, as I think I wrote you before, and thus far it is working well. Mr. Asbury the printer has been sick and could not lithograph the plan &c but I will try to get up something with the papyrograph that will show the proportions and size of the building, and send you a few copies soon.

Another term of the Training School began on the 24th of September and I came over to arrange classes and start the school but we did not come home till a week later. All the pupils returned promptly bringing their fees with them. Two or three have gone home since with bad boils produced I suppose by excessive use of the palmyra fruit while at home but most of them are doing very well in their studies this term.

One of the upper class, the first in the class in ability and standing, ~~in the~~ is to be admitted to the church next communion. Others desire to join at the same time but we think it better that they should wait awhile. The annual examination of the teachers of the village vernacular schools was held at Tillipally on ~~Thursday~~ Friday and Sat. Oct. 17 & 18. I gave the Sr. School a two days holiday and then made room for the teachers, more than fifty of whom, coming from a distance, stayed here Friday night. The graduates of the Sr. Sch. and those well educated in other schools in Jaffna constituted the advanced division of the teachers. They pursue a prescribed course of study through the year and at Oct. undergo a thorough written examination while the older men among the educated teachers the uneducated assistants or pupil gatherers and the incorrigably dull and lazy ones among the graduates even comprise the second class who are trained through the year in the elements of the three Rs. and grammar and then examined orally for one day only at the end of the year. 61 of the former and over 30 of the latter attended the examination being 3/4 of the entire number in the advanced class and only one half of the "uneducated" teachers i.e. the insufficiently educated teachers. Most of the absentees

in the former class were doubtless detained by illness or some other sufficient cause. Nearly all who came together though they included representatives of at least three different castes. The question papers were printed on the new papyrographic press which I have gotten up myself getting only ink and paper from America. They had Nannod's Tamil Grammar and the Scripture lesson questions on the International S. S. series for 1879, on Friday and in the evening I gave them an exhibition with the magic lantern which the Sunday School in Concord Illinois sent out to Mrs Smith three or four years ago. Saturday Morning at 7 o'clock we had a prayer meeting attended by over 50 teachers. I always enjoy this morning meeting the best of all the exercises connected with the gathering. The teachers occupy most of the time in reporting the state of religion in their schools and villages and telling interesting instances of inquiry and conversion among their pupils. I always observe that those who take part in this meeting are almost invariably graduates of the Training School or those who were converted and educated here. Indeed they are the best teachers and almost the only active working Christians connected with our day-schools. The papers on Native Arith. Algebra & Geography

The school year closed Sept 30 and the Annual meeting of the Bd of Ed should be held next the last Sat. in Oct but the Secretary Mr Rob. Asbury (son of Pastor A.) is again very ill with

inflammatory rheumatism and so the report is not ready and I cant give any summary of the past years work. The grants for 1879 have not yet been received but yet; indeed some 50 schools are still to be examined this year and the grants will not all be in till Jan or Feb 80. Still as we aim to keep all the grants of each year for expenditure in the following year we have in hand all the grants thus far received this year. As an actual fact we do spend the grants as they are received having the old grants, i.e. Rs. 10,000 of them, on deposit in the bank. Nor does this compel the Treas of Bd of Ed. to overdraw his acct with the Mission however irregularly the current grants may come in for the fixed deposit is only about one half the average annual total of grants from govt. the Bd. of Ed. schools. The fixed deposit should give the Prin. Com. no anxiety. The Bd of Ed acct with the Mission Treasurer is always in credit almost always more than Rs. 10,000 in credit and sometimes even 15 or 16 M. ahead of its demands for money for current expenses. This fixed deposit guarantees the Mission against loss by the Bd. of Ed and at the same time safeguards the Bd of Ed. against crippling deficits year by year. The tenth year of the Bd of Ed. now begun has had a remarkable development & has I hope a grand career before it. May it ever be a means of life & light to multitudes in this land.

All well at Tilly. Very sincerely yours Thos. S. Smith

Oct. 22, 1879.

Tillipally Jaffna June 1 1880

Rev. N. G. Clark D.D.
Secretary of the Board of Trustees of the
American Endowment of Jaffna College

My dear sir:

At the Annual meeting of the Board of Directors of Jaffna College recently held at Batticotta the following resolution was adopted and the Secretary was authorized to transmit the same to you

Resolved: that we acknowledge with our thanks and approval the action of the Trustees of the American Endowment in sending out Mr. W. E. Hitchcock B. A. to engage, for at least four years, in teaching in the College.

At the same meeting of the Directors they were compelled with much regret to accept the resignation of Rev. J. P. Hunt the native chief instructor of the College.

Mr. Hunt has been identified with the institution from the very first. He was chiefly instrumental in raising the local endowment and his services ~~as~~ as instructor have been invaluable especially his influence as a wise earnest and consistent Christian. Mr. Hunt leaves the College

on account of his own and his wifes health. If the way should open for calling Mr Chrisman from the Chavagachery to the Tillipally church it is quite possible that Mr. Hunt may again become the pastor of the Chavagachery church.

Mr. Hunts place cannot be filled by any of his colleagues but Mr Hensman has been promoted to his salary and position Mr Hensman is an excellent teacher but in character and experience he can not be compared with Mr. Hunt. As there are now five native teachers still connected with the college and Mr. Hitchcocks full services are also available it will not be necessary at present to appoint another native teacher.

The minutes adopted by the Board of Directors in view of Mr Hunts resignation will I think be of interest to yourself and the American Brethren and I will have my copyist add them to this letter.

I have the honor to be, my dear sir,
in behalf of the Board of Directors
your grateful and obedient servant
Thos S Smith
Secretary

Resolutions adopted by the Board of Directors in view of the Resignation of Mr Hunt.

Resolved I. That while the Board of Directors regret the apparent necessity of Mr Hunts resignation of his position as teacher in the College, they would assure him of their appreciation of the interest he has shown in its welfare and of the valuable services he has rendered as an Instructor and in Collecting funds for its Endowments & would also express the hope that whenever his lot may be cast, he will not cease to feel an interest in its prosperity & render it such aid as he is able.

Resolution 2d. That in token of this appreciation, the son now in the College be allowed to remain free of charge for board & tuition and that the second son, if received in the next Class be-received free of Entrance fee and tuition.

deed "a delicate and careful business" and we shall always try to appoint to that most important office that one of our number who in age, experience, character and natural gifts, is best fitted for its important duties, honors and responsibilities. The treasurership, on the other hand, naturally belongs to the lay missionary and we hope to appoint Mr. Deitch to that office after he has had a fair chance to get the language and become acquainted with the work he will have to do. Mr. Deitch is but two years younger than I am, and but little

on account of his own and his wifes health. If the way should open for calling Mr Chredmas from the Chavagachery to the Tillipally church it is quite possible that Mr. Hunt may again become the pastor of the Chavagachery church.

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Tillipally June 1. 1880.

Rec'd July 24.

Jaffna

Colera

Report on the Cholera epidemic in Jaffna District

Tillipally Jaffna April 24th June 1st 1880

Rev. N. G. Clark D.D.

My dear sir;

I intended to have written to you some time since in reply to your letter of Dec 6. 1879, but the weeks have glided into months and now the usual official semiannual is due. In that letter you refer to your previous suggestion in a letter to Mr. Hastings sr. that Mr Leitch "might be made Treasurer of the Mission sometime to relieve Mr. Hastings" and you go on to say "The more I reflect on that however the less inclined I am to it. It would be too much to ask a young man to enter on so delicate and careful a business. It is better that the treasury therefore be kept in the hands of one of the older members of the Mission" I think you must have been thinking of the Secretary, for, the Treasurer of the Mission for the past five years has been, not Mr. Hastings, but Mr Howland jr.; while Mr Hastings sr. has been the Secretary ever since he returned to Jaffna in 1872 and will doubtless continue to be Secretary as long as he remains connected with the Mission.

All that you say applies most fully to the Secretary. His is indeed "a delicate and careful business" and we shall always try to appoint to that most important office that one of our number who in age, experience, character and natural gifts, is best fitted for its important duties, honors and responsibilities. The treasurership, on the other hand, naturally belongs to the lay missionary and we hope to appoint Mr. Leitch to that office after he has had a fair chance to get the language and become acquainted with the work he will have to do. Mr. Leitch is but two years younger than I am, and but little

if any younger than Mr Howland Jr. so that he is old enough for the place if he has other necessary qualifications. (That he has these other qualifications I am not so sure? Have you had letters from him written in his own hand? Have you any evidence that he has had real business experience? that he is quick and correct at accounts? that he is in any sense a man of affairs? These questions you see are parenthetical; they were not read in business meeting but they are not prompted by any unfriendly feeling for Mr. L. We all hope he will prove a valuable acquisition really able to relieve us of many secular cares by filling with credit to himself and to the Mission the offices of Treasurer and Depositary and Manager of Schools; but we have our misgivings. He is studying heroically and the spirit he manifests is excellent and wins our love and confidence; but he is very green and he seems curiously dependent upon his sisters and quite helpless and useless without them. Not that we would think of separating them; but, a lay missionary ought to be able to keep his own accounts, and write his own notes, and he ought, too, to have opinions of his own. Will you kindly excuse the frankness with which I have written of our impressions I hope our misgivings may be quickly and happily dissipated In every other respect we are greatly pleased and well satisfied with our new colleagues. They seems to be thoroughly sensible friendly people filled with love and zeal) I say our because though no one else may be rash enough to write thus these apprehensions have shared by

What I have written about the Secretary and Treasurer might perhaps as well have been written by Mr Hastings,

but your remarks were addressed to me and so I have replied to them.

My work thus far this year has been chiefly secular. My health has been quite poor for several months and I have been quite unable most of the time to preach on the Sabbath or to attend and take part in evening meetings. In December I had a severe attack of inflamation and ulceration of the larynx. While I was getting better, I caught cold again and had acute catarrh or influenza very badly; this was followed by more trouble with my throat ~~and~~ January and again in February; and all the while, since the first attack, I have been suffering from severe chronic catarrh. I have done all that I could to get rid of it or to check it but it has become steadily worse and in spite of tonics and a generous diet and great neglect of work that was pressing and is pressing to be done it is gradually weakening me and exciting my anxieties as to how it will end. (In the interval between the writing and the copying of this letter — over a month — I am glad to say that I have become somewhat better the catarrh is now decreasing and I am gaining flesh and strength.) I hope however to keep at my post till the new buildings at Codorville are substantially completed and then to recruit my health completely by a trip to the Bulneys with my family early in 1881.

In January and February I spent several weeks

in the mud bungalo on the seashore about three miles from here. The sea bathing and fresh sea air did us all good but as I had to be off nearly half the days attending Mission meetings, auditing accounts, holding teachers institutes, taking account of stock in Depository and dispensary &c. and superintending the work and paying the work men and contractors at Codoville, I did not, after all, get much of a vacation! The opening of the new term of the Training School brought us back to Tillipally on the 17th of Feb. and we have been bearing ever since the burden and heat of an unusually trying hot season.

The present term in the Training School is a short one of 10 weeks and will be devoted chiefly to preparation for the annual government grant examination with which it will close on Friday the 7th of May. In the "revised code for the Department of Education" about to be adopted by the Ceylon government, liberal provision has been made for grants in aid to vernacular or anglo-vernacular Training or Normal schools. I hope that we shall be able to avail ourselves of these provisions to such an extent as to make the Training School nearly if not quite self supporting after a year or two. In order to this however we must have a suitable building for the Training School which has been dwelling in tents (mud bungalos) and in the mis-

sionaries study ever since it was removed from Battiscotta to make way for the College in 1872. Such a building as we need would cost about Rs. 3500 or Rs 4000 If we can raise half of this sum out here will the Prudential Committee give us the rest? The graduates of the school have already pledged over Rs. 600 and will bring their gifts up to Rs. 1000 at least. From the Industrial Department and the admission fees of new classes I hope to get Rs 600 within the next three years and Rs 400 from the family of Mr. Sanders and from other private friends. Can we hope for Rs 2000 more from the Otis Fund for educational work. It should be remembered that two of our native pastors two or three licensed preachers and a majority of our catechists are graduates of this school and that it is almost our only dependence for well trained Christian teachers in our vernacular schools. There are now several promising candidates for catechetical work among the recent graduates of the school who have proved their ability and stability by from two to five years of successful teaching and some of them should be recalled from their schools and trained for two years as a vernacular theological class when the present English class completes its course in January next. This school will certainly continue to furnish valuable recruits for the evangelistic

work and under the present system of anglo vernacular training some of its graduates will be able to enter at once the junior class of the college and graduate from that institution in two years after graduating here. Under these circumstances I hope the Committee will continue to give us their sympathy and aid and especially that they will agree to give us $1000 for a new building if we will raise as much ourselves.

Three of the pupils in the Training School have recently come out as Christians in connection with the special services held at at Codoorilla some of which I allowed the pupils to attend as it is only 4½ miles to Codoorilla. A very interesting conversion has recently cheered our hearts in connection with one of our moonlight evening meetings. A young man the son of Mr. Lewis, long a catechist at Chavaychery, had grown up a heathenish sceptic under the influence of the notorious apostate Kingsbury alias Shamothar ampilla of Madras. He recently returned from Madras and while at his home in Erlarly attended a moonlight evening meeting in the girls school house at North Erlarly. The meeting was conducted by Mr. Snell the acting pastor at that station. The young man seemed inclined to make trouble in the meeting and this led Mr Snell to address himself especially to him expostulating with him as the son of a Christian for taking such a

course, warning him of his danger and urging him to turn at once to Christ. Mr. S. closed the meeting with a prayer for him especially and he really seems to have been convicted and converted that very night. He gives every evidence of sincerity & is humble and prayerful and happy in his new hope and new life. We have been much cheered by this case. At the first communion this year at Villipally none were received to the church but four male infants were baptized; three of them children of Christian women whose husbands have not yet become Christians. In two instances the grandmother as well as mother are Christians.

One old lady long a Roman Catholic and a relative of the group of Christians at Anacotta near Manipay who have been gathered in since 1873 was admitted to the Manipay Church in March. The Manipay Christians were much awakened during the week of prayer and seem to be more in earnest than ever before in the Master's service.

The work of building at Odoville goes on apace. The walls of the East Wing and the Main Hall are now completed and ready for the roof. The pillars and arches of the front gable are building; the roof of the East wing is ready to be put in place, and that of the Main Hall only awaits the purchase of four long tie beams of Indian teak for which I have sent to India. The old school house has been demolished and

Tillipally
Ray'a Ins
July 24.
June 1, 1880.

26.

the last of the old dormitories will be pulled down by the end of May. After the girls despise for the next holidays (May 28) they will not be called together again till the East Wing is ready for their temporary occupancy. The walls of the West wing are rapidly rising and at the date of copying this are nearly done and the roof of the West wing will be ready by the 1st of Aug. or not the first of July. Most of the doors and window frames and of the roof and parts of the walls of the East Wing will be made out of the materials of the old buildings. The rubbish of the old walls will fill up the foundations to floor level saving another heavy bill and the W. Wing will then cost much less proportionately than the rest of the building.

The expenditure thus far in round numbers has been for foundations & base walls of rubble stone to floor level for the whole building Rs. 2500 for the walls doors & window frames and in part the roof of the East Wing & plaster wall Rs. 4.500 or Rs 7000 in all thus far. Of this 7000 rs. about Rs 3000 have been expended on the East Wing alone where the division walls and verandah rooms and sloping sets have involved greater relative expenditure of material and labor. Most of the East Wing is devoted to a home for the foreign teachers of the school. This was not included in the estimate and for this we must ask a supplementary grant of Rs 2000 If Rs. 500 could be added for furniture for the school furniture we shall be able to complete our plans to approach nearer to the estimate and we will endeavour

Tillipally June 1st 1880

Rev. N. G. Clark D.D.
Secretary of the A.B.C.F.M.

At the annual meeting of the Board of Directors of Jaffna College held at Batticotta on Saturday the 29 of May 1880 the following resolutions were unanimously adopted and I was instructed to convey them to you with the request that you would kindly convey them to the Prudential Committee

Resolved: that the Secretary be requested to express to the Secretaries and Prudential Committee of the American Board of Commissioners for Foreign missions the hearty and grateful thanks of this body for their very generous donation of ten thousand dollars to the American Endowment Fund of Jaffna College and to express our hope that this example of generosity may stimulate the friends of the college in Ceylon to renewed and more liberal gifts to the local endowment

Resolved: that we would also thank the Prudential Committee most heartily for generously assuming

Tillipally June 1. 1880.

for the present at least the entire support of the President of the College Rev. E. P. Hastings in order to allow the gradual increase of the American Endowment by the accumulation of a part of the interest from year to year.

Resolved that as the South Mission House at Batticotta was transferred informally to the College in 1872 and will probably when renewed become ultimately the residence of its President or foreign Professors we venture also to express to the Prudential Committee our pleased and grateful thanks for their grant of £ 130 to the American Mission for the reconstruction of the building refered to.

I have much pleasure in sending you these resolutions and I trust they will be kindly received. The Meeting of the Directors was a very pleasant one. The report of the President indicates real prosperity and it is especially encouraging that he has with great effort thus far kept the institution from incurring a crippling debt. The local receipt from tuition and interest on the local endowment barely suffice for the payment of the salaries of the

native teachers and the current expenditure for repairs and up keep and I wonder greatly that Mr. Hastings has succeed so well in keeping expenditure within the actual local income of the College.

The action of the Directors in adding another year to the course is important. It will raise the attainments of the College and enable it to send out its graduates at a maturer age and with better equipment for future work. It will however make necessary the building of another sleeping room and it is greatly to be hoped that the funds required for this may be granted from the American Endowment interest money.

I have not for a long time written you in behalf of the Directors; my hands are over-flowing with other work and Mr. Hastings has kept you fully informed of College matters.

With renewed thanks for all your help to the College

I am, my dear sir

in behalf of the Directors

Very sincerely yours

Hiram A Smith

Secretary

Tillipally June 1. 1880.

Rec'd July 24.

P.C.

Resolutions

Jaffna Coll &c

Tillipally June 28 1880

Rev N. G. Clark D.D.

My dear sir;

I have just received a copy of an old encyclical issued in 1867. It has certain marginal marks and at its close I find added with pen and ink over your signature the sentence "Emphatically reaffirmed in light of the additional experience of thirteen years." I am very glad to get the circular which I dont remember to have ever seen before. I was brought up to believe in and practice the principles laid down in it. In the 18 years that I spent in America while my parents were in Jaffna I do not remember that they ever asked me or my brothers and sisters or any of their kindred to send them funds privately to aid them in their work or to solicit funds from others for sending to them. We were always instructed that all gifts should go to Boston to be assigned by the Prudential Committee to Jaffna as a part of the regular appropriations to that mission. If all the missionaries of the Board had been equally carefull to train their children and friends in the same way there would I fancy have been less occasion for the issue and reissue of the circular letter.

Still, the coming of the letter marked "For J. S. Smith" seems to indicate that I have in your judgement been guilty of privately soliciting funds from America or of asking the

Tillipally June 1, 1880.

Prudential Committee for grants to my own station for objects which have not been sanctioned by the Mission.

I cannot imagine what I have done to give such an impression. Two or three small and unsolicited remittances have been received from my wifes relatives, and, after my friend Harris of Providence expressed a desire to help me, I did say that I would like funds for a font of music types and for a papyrograph (neither of which, by the way, have I ever received); but this I am sure is all that I have ever done that could possibly be construed as soliciting private aid from America. I have also written about the proposed "Sanders Hall" for the Mission Training and Theological Institute and of my hope that some aid might be given to this enterprise by the Prudential Committee and by the relatives of Mr Sanders but I have not made any formal request to the Com. because it would be irregular to do so before this Mission acted; and I have not written a line to any one asking aid for this object. The frankness with which I wrote of the matter shows that I did not intend to disregard the rules of the Board in regard to this matter.

This Mission has always been most scrupulous in refraining from the private solicitation of funds from America. We have even taken satisfaction in comparing ourselves with our nearest neighbors over the strait, and we have fondly believed that we had found favor with the Prudential Com

mittee in this regard and that our estimates have been the more readily ~~voted~~ accepted because it was known that the figures correctly represented all the funds from the American Churches expended here for the various forms of mission work. I could easily compare others with ourselves in this respect but it would not perhaps be wise. If you will refer to any of the annual reports of the A. M. M. you will I think understand fully what I mean. It is enough for one to avow full sympathy with the principles laid down by you in 1867 and now "emphatically reaffirmed" May they be impartially reenforced in all the missions of the Board

I am glad to report a gradual improvement in my own health. The catarrh is much less troublesome; my throat is less sensitive, and, in general health I am decidedly better than I was two months ago. I have lately taken part in evening meetings in the villages and have preached on the Sabbath without apparent injury and I hope yet to get quite rid of the catarrh at least in its severer chronic form.

I am very sorry that the Codoorville buildings are costing so much more than we thought they would. The building is no larger than will be needed and in style and material it is no better than it ought to be to endure from generation to generation. The addition to the original plan of the complete home for the young ladies has caused most of the unexpected

excess of expenditure over estimates but the need of the home is so evident and its usefulness will be so great that I feel sure it will be heartily approved. But for the need of providing for the temporary accommodation of the school we could have left the "home" to be built last of all after securing permission from home but the new dormitories had to stand partly on the site of the old and so could not be built till the old were pulled down; and, by building the Home and the Main Hall first, we can move the school into them while still unfinished, while we tear down the old buildings and use the materials in building the west wing which contains the dormitories dining room kitchen prayer room &c. &c. If the committee will consider the dimensions of the buildings and the materials used and the number of pupils for whom it is to provide I am sure that they will approve our plans and the real economy with which they have been carried out. The workmen have had a photograph taken at their own expense of themselves and the building in its unfinished state the East wing is most prominent in the photograph with its roof timbers partly in place but it really represents less than 1/3 of the whole building in length. This is the home and in its arrangement of rooms it represents almost exactly one half of the model house at Udupitty approved by the Deputation in 1855. The workmen send two copies of the photograph one for the Missionary Rooms and one for the W. B. M. with their best salaams. Very sincerely yours Thos. S. Smith.

Please open; this wind was this cover

Since I wrote the above I find I have left out the

The Rev N. G. Clark. D. D. Navaly 19th July
Sec.ty. A. B. C. F. M. 1880.
U. S. A.

Reverend Dear Sir

Your kind letter of 11th May last reached me on the 26th June. I was very happy to read it. Accept please my heartfelt thanks for the same.

The attendance on our Sabbath services, weekly meetings, the Sab. School and the monthly concert have averaged nearly the same as last year. We have received into our fellowship this year one by profession and two by certificates. The one received on profession is a wealthy individual 44 years old, & the son of Mary Theyvanai of our Church. He was connected with the mercantile Bank of Kandy for a number of years and resigned his post lately on account of ill health.

For sometime past there have been on my list of inquirers the names of a few people who showed no special fitness to be received into the Church. However, when we may come together next time for communion, I hope to admit one or two of these into Church fellowship.

There is no marked progress this year in the benevolence of the Church. We have contributed

for the year ending 30th June 1880 for Gospel support two hundred and sixty one Rupees, besides giving to other worthy objects.

Sometimes we are gladdened by the sight of new faces at our Sabbath services. This encourages us much. People frequently come to my house to receive religious books & to converse with me on religious topics. A few days ago, a man who received his education in the late Batticotta Seminary came during an evening and told me "I have done reading the four Gospels, I want now the Acts of the Apostles, I feel now-a-days that I should read the Bible and especially the New Testament"

The Native Evangelical Society, in connection with our churches in the Peninsula, held its 33d anniversary this year at Chavagacherry. This Station is situated at the average distance of 12 miles from most of our churches. Never before in the history of the Mission were such public meetings held there. Chavagacherry was selected by the Committee of the Society on account of the inconveniences connected with other Stations nearer, for a public meeting of the kind.

When the Churches knew that they had to go this year over 12 miles to attend the anniversary, there was a good deal of murmuring and it was thought that the attendance would be next to nothing and the meeting a failure, unless the Committee would change and nominate a place nearer. But the Committee thought it better not to change and decided to hold the meeting at Chavagachery itself, with the Christians of that Station alone, if none from other Stations chose to be present. As the 27th of ~~June~~ May, the appointed day for the anniversary, approached nearer & nearer some elderly members of my Church & I myself felt no inclination whatever to go. But on the eve of the day I thought that I with my wife should at all events attend the meeting to set an example to the Church. So we started towards morning and reached Chavagachery at about 7½ o'c. a.m. The saw people had gone before us and there were four or five bullock bandies in the Mission Compound already. Our conversation naturally turned on the very unwise act of the Committee in appointing Chavagachery as the place for the meeting &c. But to our shame before 11 o'c.,

the time fixed to commence the meeting, we saw a host of christians as it were assembled from all parts of Jaffna – and it was to us who had little faith, as the dry bones that got life when the Lord put his Spirit into them that they might live. I met there several men and women who had previously declined to go & asked them for their reasons for changing their minds subsequently. They told me that during the previous evening only they were moved to go to Chavagachery. We met our daughter there who lives at Pt. Pedro, a Wesleyan Mission Station 22 miles away from Navaly & 12 or 13 from Chavaga. When I wrote to her from Navaly to come to Chavagachery she declined to do so as her husband was absent from home. But when I expressed my surprise at seeing her at Chavagachery, she also told me that she made up her mind to go during the previous evening only. The total number of pers. present at the meeting was estimated at between 500 and 600 adults. Over 80 bullock carts were counted in the Mission Compound alone. There were present about 150

pupils from the boarding schools connected with the Mission. We quite marvelled to see these hopeful indications of future things. The meeting won all hearts – even the hearts of the heathen. People who came on that day to the large market of Chavagachery which was held just in front of the Church where the anniversary was held, had the occasion of observing all the transactions of the meeting. A catechist of the C. M. S. told me last week that, since the meeting, when he was one day at a distance from Chavagachery, a heathen remarked that he never knew that there were so many xtians in Jaffna as those assembled for the anniversary of the Evangelical Society of Chavaga; the catechist told the man that he was mistaken in putting the number of Christians in Jaffna at that figure – for it was only a third – the catechist meant by this that there were besides the Christians belonging to the Churches of the Am. Mission, who alone come to the anniversary in question, there were Christians in Jaffna who belonged to the Wesleyan and Church of England bodies.

Altogether the meeting was a success and the influence it had locally in Chavagacherry and the out stations connected with it has been great and lasting too. The probable expense that the people who attended the meeting incurred was about Rs 300 including cart hire tolls &c.

"Behold the Lord our God hath shewed us his glory and his greatness" "The Lord God omnipotent reigneth".

I beg to remain
Rev and Dear Sir
Most respectfully
Yours

Francis Asbury

Tillipally July 28 1880

Rev. N. G. Clark D.D.

My dear sir,

I have the pleasure of sending you herewith the annual letter of Pastor Asbury of the Navaly Church. I think you will be interested in some of his statements. He is our senior native pastor and his church is the strongest of the churches away from the mission stations. We dont find it easy to bring its members up to the standard of entire self support. The Mission now pays only four rupees out of 23 for the Pastors salary and the "wealthy individual" of whom Pastor A. writes, if he would only give as he ought and as most of the rest do, could easily give more than enough to make the church wholly self supporting. I shall make a great effort to get him to do this from the beginning of next year.

The churches at Manippay and Tillipally stations of which I have charge are still without pastors though both of them pay the entire salary of the native preachers now in charge of them. The Man. ch. are only waiting for the man of their choice to complete his studies in the

present theological class in Jan 81 when he will be ordained and installed as their pastor. The Silly church is giving me some anxiety their preacher Thos Snell a man nearly 60 years old and in some respects the best preacher we have is the first choice of the church for pastor chiefly because he is a native of the place has local influence and is a fine preacher. He is however not well fitted for the pastorate has always been timid and ~~pa~~ slave to caste prejudices and because he feels his unfitness and knows that the missionaries feel it too he refuses to accept the call of the church. He or his relatives however dont seem inclined to welcome any one else as pastor and are pursuing more or less openly an obstructive course. They took the same attitude when Mr. Ankitel was called and ordained 12 or more years ago and still they came round after a while and worked well with him and I hope they will yet come round all right now. I mentioned these facts that you may understand what the state of the case is and why the church has been three years without a pastor of its own. It would be easy for the Mission to force a man upon the church but we wish our churches to be really self governing and in order to this we must be careful and patient and tolerant of much that looks like unwisdom

Sincerely yours Thos. S. Smith.

Received Sept 6 1881

Udupitty Jaffna Ceylon.
July 18th 1872.

My dear Friends,

I took a ~~part~~ some of the school girls out for a walk this afternoon and we went to the potters hills It was a very amusing time to me as it always is when we go there; though the girls are now somewhat used to the "very high hill" and are not so afraid to go to the top as they were. It is only a round mound may be twenty five feet high, probably made by the accumulation of of ashes and debris, in burning the earthen pots. It must have been a great many years in making, for I cannot see that it has grown any in the five years I have been here. All of Jaffna is so perfectly level, that these mounds are the only idea of hills that the untravelled natives have. It would amuse you very much to see how afraid the children are of going up so high, and their interest in seeing things below them. It is as much for them as it would be for you to go to the top of Bunker Hill.

Once two girls went with me to a meeting which was held on the ~~upper story~~ second floor of the only two story house in the country They were very timid about going up the stairs and after we were safely at the top and seated in the room they inquired very anxiously if I was sure it would not fall.

You see it is a new and trying experience for the females of this country to be <u>elevated</u>.

However when they are once up they soon learn to enjoy the position and what is better try to get others to come up too. I am often surprised to hear the earnestness and propriety with which the girls talk to the women in the meetings which are held at different places in the village. Marnickam (Ruby) and Sinnatunkutchy (Little Sister) and others are very sweet singers. Maria Junkum (Pure Gold) and Emily Ponachy (Gold Mother) and Laura Sinachy (Little Mother) have special gifts of talking as well as earnest warm hearted desire for the conversion of their country women. The rude uneducated heathen women who gather at the meetings are greatly attracted by the singing, and then when one of the girls begin to talk they listen most attentively partly I think from very astonishment at seeing one of their own kind doing such a thing - perfectly aghast perhaps at the thought that black women are something better than cattle since some of them can learn and talk like learned men. It is so contrary to the customs of this people for girls to go to the houses of others than their relatives that very few girls were willing to go out with me at first. Now they seem to feel a real interest in the work of converting souls and ~~such~~ a strong desire for their ~~country~~ country women to have the light and are always ready and anxious to go. What pleases and encourages me most is that these girls such a large majority of whom come from heathen homes, are earnest and active in their efforts for

their relatives and friends. They are really so many home missionaries every vacation. Before this they have only read the Bible regularly and prayed with the family wherever they were allowed to, and occasionally talked with relatives who called but this time some have said of their own accord that they thought they could get some women to come regularly to hear them tell bible stories and the like.

We have a new class of nine girls now in the school making thirty three girls in all as three or four have married and left. This people have a very pleasant custom of always annexing some title of affection or honor to the names of their superiors. Instead of prefixing Mr & Mrs as we do they annex the title to the name, which title is usually indicative of the relation of the elder to the younger. So the children instead of merely calling the names of their brothers or sisters say "Mary akka" or "Sarah tunkutchy" which means "Mary my older sister." "Sarah my little sister." The schoolgirls always address each other in this way and how much nicer it sounds than just bare Mary and Sarah. The children are always taught to address the friends of their parents as "uncle" and "aunt" and even "father" and "mother" and if they are their parents' elders it is usually "grandfather" and "grandmother". This branch of Tamil etiquette even goes so far as not to allow a man to call his wife by name nor a woman her husband. A heathen woman will refer to her husband as "the owner of this house" or point to her child and say

"His father." It is very amusing to see how they will get along without using the name.

These people have many interesting customs some of which are might-well be adopted by all but it is hard to draw the line between true actions and mere superstitious ceremony.

Our two Ponachys (Gold Mother) are still winning golden opinions from their teachers and Sellum (Prosperity) is a treasure.

Very affectionately
Your Friend
H. E. Townshend.

Odulpitty, July 18, 1872.
Rec'd. Oct. 23 —
Rev. Andrews
Copy to Pres.
copy

For those who support pupils in the Odulpitty Female Boarding School.

Udupitty Jaffna Ceylon
April 10th 1874

Dr N. G. Clark Sec A. B. C. F. M.

Dear Sir,

I feel constrained to tell you that your kind letter of a year ago came in a good time i.e. when I was cast down in body and mind and though it could not afford me any succor I was glad to know just then of the approval and sympathy of others.

I am entering upon my seventh year of work here in good health and spirits, rejoicing in what the Lord has done for me and for those for whom I have labored.

A few weeks ago I had the privilege of uniting with eighteen of my dear flock in commemorating the Saviours love, and memory recalled twelve others who have professed the Lord in the same place and were now honoring him in homes of their own. The six who united with the Church that day have all-but-one entertained a hope in Christ for nearly a year. But the Lord carried on a blessed work in the school during the last term and we are encouraged to hope that many even of the little ones have entered the new life.

I am also greatly encouraged by the faithful Christian conduct of those who have left the school. Some of them are, I know, accomplishing a great work among the women of their villages. Three of them are teaching girls small schools at home, and one is employed here. I see no special results from the girls going out into the village with me or others, but I think it does them good, and the heathen honor them for going, and the girls are learning that Jesus will protect the reputation of every true Christian woman in every act of loving service.

I have found the building which was put up for me of very great service. It brings me nearer my work and enables me to do much more and with less fatigue. I am now able to have continual oversight of my charge as I could not before, and have thus gained in influence over them. Now that there are young children in the Mission family I could not remain in the house without causing them much inconvenience and annoyance besides being myself hindered and troubled. The room is admirably suited to my wants enabling me to attend to my duties in the school with ease and also to join the Mission family at their meals and other social times.

I enclose letters for the different S. Schools and Mission Circles who are supporting girls here ~~and~~ so far as I know and have left them open for you to read if you wish. If I could have a line from such societies once a year or so, telling me what they are doing and giving any little items as to how the money is collected it would do much towards inspiring one with the disposition to write often: besides it is often trying not to know whether a society continues to support the girl chosen for them or not;

Again thanking you for your kindness in writing and for the New Years present mentioned in your letter to Mr Hastings. I remain

Respectfully Yours

H. E. Townshend.

P. S. Should the envelopes seal themselves all except the one for Mrs Burwell, Mr Holmes & Mrs Ipne may be opened.

Udupitty, April 4, 1874.

Rec'd. May 30.

No. [illegible]

Extract from Miss H. E. Townshend's Letter.

Udupitty, Jaffna, Ceylon,
June 6th, 1876.

"The term, which lasted from Oct. 7th until Jan. 27th, was in every way a memorable one. A spirit of harmony prevailed, our large family were united in love and good works, and each rejoiced in the happiness of the whole. At five o'clock, when they usually commenced the evening devotions, the girls might be seen scattered in little groups all the way down the long veranda, three or four in each group, listening to one of the number reading and explaining a portion of scripture. All of the older girls were in the habit of taking one or two of the younger ones aside each day, to talk and pray with them. One Sabbath evening in November, while engaged in a prayer-meeting, many were overcome with a sense of their sins, and remained for some time in their places after the meeting was closed, weeping and begging others to pray for them. When they were finally dismissed they passed out silently

excepting ~~for~~ their sobs, and went, some to the prayer-rooms, some to secluded places in the yard, or about the building, wherever they could find a place to be alone, and the sound of their weeping and pleading arose from every side. As one after another found peace they came quietly to their rooms, one or two singing in a subdued tone, and retired for the night. I thought I knew something of the joy of angels when I was privileged to hear every one of those who had not previously professed Christ express an intelligent determination to live for the Saviour who had done so much for them. Though I cannot hope that all are truly born again I think their hearts were touched and I trust a number have passed from death into life.

P. Our little Laura, one of the first graduates and now a valued assistant teacher, was almost consumed with anxiety for her unconverted father. She prayed for him with weeping, night and day, often until nearly midnight. I could hear the low sound of her voice in agony of prayer in a room near mine. Her slight frame was finally overcome by her ardent

spirit, and completely exhausted she was confined to her bed for several days. Other cases of sickness in the school, occasioned by the very damp weather at that time, ~~were prevailing in the school~~, and while souls asking to be taught the way of life, and suffering bodies were calling for our attention within, torrents were falling without, interrupting and adding to the ordinary domestic duties. Was it because you were praying for me at just that time that I realized the fulfilment of the promise: "He giveth power to the faint, and to them that have no might he increaseth strength."? I love to think that it was so. "My older girls relieved me very much by their very efficient and loving attentions ~~rendered~~ to the sick ones and I shall always love them better for the experiences of that time. The religious interest continued through the term and there were many touching scenes when the vacation and the salvation of friends ~~was~~ were the subjects of conversation and prayer. And finally, when the girls were called to separate for their homes, some turned back with tearful faces, to ask us to remember them and their unconverted friends."//

Jaffna June 6. 1876.

Recd Aug. 2

Copy.

Use Cancers if it is used in Life & Light

Mrs Norton says she has an right to authorize such use. Was sent to an enquiring E.

came to hand in
due season. Its terms
of appreciation only increased
the regret I felt in being
obliged to leave a work
in which I had great
delight.

Yours Very Truly
H. E. Goodsheed.

Miss H. E. Townshend

London, Apr. 10, 1877.

Rec'd Apr. 23.

11 Queens Square London
April 10th 1877

Rev N. G. Clark D.D.

Dear Sir,

You have doubtless been notified by Mr Hastings that I am already on my way to America. I left Columbo in the Navarino on the 1st of March and after a very pleasant & prosperous voyage of thirty five days landed at Gravesend on the 6th i.e. Friday last.

I am now expecting to leave this on Tuesday next

having taken passage on the Egypt from which leaves Liverpool for New York on the 18th. I suppose I have done right in writing to Dr Bush asking him to send some one to meet me when the steamer arrives as I know no one in ~~London~~ New York.

I shall be glad to receive instructions there as to my further course as I shall not know whether I ought to go to Boston before going to my home in Iowa for the summer or not.

Your letter of Nov 15th

I understand.

I am not quite certain whether I want to go or not but my friends wish to leave in two weeks & I would like to be able to decide as soon as may be.

I propose to ~~shall~~ go with a cousin & her husband and we shall take rooms & live in a quiet way so as to get all the rest possible.

I have not forgotten my promise to Mrs Clark but just now I can only send my love to her and Mary & wait for more time & strength.

Yours very truly,

H. E. [illegible]

Miss H. L. Sawyer
Tabor, June 16, 1877.
Rec'd June 20.

Tabor Fremont Co. Iowa,
June 16th 1877

Rev N. G. Clark D. D.

Dear Sir.

I am happy to be able to write you from here once more — I cannot tell you what a home coming it has been — I want a new body to enjoy it all to the full.

I had a very quiet & restful time in New England after leaving your house,

first at Worcester and
then at Mr Smiths. It
was very providential I
think that I should have
had such a rest as that
which commenced at your
house and continued un-
til I started west June
4th

Since reaching here I have
not had much chance to
rest and the enjoyment
of meeting all of those
old friends nearly carries
me away. Still I think I
am stronger than when
at your house.

I have been strongly

urgent to join some friends
in spending the months
of July and August at
Colorado Springs, Colorado
in order to avoid the pros-
trating heat of those two
months. I have written
to Dr Palmer from Madura
who is there asking his
advice in regard to climate
&c and I would like to
know as soon as possible
whether I have your
sanction for such an
expenditure. The cost of
the journey & return will
be about forty five dollars

Mem Townshend

Jabor Sept 23d 1877.

413.

Dr Clark

Dear Sir.

I have to day received a letter from Miss Slaughter saying that the vacancy in Pekin was filled before she was spoken of and the way still open to secure her to go to Ceylon this fall –

I wish to make further inquiries & satisfy myself more fully in all respects & can have testimonials sent you at once.

Should you wish to send me a telegram it may be sent to Jabor via Hillsdale.

Yours in haste

N. E. Townshend

of going next autumn but I cannot write any more definitely about it now than I could have done six months ago. I think I am growing stronger though slowly. If it had been a cold dry winter I think I would have improved faster. I have not consulted any physician since I came west.

I went east last Oct as far as Indiana stopping at Davenport and other places on my return where I addressed audiences on the work in Ceylon. I enjoyed the trip & the work very much & thought my health was greatly improved by the change. Since then I have been spending a very quiet winter at home and do not seem to have benefitted much by the quiet. My friends with whom I proposed to go to Colorado last year,

Tabor Fremont Co Iowa
Feb 19th 1878

Rev N. G. Clark. D. D. R. Feb. 25. 1878

Dear Sir.

Your letter of the 11th received this ~~morning~~ last Sat'y saying that you had had no word from me for these many months shows that my letter you written a month ago failed to reach you.

I wrote that I had such a a strong desire to be in my place in order to take up my work when the DeRiemers leave in order to avoid another change in the school that I was ready to go now if it was best. but I ~~suppose~~ my better judgement tells me it would not be best to go until I am stronger. than I am now.

I still hold on to the plan

to say. There is certainly a wide open door for work among the village women & it is work that is going to tell perhaps more than any other form of Mission work though the results are not as yet very promising. It seems as though God was accepting the consecration of Christian women here by giving them more to do there.

It seems to some of us as though it were a great pity not to have one or more ladies at every station free to engage in the work which they would find ready to their hands. Miss Agnew also desires & needs help at Uduville. I would like very much to know of two or three single ladies on the way to Jaffna if the Mission are ready to receive them.

Letters from Jaffna this week speak of cholera again prevailing

are intending to go this summer & wish to have me go with them. I suppose I could do so & still be ready to leave America in the Autumn — perhaps all the better ready.

Thinking that it was decided to send one or more single ladies to Jaffna soon I have tried to induce some of my acquaintances to get ready to return with me.

I felt a difficulty however in not being able to say definitely what their work would be — whether in the Boarding School or among the women in the villages. So wrote to Jaffna to know more particularly what the plan was. I also ~~you~~ wrote you asking if I was warranted in trying to get some one to return with me. These letters were written last month. Now comes your letter asking me & I do not know what

about fifty dollars will furnish me all I need for a refit for Ceylon, though I am very apt to go beyond my own estimate.

With kind regards for all I not forgetting Mrs Clark —

Very truly Yours

H. E. Townshend.

extensively. The annual meeting was just over & the changes consequent upon Mr DeKiemer's removal had been decided upon. The Howlands (senior) are to remove to Clodoville to take the place of the son who goes to Udipitty. Mr Smith occupies Gillespally. It seems such a pity that those changes must be made. I cannot yet give up the hope that the DeKiemers will conclude to hold on a year longer. As I look upon it the school buildings at Clodoville should be renewed & the dwelling house repaired, with the design of having a ladies home there as soon as possible & I suppose Mr W. W. Howland will not be able to attend to such work.

I have plenty of funds for the present but I think I may have to ask for fifty dollars or more before summer if I may have

devotion to the missionary work. Miss Agnew, it will be a cordial welcome to a thirsty soul.

She is extremely sensitive to any reference to her age or failing powers but if you can assure her of a welcome to support, care, or a home as you feel at liberty to put it if she should ever wish to return to this country. I think it would be very acceptable. All this is from my own mind out of sympathy with her in her peculiar circumstances

As for myself I would like something for my empty purse. Fifty or a hundred dollars as you please. If I knew what I am to do this summer I could tell better what I want.

Ever N. E. Yarnell

Tabor, Apr. 28. 1879

Rec'd Apr. 29.

Money wanted

Rev. A. Cushman,

Dear Sir,

I would like to know about what time Mr Hazelberg expects to leave America whether he goes alone or not.

I am seeking all the light I can get in regard to my present duty and in reference to returning to my work.

I have not been able to do much that I hoped to do in the way of re-equipment for my work. I did not have the money to spend so much time so far away from home.

4/6.

to attend any medical lectures or do anything I wanted to do in that line this winter. I feared too that my strength would not allow me to do enough to warrant the expense.

Now before I go I would like at least to visit some schools & learn about modes of instruction & the working of Boarding Schools — A week or two at Oxford Seminary would be worth a great deal to me. I feel as if I wanted some help in planning out the summer's work of getting ready if I am to go in the fall. I am told by every one that I might not be able to go until

my two friends I would prefer
to do not feel willing to take the
advice of any one but a phys-
ician in this matter, have
have none here.

I suppose if I find a
young lady to go back
with me to live with
Miss Hill, she will be
allowed to go, that is, con-
sented by the Board.

It has just occurred to
me that if you could find
it in your heart & time
to write one of your con-
soling letters of sympathy
& appreciation to that
eminent saint & God angel
instrument of Jehovah.

although finding myself any the
worse for it; & I reached home
about the first of December & spent
a quiet winter here. Almost too
quiet — the wet weather confined
me to the house and there were very
few cool bracing days — in fact
much of the time no frost — but
mud, mud every where. And I
do not think I received as much
benefit to my health as I would
have done had it been a cold dry
winter. Since the first of March
I have been away to places round
about here & in Nebraska per
invitation and done what work
I could — I am now expecting to
spend two weeks in Lessoning &
Creston on the railroad East of
here. My expenses are met in all
cases & I find plenty to do —

This is a country where a foreign
missionary is a curiosity & people
are surprised to learn that there
are still people in the world who
worship idols.

Tabor Fremont Co. Iowa
May 10th 1878

Rev. N. G. Clark D. D.
Sec. A. B. C. F. M.
Dear Sir,

I hope you have received my card of last week acknowledging your letter & draft of April 29th. It is very trying to think that both of my letters of last winter failed to reach you — particularly as it gave you reason to think me more negligent than I really was & then the one in February was in answer to yours & contained some things that I would like to have you know but I cannot recall them.

I had a very pleasant trip east as far as Detroit last fall attending the meeting of the W. B. M. I. at Davenport on my return, I stopped at several places in Iowa & addressed audiences where I was invited to do so

and the Presbyterian parsonage house is a good place for a home

I do want to have some lady go with me from this part of the world. If it will not be asking too much I would like you to send me a card immediately after receiving this, so that if I do not hear that you have received it I can try some other way.

Please remember me to Mrs. Clark & Mary.

Very Sincerely Yours
H. E. Goodshend.

Miss H. E. Townshend

Tabor, May 10, 1878.

Rec'd May 15.

that if I am to go in September —
Shall I go to Colorado if I do not
go to Ceylon?

I am glad at least one
young lady is to be sent out to
Ceylon — that is if the right one
can be found — If the Mission
were only ready to receive them
& make them comfortable there
is work enough for one or two
at every station — The want of
accommodations is one of the
most serious hindrances —

It seems a pity not to be
able to embrace the splendid
opportunities for work on both
the women that are opening on
every side. I wrote to Jaffna to
know more definitely about their
ideas of what the two young ladies
they have asked for should do & where
they should live & found that it
was designed that they should be
with Miss Hillis & work among the
women — Therefore why not send two —
one of them a doctor? Miss Hillis
I fear will not stand it long

the American Board is a far off intangible affair to most if not altogether unknown — I am glad Dr. Alden is coming to represent it in these parts. I wish Mrs Moses Smith might come also — To see her even would increase the interest & strengthen the confidence of our ladies in the W. B. M. I.

When I wrote in February I answered your question as to whether my health would permit me to return this autumn by saying that I still hoped to go but I could not speak any more definitely in regard to my health then than I could have done six months before. I will be ready to let Dr Alden know how the matter stands ~~at Lodge~~. My friends who proposed to go to Colorado last year & failed to do so are preparing to go early in June of this year & spend the summer, I wrote asking your advice as to the matter — thinking I might go & spend two months or so & still go to Ceylon this year

Mrs H. E. Townsend

417.

Colorado Springs,
June 28th 1888

Rev. N. G. Clark, D. D.,
Sec A. B. C. F. M.,

Dear Sir,

Yours of May 21st was duly received and I am glad to have had the opportunity of seeing Dr Alden though it was for a few moments only.

I am doing my best to find some young lady to join Miss Wellis in Ceylon

It has been a great disappointment to her to have been obliged to continue

working alone. She says in her book to me that she thinks there may have been a providence in it that native christian women are taking hold of and entering into work for the heathen with wonderful energy - going "in" by villages there for four or five miles away. I think even our apathetic Lamni christians compare favorably with their American brothers and sisters in their zeal in church work. But Miss Willis is ahead of us all in her faculty for stirring others up to work. She is so indefatigable in her

our work that she fairly shames those Orientals out of their indolence. She has "conquered" in several instances. In fact there is no limit to the possibilities before a woman of concentrated energy and strength. So far as opportunity to work is concerned many single ladies would find more than they could do in Jaffna - I have often wished two could be at Chavagacherry and allowed the same freedom to carry on their work that the gentlemen have in theirs. I have always found rare encouragement for work among the women there

whenever I could spend a few days of vacation there.

In regard to myself I have found it very difficult to decide to remain another year here, in fact I can hardly say I have had a winter here yet. I wrote to Dr Green as fully as possible and his advice was very decided to spend another winter in America. Having decided to do so I joined my cousin & her husband in a trip to this place where we expect to spend about six months. We arrived here yesterday and are now very comfortably fixed in our own furnished rooms. With what I have fifty dollars will be sufficient until I return I hope.

Respectfully Yours.

H. S. Townshend.

Colorado Springs
July 17th 1878

Rev. N. G. Clark. D. D.
Sec A. B. C. F. M.

Dear Sir,

Yours of July 5th with check enclosed came duly to hand - Many thanks for both, It was indeed with the deepest regret that I decided to remain another winter - In fact I can hardly bear to say that I have decided to stay - so long and persistent has been my hope to be able to engage in work again

early in '79.

Thinking Dr Green's opinion would be valuable I wrote him in regard to the propriety of returning this fall & his answer was "We both think you will be better fitted for a good long term at your life work by remaining away still another year. The past winter was unusually warm & damp and less fitted to brace one enervated by a hot climate." It is to that warm winter that I attribute my slow return to health & strength. If it is best I am ready to go back in Sep. I am enjoying Colorado very much — Have felt well ever since I came — as I have not felt before since coming to America, expect soon to go camping in the mountains

which will be even more strengthening.

In regard to any work that I have done in the way of speaking - I do not think I have been overtaxed in that way - I have always met with the most generous consideration & excepting one week spent in Nebraska at Weeping Water where the lively interest and intelligent acquaintance with missionary work made me unconscious of my own weariness I think every effort I have made has done me more good than harm. Pray do not condemn me to the.

misery of doing nothing whatever. The opportunity of becoming acquainted with those who are doing the work here is invaluable to me & I prize the memories of our visit made most highly —

I feel that I need the tonic of social intercourse as well as physical strength.

I purpose to remain here until the first of September when I shall return home & prepare to attend the meeting of the Board at Milwaukee if it shall seem best to do so.

Very Respectfully Yours
Hen. E. Lowenstein.

P. S. Wherever I go I am always looking for the right woman to go to Ceylon.

The needs of the work require one or more and I trust one can be found and I am very glad to know that you will send one out.

N. E. G.

Miss H. E. Townshend
Colorado Springs July 17. '98.
Rec'd July 23.

Colorado Springs
Aug 1st 1878

Rev N. G. Clark Sec.

Dear Sir.

Not wishing to be burdened with money while travelling I sent for what I thought would be just enough for my expenses while here - I now fear I may be in need and shall come for fifty more - I am to be absent from here nearly four weeks returning here about the 27th - Please send so as to reach me about that time - but not later -

Please address the letter in care of Rev R. T. Cross in order that it may not be forwarded & lost.

I am enjoying myself greatly & growing stronger every day.

Yours Truly

H. C. Townshend

Colorado Springs Colo.
Aug 31st 1878.

Rev N. G. Clark D. D.
Sec A. B. C. F. M.
Dear Sir,

I found your letter with the draft for fifty dollars awaiting me here on my return from a tour in the mountains. After a months travelling, camping, and tramping through these mountains in them and over them. finishing up with an hours snowstorm on the top of Pike's Peak, and a rain which lasted all the way from the summit to the base

and yet never an ache or pain resulting from the thorough wetting then or exposure at any other time I think I ought to be read off from the invalid list.

I have even thought of expressing my readiness to go to Ceylon this autumn. The question in my mind now is whether I can get ready to join the party going out in so short a time. If they do not go for a month or more I might do so perhaps.

I am spending this week in Mr Picketts family. He is now in the Black Hills where he finds the work very ~~pressing~~ interesting & the need of laborers very pressing. Mr Cross is doing a grand work here.

I return home next week &

my address will be at Jabor as heretofore.

My Jaffna friends all advise me to stay another winter as the most economical course in the end. You see I do not know what to do & want to leave the matter with some one else to decide

I think I have gained so much this summer that I shall be running no risk to go now if it is feasible for me to join the party going out.

Yours Truly
H. E. Townshend.

Jabor Fremont Co Iowa
Sep 9th 1878

Rev N. G. Clark. Sec A. B. C. F. M.

Dear Sir,

Since writing you from Colorado Springs some days ago my thoughts have become more settled on the subject of returning to Ceylon and I am fully persuaded that I may safely go now if arrangements can be made. I will can be ready to leave here by the first of October. I do hope I may be permitted to enter upon my work again by the new year.

This new hope cheers my heart wonderfully & I am

already there in anticipation.

I greatly regret not being able to find a young lady to return with me. I have made a great effort to do so but have not met with any success.

I am obliged to come again for money - had I been more thoughtful I might have made the one application having it in drafts of small sums. One hundred and fifty dollars will suffice for my expenses & outfit I hope if I go and will be enough for this year if I remain at home. I would very much enjoy attending the meeting at Milwaukee if I do not go but shall not feel justified in expending the

money ~~unless~~ after all the indulgence I have had this summer unless I have your approval to do so, in the matter,

Yours Truly

H. E. Longshends

Mem Worshipped

422.

Labor Fremont Co Iowa
Sept 19th 1878

Rev N. G. Clark D. D
Sec A. B. C. F. M.

Dear Sir,

Yours of the 13th enclosing draft for one hundred and fifty dollars and of the 16th came safely to hand.

I am very glad to know that arrangements can be made for a speedy departure for Ceylon. I consulted as reliable a medical man as I knew of in these parts in regard to my prospects

for another term in Ceylon &
he tells me has sent you a
favorable opinion.
I intend to visit Riverton
and I learn that Dr C. L.
Clark has acquired considerable
reputation there & perhaps I
will see him.
I have been in communica
tion with a Methodist lady in
Omaha in reference to going
out to Ceylon for village work.
Her pastor Dr Fisher in-
troduced me to her having
heard that I was trying to
find a young lady for Ceylon
I was very favorably impress-
ed and felt that she would
be just the right one, still
I have rather advised her
to go out under her the

auspices of the Methodist Society if there is an opening for her simply because I thought she would be happier in that way than if isolated from her home church as well as home band. She thinks it will make no difference with her & is still considering the question asked me by letter yesterday if I was sure our Board would employ her if she should decide to go. I replied that I felt morally certain that she would be accepted but of course I could not be positive. She wishes to go this fall if at all & can be ready on short notice. She is now teaching in the public school and would have to resign

immediately.

I was sorry I could not give her definite figures as to amount for outfit &c.

Should you wish to write or send her any documents her address is Miss H. L. Slaughter. Omaha, Neb.

I am preparing to leave here about the first of October. Do I understand that we sail from Boston? Instead of sending a box by freight I think of having Mr Brooks check it as his trunk to Chicago or Milwaukee & then perhaps some one returning from M. can check to Boston.

Yours Truly

H. E. Townshend

Tabor Fremont Co Iowa
9-18/78

Rev N. G. Clark
Sec A.B.C.F.M.

Dear Sir

I have examined Miss Hattie Townsend and find her health good

The organs of Secretion & Excretion acting regularly

The Pulse full & of good strength

Sleeps as well if not better than ever before

over

All the bodily functions are performed with as much regularity & completeness as can often be found

Whether she has laid up a sufficient stock of nerve vitality to last her for ten years cannot now be told

At present Miss Fowler is in excellent working condition

The trip to Colo. almost made a new person of Miss F.

Yours truly

P.B. Clark M.D.

Have been in practice about twenty years. Experience both civil & military

P.B.C

Dr. P. B. Clark

Tabor, Sep. 18. 1878.

Rec'd Sep. 23.

Miss Townshend.

Udupitty Jaffna Ceylon.
March 15th 1879

Rev N. G. Clark.
Sec. A. B. C. F. M.
Dear Sir.

Since it seems that the Buttersons did not leave America until late in December I am more than ever thankful that I was not obliged to wait for them but came when I did. They must have encountered severe cold on the way & have reached India in the hot season.

We found it cold enough when we came, particularly during the long journeys on the cars in Europe without our American conveniences - it was really very trying. Cold and rain were great drawbacks to our enjoyment most of the way - we found no sunny Italy & even in Egypt it was difficult to keep warm except in the sun. Still we had on the whole a prosperous journey and great enjoyment by the way. We were favored with agreeable travelling companions in Mr & Mrs Ferris of the Pres. Board for India as far as Suez & from there Mr & Mrs Bo-

of the Baptist Board for Ongole India were our ship-mates. We suffered a slight mishap in our final landing & for some moments seemed to be in peril from the sea but we finally escaped all injury save a good ducking - at least I did - not even suffering the spoiling of my goods to the extent one might have supposed to see my trunks bobbing about in the water as they did.

I reached Udupitty just at the close of the school year giving me an opportunity to greet the girls before they went to their homes and a period of six weeks in which to rest and prepare for work. A few mornings and evenings were employed in visiting the homes of the pupils who live near and other women in the village. We cannot be too thankful for the ready access we have to the women of this country. Everyone seems to take our visits as an honor, and will leave her work to listen to what we have to say. The sound of our voices especially if there is singing by the school girls who frequently go with us attracts neighbors and passers by so that it is not uncommon for an audience of fifteen or twenty women to be gathered within a few moments. There is no lack of opportunity for any lady

to do all that time and strength will allow and we who are younger have only entered into the ~~work~~ labors of our mothers in Israel who are now passed away.

The first meetings I held with the women of Jaffna was soon after reaching here eleven years ago. in continuation of a course begun by Mrs W. W. Howland in a village near here - while she was staying in the health bungalow there for a few weeks & I have never held larger or more interesting meetings since than those were.

To those who go among the people as well as to those ladies who have charge of the girls boarding schools a knowledge of medicine would be of incalculable value in giving them the means of relieving suffering and consequently an additional hold on their affections. The native physicians are allowed to treat women here as they are not in India and as Government - furnishes ~~phys~~ these in every large place the women are not without means of relief. Knowing all this it seems to us all I think that it would be unfortunate for a lady physician to come out whose whole idea would be that of professional work - but rather such a one as would be sought for Mt Holyoke Seminary expecting to take other duties besides prescribing for the sick,

To come home to my own proper province it is very pleasant to get into the school again and to find that it has prospered as formerly under the through the very efficient work of the two native teachers and matron under the supervision of the missionary and his wife. I do not think any one who has been connected with the work can fail to acknowledge that the success of the school is largely due to the faithful christian work of these three native assistants. Nineteen of the twenty-five pupils now here are church members having been brought in during the last two years though some of them were candidates before I left.

We called a meeting of the graduates and pupils last Thursday to commemorate the close of our first decade and entrance upon the second. It was not a propitious season for a large gathering ~~&~~ some failed to receive the invitation. Still we were gratified by the presence of nineteen of our former pupils as well as the present members of the school. What a contrast was presented by that gathering to the companies of women - the mothers and sisters of some of these same women, - whom we meet in the villages. Sitting ~~clothe~~ at the feet of Jesus clothed

and in their right minds seems to tell it all.
In connection with this meeting some statistics were prepared which shows something what the school has done. The whole number brought into the shool is ninety two. ~~fourteen~~ eleven of these were not with us more than a year. Seventy have joined the church and of two others who died without having publicly professed Christ we have hope that they trusted in Him for salvation. ~~Of the~~ leaving twenty ~~two~~ who are marked as unconverted ~~we~~ including the ~~fourteen~~ eleven mentioned as having left before or at the close of the first year and the five now in the school.- these are still young and new scholars. Of those who have left the school nineteen have engaged in teaching and two are Bible women-

One who has been a valued teacher here for five years is about to leave us for a home of her own- she received her education here and has been with us from the first- she will be greatly missed from here & a treasure to any community where she goes.

Another one of our graduates is a teacher, highly prized by her employers in a girls boarding school in the Wesleyan Mission.

We have commenced our new year of work in the school with every encouragement and

and a great sense of gratitude for being permitted to return to it again. I am so thankful for being able to ~~return~~ come this year even stronger than I was when I first came out. I suppose the Mission will take action soon in regard to the two schools at present we are going on as heretofore. I wish Udupitty might not have to be given up - though it may be better to have the present strength and funds concentrated on one school yet I think a work may be done here that will not be done in a larger school where more ~~demands~~ regard must be paid to making the school a popular one. It will not be so satisfactory in a missionary point of view as this smaller one with teaching only in the vernacular will continue to be. I sometimes feel as if I could never consent to go to Cocoanada & that is the reason I suppose why I so dislike to have this school removed even though I cannot but acknowledge the wisdom of the arrangement in the present state of affairs

Miss Agnew has been refreshed by rest and is virtually recalling her resignation by preparing to resume her former work at Cocoanada.

Whoever attempts to occupy her place there

while she lives will meet many severe trials.
She was highly gratified by your letter as I knew she would be and as I expected looks upon a letter to the Secretary as too solemn an undertaking for her.

Miss Hellis still remains at Panditerrapo alone, notwithstanding all the efforts made by the Mission and individuals to induce her to do otherwise - It seems cruel to leave her so, but she will not give up her work, either to go to the mountains with the Howlands nor to go home as she has had permission, or to accept the hospitality and care of the ladies who have invited her to their houses. I do not know but you will have to command her as she does not regard the advice of or direction of the Mission. She even begs us all to keep away from her because she cannot endure the excitement even of a call. Still she keeps on going into the villages and looking after the girls school in her house. It is distressing to have her do so - and some find it hard to be patient with her both in regard to her own care of herself or her constant criticisms in regard to the amount of work done by the rest of us. I know that when we look at the amount of work to be done - the thousands to be brought in, the feeling of impatience arises

Endurity, March 15, 1879.

Rec'd May 19.

and we wonder if we are at work as we should be. But we cannot regard the missionaries or their wives who are here as in any sense sparing of their own time or strength. They all of them do all they can and even more than one might think they ought to do, and their labors are directed with all prayer and thoughtfulness toward the bringing of this people to Christ. Even Mrs Smith with her poor health and family of small children exerts an untold influence on the women whom she gets to come to the house as well as others in the village to whom she either goes or sends and Mr Smith is indefatigable. Mr & Mrs S. W. Howland are out in the villages a large part of the time and the amount that Mr & Mrs W. W. Howland are able to accomplish with feebleness is simply wonderful. Perhaps it is not necessary to say this, but I know some fear that they may have been misrepresented & I want to give my testimony as one who is in some sort an outsider - I am more pleasantly situated in my present home with Mr & Mrs S. W. Howland than I have been for some years before and I do want to stay here.

I hope this letter may be regarded as confidential

Sarah of Miss Hillis in writing to Mr Thurston
Yours Cordially
E. Lionshield

& that you will not refer to what I have
the Missionary.

Uduppitty Jaffna Ceylon.
June 4th 1880.

Rev N. G. Clark. D.D
Sec A. B. C. F. M.

Dear Sir,

The Boarding School work has kept on in a quiet way with nothing in particular to report but a great many things to enjoy. During the last year there were in the school twenty four girls in two classes, and one girl of the Carpenter caste taking lessons alone as she was not able to go on with the others. We made much effort to help her in every way because she was the only girl of that caste whose friends had permitted to attend a Boarding School. After being here about two years she was detained at home when the second term of last year commenced and shortly afterwards married to a heathen man to whom she was engaged after the manner of the country by the arrangement of the respective guardians before she entered the school.

She joined the church while here and seemed a true Christian though a timid one. I am sorry to learn that she has already returned to the worship of idols as formerly.

So has the young woman of Chavagachery who was compelled to marry a heathen.

Another one of our christian graduates has also just been married to a bitter heathen man. She is the niece of our good matron who tried hard to save her but the father was mad with the determination to have his own way and made his daughter think he would destroy himself unless she yeilded to his wishes. so that she could not even bring herself to consent to go to the missionary's house for refuge as she was urged to do.

There are many sweet young christians who have untold persecutions to endure from refusing to yield to the arrangements their friends make for them. Then why cannot those who have fallen into that dreadful snare of an alliance with a heathen receive strength to endure to the end and be saved.

After the Carpenter girl went away her place was filled by an ignorant girl of about fifteen whose ~~[illegible]~~ bad attendance was secured through the influence of a christian uncle.

Now after five months of study she reads intelligently and has joined the lower classes in Geography & Arithmetic. She says she came here to become a Christian and she is one. She certainly ~~conducts~~ acts as a Christian girl should. In every case where we have been able to bring in older girls from the villages into our school we have had great satisfaction in their course. They take hold of learning with avidity and heartily renounce the ways of heathenism for salvation through Christ

A class of five Christian girls graduated in Janiy and are now all in their parents houses except one who was married to a Christian young man.

The Government Examination was successful - the perfect answers amounting to 91 per cent of the whole. We have received a grant of Rs 490 or 246 dollars and they give no promise of more next year.

On the 17th of March twenty four candidates presented themselves ~~for~~ to ~~be~~ received to the new class. Of these twelve were chosen to enjoy the opportunity to learn the way to Heaven and the rest were sent back to the darkness of their heathen homes. As an earnest of the good we long for three of these girls are Christians though

their friends are all idolaters.

Our school now numbers thirty three pupils in three classes. The First class consisting of five girls who will graduate next January are studying, Hopkins Christian's Instructor Algebra, History and Astronomy. The Second class has Arithmetic, Harmony of the Gospels, Geography and Grammar. The Third class ~~are~~ which have made some advancement in Bible ~~History~~ History, Arithmetic & Geography. There has been no special religious interest so far this year but they have all taken great interest in the study of the Bible and all love to pray.

They greatly enjoy going out with the missionary ladies for work in the villages and now that there are four of us who each take two or more to do the singing and help in talking quite a force turns out from here every Sabbath afternoon. My meetings have been held ~~regularly~~ in the house of a Christian near us and are usually well attended. Some of these ~~heath~~ poor women show great interest by coming regularly, listening most attentively and committing the

passages of Scripture to memory. All this is very different from what the result of attempts made a few years ago to get hold of them and I am incouraged to hope for great things. Some weeks ago when we were talking about idolatry - one woman asked "Why did God make idols?" Another said. "You worship an image in your church." referring to the pulpit. These ideas are common and this shows in what ignorance concerning Christianity the people still remain.

Is there another garden of Missions where the soil is so hard and the atmosphere so deadly as that of Jaffna. What labor has been expended, what prayers offered what tears shed, in sowing and tilling without no return of pra sheaves. What precious plants from our nurseries have been blasted by the poisonous air of idolatry. Who shall say it is because of this or that wrong method when all alike mourn the barren ground.

While we are watching working and praying will not those who "tarry by the stuff" give us of their sympathy and prayers.

We pray you not to put upon us the burden of failure in addition to that of sorrow which we already bear.

The Miss Leitche are studying the language with an energy that bids fair to succeed. Mrs Howland has introduced them somewhat into work by delivering to their care the children of the station girls school for instruction in sewing, and similar charges whereby they may become acquainted with the people.

Kindly remember me with love to Mrs Clark and Mary.

Your letters of Sep. and Feb last were received and appreciated although they were not answered promptly.

Yours Sincerely
H. E. Townshend.

Indianapolis, June 24, 1880
Recd. Aug. 4.

Udupitty Jaffna Ceylon
Oct 14th 1880.

Rev N. G. Clark D.D
Sec. A. B. C. F. M.

Dear Sir,

The books mentioned in your letter of June 11th came safely to hand. I am very glad indeed to see them and think I can make them useful as guides in teaching. As our pupils do not use English I cannot use the Bible Catechisms as school books. The Word to Christian Teachers will be very useful to the head teacher in the Boarding School who has a good knowledge of English. We have a simple catechism called "Milk for Babes." in Tamil which is one of the first books used in the primary schools. It is very short and simple so that the little ones can easily retain the whole in their memories and it is not uncommon to find a wee bit of animated ~~nature~~ clay that can repeat the contents of the entire book, questions and answers.

The second child's book is the a book considerably smaller than Schieffelin's Milk for Babes containing thirty six pages. Its teachings are wholly confined to the life and work of Christ. Girls are expected to know these two books perfectly before they can be considered candidates for the Boarding School. Now it is coming to the point of requiring some knowledge of Scripture History a small compendium of the Bible prepared by Mr Spaulding. It is a very valuable book for our school, and at present our pupils study it during the first year. After that they take the following studies in the order mentioned, Geography of Palestine, Pentateuch, Life of Christ, according to the Harmony of the Gospels. Acts, Church History and during the last year Hopkins Christian's Instructor. As you know this people are very fond of metaphysical subjects, and often ask hard questions. For that reason even these young girls are able to appreciate and very much enjoy such studies as the Christian's Instructor,

They are all more satisfactory for being in the vernacular and I hope that however well our pupils may learn English they will be content to study the Scriptures in their own tongue.

We have one girl here who came about a year ago, as ignorant a young woman as can be found in the villages. A few weeks ago after she had returned from her home where she had been called by the death of a sister, in answer to my questions concerning her conversations with her mother she said "I told her the story of Job."

We are going on as usual in our work and preparing to send five more young women from this school to be a power for good in their respective homes I trust. Two from the school were received into the Church at the last Communion services. Of our thirty two pupils twenty-one are now professing Christians.

Our little Sarna Hinachy who has been connected with the school as teacher and pupil ever since its commencement will soon leave us for a new home. She has been my most efficient ally both in the school and in the village

She is so faithful and conscientious that I have always been able to place great confidence in her and to feel that there would be no wrong in the school of which I would not know. She is a good example of what the gospel can do for an Oriental woman. She is to be married to a young man in evangelical work at Manisa and we hope she may assist the Misses Leitch in their work for the women. We have made arrangements to fill her place in the school with the Matrons daughter an educated young woman who we think will make a good teacher.

Today we commence the third term of this year. May the blessing of the Lord be with ~~them~~ us, that our daughters may be as corner stones polished after the similitude of a palace."

With kind regards

Very Sincerely Yours

H. E. Townshend.

Woodbridge, Conn.
Rec'd Nov. 30 1888

Udupitty Jaffna Ceylon
Dec 18th 1881

Rev N. G. Clark D. D.,
Sec A. B. C. F. M.,
Dear Friend,

You have doubtless received Dr Chester's letter giving his opinion in regard to my seeking a more bracing climate. It was out of regard for his opinion and that of Dr Wilkins ~~that~~ a regimental physician of experience in India that I gave up ~~the~~ hope of returning to Jaffna and started for America I found the voyage from Madras so severe that I am convinced my life was saved by leaving the ship at Colombo according to the advice of a physician I saw there. Another short combat with the waves brought me back to Jaffna and to my home at Udupitty to which I had kindly been invited to return by Mr and Mrs S. W. Howland. I do not know why I have been led in all this strange way but as I asked and trusted in the Lord to direct my steps I cannot question that He did ~~then~~ lead me. His conscious presence was with me constantly, sweetening

every trial and making it even a joy to make the sacrifice of giving up my work in Jaffna

The hand of the Lord was also upon me for good in raising up friends for me by the way I could not count myself to be among strangers for brothers and sisters they were who stretched forth helping hands on every side even when alone on the steamer the stewardess doctor and captain showed me every kindness

But the best of all was to hear when I reached Jaffna of the thought and prayer my friends there, particularly my pupils had bestowed upon me. I felt it was those prayers that had brought me back to Jaffna. Ah it is not merely a hundred but a thousand fold which we who think we have left all for Christ receive even in this life.

My health has been better since then and for two months and more I have done something in looking after the school - still it is far from efficient work and I sometimes think that perhaps it will be necessary for me to return to America in the Spring which will be a more favorable season for travelling - The doctor in Colombo gave these reasons for postponing

the voyage commenced in September 1 rough sea in the Indian Ocean on account of the South Monsoon 2 Extreme heat in the Red Sea September and April being the worst months, 3 The beginning of winter not the right time to go to England or America - As March is a more favorable month in these respects I should leave Ceylon then if at all I have the sanction of the Mission in asking for leave and I now write for permission to return to America during the coming Spring should it then seem necessary on account of my health for me to do so,

There is every reason why I should wish to stay and no greater trial could come to me than to be obliged to go - I am happy in my home and work, I have just arrived at the place in my knowledge of the language and the people where I can work most efficiently and I am just beginning to taste the pleasure of watching the course of those who have been here and are now in responsible positions - that is I am coming to have some satisfaction in my work and now to leave all would be a bitter trial.

If the Master wills I would like to stay but it would not be right for me to remain if I am unable to work. I must not become a burden to those missionary friends whose hands are now more than full and it is with that thought and that only that I ask for permission to go.

Yours of Dec and May last came by due course of mail. Such marks of kindly appreciation are very pleasant. The Girls Boarding School does not seem to have suffered from change of native teachers but all has gone on well during the year. Mr & Mrs Howland looked after its interests while I was away so that the school has not suffered at all on account of my absence. At our last Communion five of the school girls united with the church. Two others made application but withdrew on account of the opposition of their friends. We have a first class of twelve girls all christians whom we expect to graduate next month.

I would like to ask all those who rejoice ~~that~~ in their Christian homes to pray for these twelve that their light may shine bright even in the darkness Very Sincerely Yours

N. E. Townshend

Recd Jan 23, 1882

Mr. Tompkins
Udaipitty
Jaffna Ceylon
July 8th 1882.

N. G. Clark DD

Dear Friend

428.

Because of kind words you have written us. I feel you are a friend, brother so I come to you to day with something that troubles me very much - Last week I received from the Rooms a letter, from Mr Hazen, saying "by some oversight you were allowed to slip away and not leave these memoranda Please supply at once & return" now why is such a letter sent to me? I take exception to the remark "slipt away" this we did not do. there was no occasion for it - & we answered all questions asked of us - We are glad to be associated with the American Board but I should not judge from the

circular no? that a right-idea was held by the Board in regard to Missionaries - What possible right can anyone have to ask such a list of questions? What possible good to the Mission Cause would it do to answer them?
I do not like family homes being laid in a parcel, labelled "property of the Board", and laid on the shelf to be made capital of in case of death - It seems to me that list must have been framed by someone brought up at the South, it has a slavish sound. I am glad I did not see such a list when I was in America I could never have consented to it - When I was teaching for Am. Ins. Guardian Soc similar question were asked of me. but as I considered them offensive & unnecessary I declined to answer

them on the same grounds as I now object. Do people in America think because they furnish us a scanty support, & because we are willing to take their place at the front, and because we are willing to exercise some self denial (I want say a great deal for there is joy in the work every day) do they think they have bought us, and our families? My free American Spirit rebels against such tyranny - I have resended Julius today - I write to you believing in your friendship to ask, that you will kindly see that no more such letters are sent to me - Miss Townsend sends letters than when we came from the hills, but she is confined

to her chair cannot help herself. She has a good nurse - Miss T. takes charge of morning prayers - and teaches several classes during the day and although so feeble in body is strong & helpful in spirit. Her sweet christian patience will never be forgotten by those around her - her life is a sermon full of Christ. She has done all in her power to leave Jaffna but the Master has ordered otherwise. Her appetite is good, and she sleeps well - Of course she cannot go to the schoolroom, but her influence is felt there - the girls come to her in the sitting room - part of the 13 days we were out - in tent - in June our Sister stayed with Mrs Townshend

With very kind regards to Mrs Clark & yourself I am

Yours very truly

(Mrs Sk) Mary E. E. Howland

Udupitty Jaffna Ceylon -
July 20th 1882

Rev N. G. Clark D.D.
Secretary A. B. C. F. M.
Dear Dr Clark,

Your very kind letters of Dec and Jan. last were highly appreciated but I was in such a state of uncertainty about the future owing to further developments of the disease which has been troubling me for the last year that I could write of no definite plans and even now I scarcely know what to say in answer to yours of May 10th received a few days ago, only that I am obliged to live by the day accepting yea rejoicing in God's will.

I would have been glad to join the party of English friends who left Ceylon on the same steamer in which Miss Taylor sailed, but being unusually unwell about that time I was unable to do so. A later attempt to start homeward was unsuccessful on account of another relapse just at the time when I would have left Jaffna for Colombo

About the first of April, a fine large steamer was advertised to sail from Colombo for England which would be just in time to escape the South Monsoon in the Indian seas. I learned also of an opportunity to obtain the services of an excellent English nurse who wished to go home and altogether I thought this to be just the opportunity for me. Upon consulting Dr Chester by letter, he quite discouraged me from making the attempt to go to America in my present state of health, doubted very much whether even with extreme care, I would live to reach England, while the voyage would necessarily be attended with much pain and suffering. Another attack of severe illness brought on by a few days of damp weather, convinced me he was right. When I recovered from this sickness which brought me to death's door, the South Monsoon was in full force, and this decided the question of my going before another March or April.

I cannot speak of having recovered for I have been more or less of an invalid ever since the first of February, sometimes quite prostrated for a week or more, and again as now

able to sit up and do some light work. As I have a native woman to care for me I am glad to think that I do not take much of the time and strength of my missionary sisters except when I am very ill. Try as I may, I know I am more or less of a burden and I wish they might be relieved either by my restoration to health or return to America. I am conscious of having done all in my power to accomplish the latter and there is nothing further except to accept God's will for them and for myself. He has been very gracious during these months of weakness and I would not willingly forego one of the precious lessons He has taught me.

The Girls Boarding School has been going on as usual; twelve new pupils were taken at the beginning of the year to fill the places of the twelve who graduated in January. Last term the two teachers and matron cared for the school doing their work as usual. They seem to have been faithful and industrious, and though their work was well done, I have no doubt that it would have been much better done under the supervision of a missionary. I find an important work to do

in preventing friction among the teachers, and keeping all up to the mark, I believe these Tamil Christians to be as earnest and devoted in their piety as those of any other land but being more childish and less restrained by a public Christian sentiment their failings are more noticeable. The twelve who graduated this year are all professed followers of Christ and though at present most of them are occupied with home duties, some are teaching other women and girls and all are we believe trying to carry out the principles of Christianity in their lives and conversation. Two of our present pupils were admitted to the church at our last communion, one of them being one of those admitted who joined the school last term.

I have greatly enjoyed being able to have the classes come to me for one or two recitations each day some of the time this last term which has been in session three weeks. If it please the Lord to restore me to health again I shall rejoice to take up my work again, but I fear that the most I can hope for is to be able to return at least for a time to America.

Very Sincerely Yours, H. E. Goodshend.

Monthly Rept. July 25. 1883
Rec'd Sept 2

Jaffna Ceylon
Feb. 9th 1886.

Rev. N. G. Clark.

Dear Friend.

I should have written to you before but that I wished to get a little settled and find out something about things. After a very prosperous and pleasant journey we arrived in Jaffna on the 14th of Jan. We expected to get here before the first of Jan. and should have done so if we could have come at once from Colombo, but there is but one available way of getting here and that is by the island steamer which had gone its last trip before waiting

for repairs. We found letters in Colombo from the missionaries here advising us what to do, as you have doubtless heard from Mr. Leitch. We stayed in Colombo three weeks waiting for the steamer. To Mr. Leitch was given the money for my passage after crossing the Atlantic, and he tells me that he has sent the account to Mr. Ward. He also gave me the list & I will send you my account with the college as it stands now, except that I have failed to put in my passage across the Atlantic for which a ticket was given me by Mr. Broughton in New York.

You told me that I could have part of my salary paid in America if I wished and as my father is in debt on my account and some bills are

due the first of April, I should like to draw on my salary at once for him. After this I will not ask for money in advance. As I do not know who is the treasurer there I will ask you to give the inclosed order to the treasurer and ask him to send a check to my father.

Mr Hastings has I think written to you, so I will not attempt to write any news.

I have been in good health all the time since I left home, and hope to continue so.

Yours truly

W. E. Hitchcock.

Rev. H. E. Hitchcock,

Jaffna, Feb. 9, 1880

Recd March 22

lege

with H. E. Hitchcock

Cr.

By Cash for travelling expenses $16.00

Jaffna C
In account

Dr.

To Expenses paid by G. W. Leitch as follows		£.	s.	d.
To Ticket from Liverpool to Glasgow		,	15,	
" " " Glasgow " London		1,	10,	
" " " London " Paris			17,	
" " " Paris " Turin		2,	4,	
" " " Turin " Naples		2,	9,	
" " " Naples " Alexandria		7,	18,	5
" " " Alexandria " Cairo			18,	
" " " Cairo " Suez			17,	
" " " Suez " Colombo		25,	0	
" " " Colombo " Jaffna		4,	0,	
" Expenses in Liverpool			8,	
" " " Scotland		1,	4,	4,
" " " York			8,	
" " " London		3,	10,	
" " " Paris		1,	0,	
" " " Italy		4,	16,	
" " " Egypt		2,	9.	
" " " Colombo			9.	
Amount		£2,	3,	9,

a College

unt with W. E. Hitchcock

	Cr. £ s. d.
By Cash paid on salary Sept. 19, 1879,	10, 0, 0
" " " " by ~~Rev.~~ C. M. Jan. 24, 1880	10 0, 0,
Amount	20, 0, 0,

Bonds Men should be charged with to time.

C

Hitchcock —

Jaffna Co
In accoun

		Dr.
To	Ticket to Boston + return	$7.00
"	" " New York	5.25
"	Board + lodging in N. Y.	2.45
"	Transfer of trunk &c.	.60
	Amount	15.30

Battieotta, Jaffna, Ceylon
August 12, 1880.

Rev. N. G. Clark,
Dear Sir;

When I received your letter in which you spoke of the expense which I incurred on the way out here, I at once told Mr. Hastings that I was willing to pay the excess above the amount for direct passage. On looking over the account together we decided that the excess was about what you mentioned, namely £5, and so I paid that amount to the Mission Treasurer from the salary I drew from him.

I sent before an order for money to be paid to my father and now six months later I would like to have some more sent to him. I draw only about one-half of my salary here, so that I may pay him what I owe.

I have enjoyed excellent health all the time I have been here and I like the work very much, although I sometimes wish that I could accomplish twice as much as I do, there is so much which is still lacking; but I think that the students do remarkably well considering that they recite in a foreign language. They are generally very eager to learn and the great difficulty is want of means. Many are

kept away that would gladly come if they could get the money. I don't know whether Mr. Hastings has written to you of the present state of the college. A new class of 18 was received in July, making the whole number in attendance 72. About one-third of them are churchmembers.

It is the custom to hold meetings on moonlight nights in the villages around the station, and I have been out a few times with a native Christian to interpret for me. The majority of the audience generally consists of small boys and we hope to influence their minds in the right direction while they are young. I remain —

Very truly yours.

W. E. Hitchcock

Rev. W. E. Hitchcock, S

Batticotta, Aug. 12, 1880

Rec'd Sept. 27

Tillipally
Aug. 1872.

Rev and dear Sir.

The Church has been in a good state and the members have been almost faithful in their religious duties &c. At the end of the last year two young men made a public profession of faith. One is the eldest son of a female christian of our church and he is now learning in the Training School and the other is a heathen by birth and for about six months he studied in the Training School and left it some years ago with a little conviction of the truth of christianity and went to a distant country. On his return home he was regular in attending our meetings. He thought often that he cannot walk as a Christian as his trials are ~~great~~ so many that he could not overcome them. By the grace of God a death of a neighbor and a dream filled him with awe in view of God's justice. He began to ask "where shall I go if I die this night?". This question brought him to a distressed state of mind and he sought the prayers of christians. He showed the evidences of the work of the Spirit in him and

professed the name of the Lord Jesus. Last year the church paid me one fourth of my Salary and this year they pay me two fifths of it.

One of the female members of the church has offered herself to labor among women (till this time we were unable to find one ~~who is~~ suitable and willing to labor) and by her reports we see that women are giving very good attention to her words and in one or two places they have been so anxious to hear the word as to say that they would light the lamp, and say she must stay and read to them without minding how the time passes on. She reaches many females whom Missionary, pastor, or catechist could not have seen.

At the commencement of the year the Theo. and Training Institution which has been at Batticotta was removed here. This has been an encouragement to the christians and they feel that its influence will have much effect upon their countrymen. My work is doubled and I feel that I should set such an example as it might be the means of drawing them to Christ and especially to the ministry.

Besides the interesting service we have Sunday

morning meetings in the afternoon are held in nine places where christians and the boys of the first class of the Training School are going to teach and preach the gospel. The number of Sabbath Schools in the meeting places and the attendance also is increased ~~also~~ as the Board of education has increased the number of schools. This year four new schools have been connected with the Board of education where we are exerting our christian influence. We come round the country with the blowing of the gospel trumpet through the means of the schools &c. and it is certain and sure by the power of God that the great walls of the fortress of Hindusm will fall down and we shall possess the land.

Miss Hillis is stationed here beginning from ~~the~~ last January, and I had never before felt as now, how much good ~~can~~ a single lady do among heathens. I feel that she does the same amount of good as a missionary in a heathen ground. Her labour and religious influence is daily extending to the Training Institution, English School, Vernacular boys' and girls' schools, and the women of the land. Oh! what a great amount

of good can be done if each of our Stations be supplied with such a devoted lady.

Since last March a Government officer has been convinced of the truth of Christianity and tries to walk as a christian, coming to our meetings. He had been an opposer of Christianity and said once to me that "if there be any religion in the world which he hates it is Christianity" and Christ especially had been a stumbling block to him. Now he prays with us and seems to read the Scriptures with delight having bought a Bible. But as his wife and mother-in-law are strong heathens they try to dissuade him from his course in the path of life. We are anxious about him and pray that God may lead him and keep him by the influences of His Spirit.

"Last Sabbath I baptized two children, one aged eleven and the other nine. These ~~two~~ are the children of Timothy Dwight, who was converted in the last part of 1870. ~~and~~ then his wife and children looked upon him as one who brought a great disgrace upon the family, and persecuted him to some extent. His wife, since that, has warned her children that they should not listen to the advice of their father and was

punctual in having them do every religious rite, rubbing ashes &c to show that they do not at all approve the religion of their father. However the father tried to exert his influence over his children. While the mother has been teaching them her religion, he has been teaching them his. He said to me that he has taken both of ~~two~~ the children (he has only two) to a room, putting one of his hands upon the head of the son and the other upon the daughter, and prayed earnestly for God's blessing upon them. Gradually the children have become convinced that the father is right. Some months ago the eldest having become concerned for his soul embraced the religion of the father, and the youngest also about two months ago followed her father and brother. As the boy is young to join the church the father as well as children wished anxiously that they should be baptized. It is a great encouragement to our church, and it is a sign that the christians will have triumph over the heathens.

I feel that Christ has promised the land to us and we want more men as Joshua & Caleb possessing the Spirit of God to go forward

and possess it. The harvest truly is great but the labourers are few. We must pray that God would send forth labourers into his harvest.

Yours
Truly
A. Anketell

Filipatly, Aug. - 1872.
Rec'd Oct. 23, 1872.

Ans.

Ans. Jan. 1, 73

Tillipally Apr. 16. 1873

Rev & Dear Sir

Since I wrote you my last letter eleven persons have made a public profession of faith. Four of them are the students of the Theological & Training School and of the seven others one is a woman of forty years of age who, though her husband has been a heathen, has tried to walk as a christian for about two years. When she made a profession of faith she brought her two younger children for baptism. Her husband also left Idol worship and expresses a desire to walk as a christian. Two others are boys twelve years of age one baptized in infancy; the other is the son of Timothy Dwight brought by his father for baptism about three months ago - I feel now that there is more hope of children than grown up persons - Another is a woman twenty years old who formerly studied in a mission School and her husband also comes to our meetings & tries to walk as a christian.

Our morning service is divided into two since last August one is held at Erlaly east of us at the distance of about two miles. It seems to be a promising field. There are now eight members and four or five inquirers who show inclination to Christianity - I anticipate that the time will come for a chapel to be built there and for a separate organization of the church. About one hundred

children come together for the Sabbath School there. A christian old woman of about sixty years studies the Scriptures together with the other women in the Bible class.

I have baptized eight children, (three of them are the children of a female member of our church) seven, nine, two. Her husband is a heathen & opposed their baptism till this time though she and others persuaded him for a long time - Now he also seems to have some interest in religious things.

At the commencement of the year there was consultation and conversation among christians in going forward about self support - Some of the christians showed a manifest interest in it by increasing their subscriptions above that of the last year - Especially a trader in our church goes a head in every undertaking for the good of the people. When he goes to distant countries he carries in his mind the church and its interest - He often writes me inquiring about the state of the members and benevolence of the church. He sends his subscription money while he is away, and the last time in his return home he brought a large mat for the use of the church #. Before this once he raised up a sum of about Six

(# worth 12 Rupees)

Pounds (Rs 60) by collection out of the church for the repairing of a village church. He gives one tenth of all his income. The last year the church paid me two fifth of my salary; this year they pay me half of it.

We had thanksgiving meeting of the church on the twenty ninth of March & it was a very interesting meeting. Besides the grown up persons about three hundred heathen children were present on the occasion with various things in their hands. They seem to have more desire to give for the support of the ~~Religion~~ Gospel than to heathen gods. I often think these children when their fathers growing old, will become the instruments of God to destroy the idols of the land. Our collection this year, thus far is about five pounds (Rs 50) nearly double what it was last year.

Theological class of sixteen are preparing here for the ministry. Sometimes they go among the people & get the acquaintance with the manner of the work. I hope they will become promising & earnest men in the work of our dear Master. Want of missionaries and native helpers affect our mission a great deal. I recall to mind in these days what Christ said to his disciples "The harvest truly is great but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest". So the harvest is ripe here and great many faithful and active

men our wants to reach it. As Christ said we must pray that God should raise faithful men pouring out His Holy Spirit upon the hearts of young men with our renewing education

Yours
Obedient Servant
A. Anketell

Wilpshally, April 19, 1874
Recd June 26th.
Ans?
Any
No -

Tellipalai Oct. 15th 1873

Rev and Dear Sir

Since I wrote you last time the Church has been peaceful and in a good condition. The interest of the members in the study of the Bible and other duties has been generally satisfactory to us.

A young man made a profession of faith last July whose conversion was very interesting. When he studied in the High School at Batticotta several years since he was convinced of the truth of Christianity and began to pray. When his parents observed that he is trying to walk as a Christian without rubbing ashes, they persecuted him, taking away his books and not allowing him to go to school. By that he became discouraged and yielded to his parents. After some time he left his parents and went to a distant place seeking employment. While there, his former religious feelings and interest took hold of him and led him to Christ and ~~then~~ he was baptized by a Wesleyan Missionary. After that he being sick returned home and his friends vexed him a great deal saying that he had a devil and bringing the devil driver to heal him. Even then he did not outwardly confess Christ before them as he ought to. I think

Mr De Reimer may have written about his trials at that time. It was about two years since. Again he left his home and went to a distant place and while there he repented of his former conduct and determined to come and study in the Training School and live for the glory of God.

There has been a great stir and talking for some time at Tillipalai and all over Jaffna of the conversion of a Brahmin boy 18 years of age, who was baptized last Sabbath at Tillipalai Church. This is the first instance in Jaffna, and in the Island of Ceylon ever that happened among the Brahmin caste, who claim themselves next to God in dignity. ~~This~~ It is like a falling of one stone from the great and strong fortress of an enemy. It is weakened and it is sure that the whole edifice will tumble. This Brahmin's native place is the Island Karative connected with Batticotta Field He studied for about two years in the Mission School there, where he became interested in the Scripture Stories which the teacher taught and explained to him He got a Bible and read it in his house and by that he was fully convinced of the truth and determined to walk as a Christian at whatever cost, refusing to rub ashes and officiate in the ceremonies in the

temple. On account of that his friends began to persecute him by refusing to give him food till he should change his mind. After having fasted for three days he left his home in the night and came over first to Batticotta and then to Tillipalai for refuge. His brother and others followed him and tried to persuade him to return by kind words but he firmly refused to go with them. Then they brought the village-officer to arrest him on false charges but failed in this also. They returned and made a complaint before the Magistrate in the Court against him and another Christian but the case was dismissed. When Mr Howland was inquiring about his circumstances at home, and learned that he inherited considerable property, he said to him: "you will of course get none of it." He repeated the verse "If any man come to me and hate not his father and mother, and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." He is now eating with the other boys in the School. As Brahmins never eat with others now even in the sight of others, people think that we are doing wrong to allow him to do this. I have heard that his friends made a funeral ceremony for him, as for one dead."

Not the Missionaries alone but the Pastor also are

pressed with crowds of business as they are connected in the business of the Board of Education and the Jaffna Native Evangelical Society. We need Christian men and Catechists devoted to God to help us. I am glad to say that the members of the Theological class and the first class in the Training School have been a great help to me in going to moonlight meetings and in teaching the Sabbath Schools in different localities. I hope their daily improvement in the renovation and the development of their ~~moral~~ character would secure the confidence of the people and make them even more useful in future.

The heathen generally do not oppose the truth of the Gospel and sometimes they speak in favour of it. There is no doubt that the truth is moving the hearts of many heathen and we must pray that they may yield their hearts to the influences of the Holy Spirit.

Yours truly

J. Ankettell

Pastor

Jaffnapattam, Oct. 15. 1873.

Rec'd Dec. 15.

Ans'd

Tellipally April 16th 1874

Rev. N. G. Clark D.D.

Dear Sir,

Since I wrote you last time four have made a profession of faith and two have been restored to the church. The last two received their education in the former Batticotta Seminary, and were members of the church for a long time. But afterwards on account of heathen marriage and breaking the Sabbath &c they were excommunicated from the church. One of them is employed in the Government, and the other is a teacher in the English School. After their excommunication they imbibed some erroneous views and often disputed with the christians, standing on the way as stumbling blocks to many. But when the grace of God touched their heart they like the prodigal son came back to their injured Father with penitent hearts confessing their faults to the church. I hope the time is coming that the backsliders will return to their former state. Another excommunicated member sent a letter of confession to the Pastor and the church a few days ago asking that they might restore him to the

church. We will consider his case in our next com-
-munion meeting.

We observed the week of prayer, and had very in-
-teresting meetings. Christians were earnest, and
often said that we should never discontinue our
prayer meetings. We all felt that God is among us, and
the influences of the Holy Spirit has been manifest
among us, not poverfully like showers, but like drops.
There has been some interest prevailing among the careless
impenitent sinners, and some of them have made the
determination to walk as christians. One of the restored
members mentioned before, became interested especially
in the week of prayer. Before this he read Tamil Vadams
and Shasters, and thought that there are many excellent
things relating to God and Salvation, but when convin-
-ced by the grace of God he said that the knowledge which
he derived from Vadams is foolish and nothing worth.
They only charm the people by vain and useless contents.
There has been a stir in one village by the interest of
one or two, though we do not yet see it very manifest.
We continue our noonday prayer meeting since the
week of prayer. Some requests have been made by christians to pray
for their unconverted parents, husbands, brothers, &c.

Generally there is more growth among christians than
before. When they meet together they make suggestions and

new plans as to the manner of working in the Sabbath School, and increasing the benevolence for the promotion of the Kingdom of God in this land. Last year they paid one half of their Pastor's salary, and this year they pay him three fourths of it. And also christians esteem the Bible more than ever before. When a member of our church was ready to start to a distant place to trade I went to visit him. On my going there I saw one writing something for him. I asked him what he is writing? He said, "as the whole Bible is too heavy to take in my journey I intend to take the New Testament only, therefore I like to have some verses in the Old Testament written, which are sweet and delightful to me." I saw the verses written on a whole sheet of paper.

I am very glad to see that Miss. Hillis and Miss. Howland do a great work among women and children to whom any native could not have access as they have. They not only put an extensive foundation for the future to build up the church, but create a desire among the people for female education and stir the christians to labour for their countrymen.

I see the truth is more impressed in the mind of the people than ever before. Though questions are raised by some against the Bible, still the majority of the people were never before convinced of the truth of christianity as now. I am sure that there is an advancement of religious interest and devolopement of truth among the people; but I can not

express it in words till it be accomplished in the mani-
-fested fruits.

I thank you for your letter dated Decr. 17th/74 and feel that individual labour is very important to win souls to Christ. I trust He will not disappoint our expectations if we labour faithfully and have humble reliance upon Christ and the guidance of the Holy Spirit. I often feel that the time in which the Spirit of God is to be poured plenti-
-fully for the conversion of many souls at once, is near-
-er than before from the appearence of things. Now is the high time that we should pray earnestly "Lord revive thy work."

Yours Truly
A. Ankeny

April 16, 1874.
Rec'd June 15.
Rec'd Sept 29.
Answered

Tillipally Nov. 16th 1874.

Rev N. G. Clark. D.D.

Dear Sir

During the last six months the Kingdom of God has taken its roots in the hearts of the people deeper than before though there are not manifest conversions. The members of the Church begin now to grow independent of Missionaries and the people do things which are against the prejudicies of the heathens & are favorable for the promotion of Her Kingdom. I hope the time will soon come when the Christians will unite together and rise up to pull down the hinderances which are in the way of the promotion of our Master's glory. Truth compels the heathens to favor Christianity and some of them stay in the border of the land of the Kingdom of Christ without entering into it by profession fearing to bear reproach under the Cross.

A heathen teacher in a village here had some meetings preaching on the excellency of Sivism and against Christianity. A man who was present to that has been induced to buy a Bible with the desire to know

This letter was overlooked at Manargudy for several weeks but I sent it on now. G.W.Ta.

the Doctrins of it. He now daily reads it and questions on several points, marking them while he is reading. He now says that he ~~is~~ dislikes the Idol worship but is not convinced of the truth of the Bible. Three or four heathen boys sometime ago applied for some Scripture portions saying that they had left the Idol worship and like to read the Word of God. I am glad to say that they continue to read them.

Bible Women have done a good work among heathen women with the help of the two Missionary ladies Miss Hillis & Miss Howland. We regard it as a very interesting work. Some of the women show a special interest in hearing the Scripture stories so that at any time when the Bible women go to read, they leave the work and listen to the Word.

By the effort of a member of the Church at Tillipally employed in the Government, a meeting has been held at Tillipally Church monthly. The object of that Meeting is to invite especially the educated people of the Parish and to show them the evidences for the truth of the Bible. Though the Meeting is small it has been very interesting. Once an educated and influential man said to a Bible woman, whatever others may say I know the Bible is the best book in

the world and you come and read it to my people in the house at any time you please."

On the 18th of Altimo we celebrated the Lord's Supper. One adult made a profession and six children were baptized. The adult is one of the boys in the Training School and three of the children are the sons of the Government employee mentioned above, and his bringing them to consecrate to the Lord has been very interesting to all.

The Training School at Tillipally is getting on well and all feel the importance of the Institution. As the Schools are multiplied under the Board of Education they are in want of Christian young men for schools. Graduated young men from this school are considered to be trust worthy in their position. There is a class of five young men from this school who will finish soon the course of studies and the Mission and the Board of Education look to the time when they are to be graduated.

We continue to have our prayer Meetings at noon & other times in the week. All of our Meetings are well attended but we feel sorry that we have not that power of the Spirit which could convince and convert the souls not in units, but by tens and hundreds

Though Mrs Spaulding died at Batticotta I dont like to finish my letter without saying a word of her. Her death is like the falling of one of the greatest posts that support the American Mission in Ceylon. She is the oldest Missionary and had motherlike influence over the natives and English and in that capacity no one could be compared to her. Among all her qualities the first is love and it was very appropriatly used in her funeral sermon that "she is eloquent in love". She was like a mother yea better than mother in some respects to the girls who studied under her and their children used to call her grandmother. She had such a habit of benevolent spirit as to say she would become sick if she does not give to others. I think she saved many souls and founded the Church by her kindness and influence more than the best of the Missionaries have. Now I trust she is enjoying blessed fruits of her work and her death will be a blessing to Jaffna Church

With Christian regards
Sincerely Yours
A. Anketell
Pastor

Tillipally, Nov. 10th 1891
Rec'd Feb. 9th 1892
Missionary
Ans. Feb. 21 1892

Rev. N. G. Clark. D. D.

Dear Sir

Since I wrote you last, four have made a profession of faith. Three of them are Training School boys. The friends of one boy are a sort of rural people and considered themselves as very high. No one among them ever studied before in any of the Boarding Schools either in the Seminary or other Schools. It will be a great blessing to the people that this boy has come to the Training School and become a member of the Church. God brings out to His Church from various standings of the people, which is a sign of the fullest triumph of the Gospel hereafter over all people whether high or low. The other is an excommunicated member and he married a heathen wife and neglected the Sabbath, but the grace of God brought him back after many years.

He had one of his children baptized about two weeks ago. This is a great encouragement to labour for the apostatized, feeling that they are not cast out.

Members of the Church have generally been faithful in their duties though not with earnestness and, as they have decided, they go to preach the Gospel in Schools and among the people on Sunday afternoons. However it is to be regretted that some have not strength enough to overcome the trials of the national customs which like barriers hinder the growth of Christianity. We see often discussions and disputes arise in the Church and feel sorry that they can not go unanimously to destroy the fortress of the devil. But thank God the Church is gradually coming up in its principles, and character to the standard of the Bible.

On last December we had the annual meeting of the Sabbath Schools and from five or six various places about six hundred children gathered together in the Church. Exercises were various and pleasant and some classes recited Scripture verses and the others repeated Scripture stories and alternatly sang songs with the help of the violin and harmonicum. The truth which has been introduced directly or indirectly into their hearts will not go in vain, but bring forth fruit in due time. In my last letter I wrote you of three children who applied for Scripture and one of them seems

to have grown up in the knowledge of the Gospel and to be a decided Christian. Often he comes to me and makes inquires about the Scripture verses which he does not understand. One day when he read the verse that no man can serve two masters he immediately took away the charm or amulet, which he had tied on his body, feeling that he cannot serve the idol any more. His friends do not like at all his course and ridiculed him, but he insists to walk as a Christian and shows a desire to join the Church. I hope he will set a good example to the boys and be a leader, many of them to the salvation of souls. By the efforts of Miss Hillis and Miss Howland among women and girls, a door is extensively opened for more work among both high or low. Around the Station for about a mile distance we can rarely find a house where the Gospel has not been preached and the girls ~~been~~ invited to study by them. A carpenter woman, though not a Christian can equals some of the Christian women in the knowledge of Bible. Miss Hillis gives instruction to the Bible women and stirs them to work, going with them. There is a desire growing among Christian women to study more than ever before, and the improvement of ~~many~~ some is

very marked." The Church was very forward in the last year to promise the whole support of the Gospel with the commencement of this year, but unfortunately one of the members, a Government officer, was suspended from his office, and another left the station; so that the Church has not filled up the deficiency of the last year.

I am exceedingly glad that Mr and Mrs Howland have returned with tolerable strength from Palney Hills having been absent for some months. I hope and pray they will have strength enough to fill up the remaining work — establishing the Churches and making them independent of the Mission (which has been left by the old Missionaries.) During their absence I was troubled that the work of God suffered ~~much~~ here at Tillipally. We all feel the need of the influences of the Holy Spirit among us and the Missionaries, Pastors, and Helpers, of the three denominations have made arrangements to meet together for consultation and prayer for the salvation of souls and God's glory. I hope the efforts will end at the out pouring of the Holy Spirit abundantly for the sake of our dear Saviour.

Yours truly
A. Anketell.

Tillipally
April 28th 1875

— Mr A. probably refers to some troubles. as particularly caused by our absence. — W.W.H.

Tillipally, Apr. 28 1875
Rec'd July 12

Revd. N. G. Clark, D. D.:

Dear Sir,

During the year the state of the Church has been ~~a~~ good and peaceful and its members have been generally faithful in their religious duties, and in labouring for the souls of others. A female member commenced of her own accord an evening school in her house to teach the poor and ignorant girls and instruct them Scripture lessons as they have no time in the day to come together. As she is poor, some help was afterwards given. Two or three of them come sometimes to our Sabbath services and other meetings.

Ten have during the 12 months made a public profession of faith ~~and~~ Six of them are the Training School boys.

Another important item of the Church is its assuming the whole support of the pastor commencing from the last July. To bring this into effect they have no additional income, and the Church also is not rich but some of them came forward and gave 1/10th of their income. One who gave 18¼ cts now gives more than a Rupee. They have come forward in benevolence and through the year have done well except a few, and some have contributed more than we expected in thanksgiving meeting &c.

In our district there are 20 schools under the Board of Education and supported by private fund. The opportunities they afford for our preaching is one of the important means for good

Three new heathen schools have come under the management of the Board this year. The teachers of these and some people showed unwillingness to have their schools connected with the Board, thinking that Christianity will be preached in the schools and their Gods would be rediculed and neglected. But afterwards they have yielded to it. The owner of one Bungalow which he built, having a Brahman as a teacher, dismissed him and gave it to the Board as a charity that it should not be used for caste Children alone but for all classes. There the regular preaching is held on Sunday afternoons. One of the teachers of another school has allowed us to hold meetings in his school. Except the children of two schools all others study the Sabbath School lesson and the Training School students take an active part in teaching singing and Bible lessons. Children of our schools take great interest in studying the Bible-stories and verses and some feel the truths of it - One teacher said in his school there are three boys who have begun to pray. In a girls School 4 girls arose and said that they pray to God now. In another school 4 boys said that they join together and read the Bible and by that they are convinced of the truth of it. In this time children seem to have more light and wisdom than their parents.

The work among the women and the girls by Miss Howland and other Bible women is a most important one. Some girls who have begun to stay in their houses are able to read, and they now read the Scripture portions. They are like the light among the ignorant women. Among some high caste people who have felt that it is a

shame to teach their daughters, a desire is growing even to send them to the Boarding schools. The truths which are taught daily to them are shaking the foundation of their faith on Sivaism and opening a desire to walk as Christians. As the young girls and women are not independent of their parents and husbands they must leave the house & go to the Christians for protection.

Bible women seem to take hold of the work and do a nice work.

Miss Howland keeps a sewing class every Saturday especially for the low caste women and girls. The object of it is to give them regular instruction in Bible. About 25 females come to that class. They listen very well and seem to have much interest. Two or three come to Sabbath services also. Some of them can recite Scripture stories and verses.

I hope the time is soon coming when the women of the land begin to see their own misery and make efforts for a change among themselves.

Two members of the Church, husband and wife each at the age of about 80 & 70 respectively, died and entered into their eternal rest. They had become Christians in their old age, and were very faithful unto the end. Wife died before her husband and the name of Jesus was ever dear to her and after a few months her husband also followed her who was the special instrument of his conversion. Blessed are the husband and wife who die in the Lord.

As to the state of the heathens I can say that they are travailing under the conviction of truth. They are pressed to enter into the kingdom of heaven by the word of God which are carried into their hearts in various ways. We can say there is a kind of stirring among the people here and there as to the religious things. In our place 3 or 4 men sometimes have met to read the Scriptures to find out the truth. A member of that place said to me "There is a stir in my place in religious things". In another place a man has been stired to ask for a Gospel of Matthew to read it. One man has been stired up to consider the religious things by his coming to a Bible meeting. In our Native Pastors meeting all have felt that there is a religious awakening in several places at Jaffna. I feel now is the time to be encouraged to pray more than ever as God seems ready to bless us.

Yours Sincerely
A. Ankeliff
Pastor

Tellipaly
July 20th 1876

Aug 9th

Rev & dear sir

I have no fever
though I have cough
I have good sleep & feel
better - thanks you for
the things you sent
them - Mommy reached
us safely. I think I
was never away from
the Communion Service
since I became pastor
but there we - Dear Saviour

called me out of my
work (as Mormons
call young men to study
ministry) teaches me
in the School of
affliction to be pre-
pared for his work
I feel it is not a
loss to my work but
a gain for Lords work
in future - I trust
that dear Lord Jesus

will be present
with you all to-morrow
& it will be a special
day for the church
in which to pay for
blessings with more
love & affection remem-
bering the goodness
during the time
of famine & sicken-
ess. I pray that you
may have double
strength to attend

The duties of Christian
I desire that all mem
bers should pray for
me — my love to all
Christian friends
to Mrs & Susan —

Yours
W Arthur

Rev W. Bond
Ashby

Navaly 2nd Nov. 1872

Rev N. G. Clarke D. D.
Secretary A. B. C. F. M.

Rev and Dear Sir

We are glad to be able to report five infant baptisms and three admisions with the Church on the 4th Aug. One of these an excommunicated member of a Church and the other two are young women of Christian parents. The excommunicated member is called by the common name of Tamban aged about 70. He was under Church discipline when the Church was organized in this place now nearly 12 years since. he was expelled from the Church for his misdemenor. During his stay out of the fold of Christ, he endevored to his utmost to cause injury as a revenge on xtians by his wilful bad conduct, awfully he behaved himself, every one of the Christians thought that there was no ~~any~~ possibility of his returning to the fold. Many of the heathen who are acquainted with him near and far often brought him as an example to ridicule the Religion and the xtians. Now he laments sorely for his past conduct. In his written and read Confession before a full Congregation on the above mentioned day, he said I never got a good quiet consience all this time, but a boisterous one all the while – his confession was read by another man before the Congregation on account of blindness of one of his eyes. The other is also partially blind.

This blindness happened after he deserted the Church. His attention was first arrested he says in his confession, by listening last year to the kind advice of the pastor of this place and he had ever since turned his mind to join again to the fold of Christ. When his case was brought before the Church, they deliberately considered and voted unanimously to receive him again. We hope he walks satisfactorily since his admission.

The two others received are grand daughters of this man. It was the dying request of the mother of these young women "Daughters do not forsake the religion of your mother or her example!" So the children kept the yn. mother's words. Tho' prevented so long from joining the Church on account of some difficulties in the family and married to heathen husbands by the pressure of friends, they never went totally away from Xty, as some others do. One of the husbands is a candidate to be received, the other also is not far from the kingdom of God. We hope the two young women have saving faith.

It is the general custom of the heathen to perform some superstitious ceremonies in connection with the birth of children. A previous notice was given on such an occasion by a mother who had been suspended from another Ch. for marrying a heathen, that the ceremonies should not be performed. The heathen & Christian women who were on the spot for the ceremony noticed that no superstitious rites were performed either to the mother or the child and asked the nurse "Why did you

not observe the usual custom when you bathed the mother and the child?" The nurse answered "I received previous orders from the mother not to do any such foolish and superstitious ceremonies. The heathen husband also approved of it and said "what the nurse says is right I would like if this foolish nonsense cal custom go from the country" &c. One of these young women who are newly received into the Church turned to the Christian women and said, people in former days embraced the Xtian. Religion for various motives but now we have no such motives, we embraced it for the sake of our Salvation. Our younger sister is also anxious for her Soul's Salvation but there is a devil in the way to prevent her Salvation (she meant the husband of her sister who is a drunkard)

I beg to remain
Rev & Dear Sir
very respectfully yours

F. Asbury

Navaly, Nov. 2, 1872

Rec'd Jan. 1, 1873.

J. [illegible]

Navaly May 1873

The Rev N. G. Clarke D.D.
For. Secty A. B. C. F. M.

Rev and Dear Sir

As to our Church in Navaly, three have been received to the Church in the beginning of this year (beside the seven who were received in the latter part of last year by profession of faith and certificates). Of these, four are young women children of Christian parents and one young man who was a heathen and a husband of a Christian wife. As far as we can judge he seems not to have been drawn at all by worldly motives. Now a days such motives more or less are far from all churches. These persons appear to be consistent and happy christians.

There were 12 infant baptisms during the year from Aug 1872, and there are several inquirers we hope to receive after a time. The number of church members now at present in good standing is 52 and suspended members three total 55. Preaching services have been kept regularly up through the year. At fore-noon service the average attendance is between 110 & 125 including the children of the Sabbath School. The Sabbath School is taught both in the morning and in the after-noon of every Sabbath. The after-noon school is principally designed for christian children

as I reported before. I am happy to say that the children of both schools are improving in knowledge of the Bible.

Every Sabbath after noon two women (one of whom is my wife) go of their own accord to have prayer with some Christian women who are sick and absent from the service &c; It is a profitable and pleasing undertaking.

Lately I have witnessed a highly commendable fact. We have seen things which have cheered us. One ~~day~~ of these days all the prominent persons in the village have come to a certain meeting. After the meeting was over all were invited by a certain man to a dinner. Many of the company who have some scruples of caste come to the dinner; and at last some who think themselves higher than others said or whispered "Today we sacrifice our caste for Christ's sake" From a full heart I thank the Lord and ask him to subdue the great giant of caste in the churches here and in India. As Paul says if we endeavor to keep the unity of the Spirit in the bond of peace". The cause will be glorified abundantly among the heathen

We have celebrated the annual season of thanksgiving on the 26th March. The church members who could come and the school children & a number of heathen neighbors almost 150 adults & youths were present. Many of these came not with empty hands, some brought one bushel or half bushel of paddy, some cocoanuts, cucumbers, palmyrah roots, baskets of plantains, beans, chickens & eggs &c &c. The services

commenced about half past ten by singing lyrics and reading Ps. 116. After the address the gifts were offered and collected and a subscription opened. The collection the sale of things and subscription amounted to Rs 50. 95½ cts. The whole amount was entirely devoted to the building of a belfry. The Bell was presented to us by the Sabbath Sch. Children of Clinton New york. I hope to begin building very soon. At the same time I am very happy to tell you that the large Bell which weighs nearly 400 lbs. and was presented, gives a very pleasing & agreeable sound to all the Roman Catholics & the heathens in the village. They often say that your bell reminds us of your & your Religion, your Sabbath, & your Fridays in which you worship your God. I hope the bell tells them the great truths of the Gospel. Though the children of Clinton are not able personally to come here & tell the great truths of Salvation to the dying souls yet they proclaim the truths by their bell.

I see in the village those who were once very rigid Heathens & Romanists who regarded Christ & his Religion of little value and I regarded them the most hardened and hopeless persons. Now a days they seem quiet & willing to hear & discourse on the subject of Religion. Now & then some intellegent young-men go to the adjacent Continent & when they return they bring with them the doctrines or tenets of Brahmo Somaj thinking it is so much better to rouse the people against the foolishness of idolatry.

In the latter part of last month some of us had the privilege to go & preach to the people of the two adjacent islands Analative and Elavative. We spent nearly a week there and visited 560 adults in 159 houses, sold for nominal prices and gratitously

distributed 21 portions of Scripture and 119 larger & small tracts. The company consisted of four persons, two in each company - all worked through the week very hard and earnestly with prayer, the people of both of the Islands seemed friendly. We could not have any public gatherings of the people on account of some rash hat headed young fellows who followed us incessantly with the view of disturbing us. These young men are the deseciples of Arumuga Navalar who is a violent antagonist of Christians. We left the Islands with the hope that the books which we have sold and distributed will stay with them and tell of Christ and Salvation while we are away. We all felt the great importance of having faithful Christian men as Catechists and Teachers

I beg to remain
Rev and Dear Sir
Respectfully Yours
F. Arbuckle

Ceylon
May 17
Rec'd.
Aug. 31. 73

Navaly Oct. 1873

Rev. N. G. Clark, D. D.

Dear Sir

Since my last Report two members were transferred to other Churches and one suspended for his inconsistancy of character and two infant baptisms.

Three lads who learn in two different Anglo-Vernacular Schools who are netaled to each other whose fathers most dead, were more or less acquainted with Christianity came recently to me and said "We wish to join with you We want to become Christians" I asked them "What is your object in joining with the christian church?" they said "We have no other object than the Salvation of our Souls" "What induced you to seek your Salvation" I asked – "Reading the Scriptures" they replied – "What particular portion of Scripture induced you to do so?" one of them said "By reading the Proverbs of Solomon". This lad now reads the Acts of the Apostles with the Church members who read a chapter a day regularly. The father of this lad was a graduate of the late Batticotta Seminary. All these lads attend Church generally.

Two aged members are on their death beds The pastor goes to them frequently reads & pray with them. One of these cannot hear well by reason of

old age, I hope both of them have fixed their faith on Christ. They show strong faith on Christ. They say "We have no other hope than in Jesus". These two who are now on their death beds and another one who died before were among the members who were organized into a church at Manefay in 1831. It would not be amiss here to say that this church which was organized in 1861 with 27 members is now increased from 27 to 55. Besides this there were seven deaths during there years. Though there are many failures in the church, yet there are facts for encouragement, such as, families who were negligent in keeping the Sabbath, family worship, reading the scriptures & are now useing the means of grace joyfully. How happy it would be to see christians stirred up and fearing the glorious name of the Lord.

The Sunday School suffers for want of teachers I hope the church will take up this also & consider how to improve it.

The contributions of the church are not very satisfactory this year, the fishers say there is much failure this year in fishing compared with previous years, others say "We are unable to give any thing because we have large family

and our earnings are not enough ~~are not enough~~ to support our families &c.

I do not say much about schools, there are two vernacular and two Anglo ~~Sch~~ vernacular schools in the village all connected with the Board of Education – The desire for education is strong. The prejudice against reading the Christian books and female education are decreasing from time to time. No one objects to receive a christian book now a days, because it is a Christian book. No parent objects to send his or her daughter to school. Many are willing to send their daughters to school, but the state of the family does not allow them to do so. The elder children are obliged to stay at home to guard the house and tend the younger ones.

I beg to remain
Dear Sir
Yours very respectfully

F. Asbury.

Navaly Oct. 1873.
Rec'd Dec. 29.

a File 10

Rev N. G. Clarke D. D.
Sec^ty A. B. C. F. M.

Navaly 14th July 1875.

Rev and Dear Sir

The first week of the year from 3rd to the 10th was observed as a week of Special prayer. The meeting each day held in the Church from 6½ to 7½ every morning a few attended.

Preaching Services have been regularly kept up. A new place also was opened for preaching in the beginning of the year, the audience of adults varies from five to twenty and children 30. This community is a working class attentive hearers, not much opposition. The School of this place is supported by individuals, the children make satisfactory progress in their Scriptural Studies, five parah bogs manifest a commendable spirit in their various departments. The audience in the Church in the Sabbath mornings grow less than in previous years, yet we see abundant reasons to thank God and take courage though we are not privilleged to see the people coming to the Lord in great numbers as we desire, but if some keep themselves away from us are ready and generous in helping to pay a certain debt which we have incurred on us. These donors

actually belong to this village, and now they live at distance of 100 or 200 miles from us, and when they hear that we are in strait they come to help us. And again we are thankful to know that the power of superstition give way to the truth among all clases of people and knowledge is increasing and readers are multiplying from year to year. A few nights ago a young woman who is our nearest neighbor caused the whole neighborhood to be alarmed by her hue and cry that she was caught with a devil. She was in this state for a couple of days without taking her usual victuals, or speaking, only she uttered strange words frequently. The superstitious people thought & feared that she is really caught with devil. neighbors concluded to bring a devil-driver, but one among them who is a near relative of the woman & a benighted heather and a scoffer of religion ambiguously said "I know to drive this petty devil, I popes a mighty devil than this. This stratagem was first intimated to us who were near to him & he went to the well to bath & show to be more holier again he came & stood, more than half an hour, before the face of the woman sympathetically growned & at last he floged the woman very severely & asked the devil. Well ~~x~~ will you

not go from this woman? Will give not? Since the flogging there are no signs of devilish doings in the woman, she is now sober and good enough to attend her business. The flogging was proved as a medicine both the pretention of devil and the real hysterical fits. People charge every such deeds to the devil - even some of our Xtian young women sometimes were troubled by the hysterical fits & charged by the neighboring heathen women with being caught with a devil.

I say that knowledge is increasing, & readers are mutteplying from time to time. Missionaries and their agents had once much troubles & obstacles to establish village schools in any district or parish, either here or on the adjacent Continent, now people have changed their minds a great deal more than ever before &, eagerly seek the best education for their children, and pay for it too. We can see in every nook & corners of villages, schools, generally with 50 & more boys & girls in each, even in as small villages as ours. We have six vairnacular & one Anglo-vernacular schools in our small village. The well do community pay not only for their boys education, but pay to their daughters also, as well as their dowry. The value of education increases every day. One day laborer came & asked me can't I

Send my son to the Jaffna College"? Why not, if you have money, you can. Have you money enough to pay his boarding and tuition" I asked him. 3
he said I have only £15. 0. 0 in interest
The sum is not enough to make your son to finish the College Course &c I said. The man felt very sadly. Our young men of every class desire generally educated and well brought up girls for their wives: Many educated young men have more higher regards to the xtian Religion than their own. They see the foolishness of worshiping idols and they have no confidence in the gods of the land; but they fear to come forward and confess Jesus Christ before men. They are toising in the great ocean of heathenism.

In the begining of the year several young men who learn in the Anglo-vernacular School came & applied for baptism, attended Church for a couple of months & drew back; two only remain with us & come to Church & the inquirers meeting, we hope to receive them in the course of the year with another young man who is a son of a xtian, if they give evidence of piety

There are number of excommunicated members in this village from other Churches, several show a desire to come again to the Church, but they do not show evidence of piety enough to be received again.

Distribution and Sale of Scriptures are more encouraging this year than in last two or three years previous.

"Are these not indications that God works for some glorious results. There are a few men at the Spot, still living, from the commencement of our Mission 1816, to appreciate the vast improvements which the blessed Gospel has wrought within since the last fifty years. What human contrivance is able to do such a glorious work? The leaven is working in the hearts of the people of Jaffna. Our children and grand-children shall hail with joy the day when they see more blessed things, after fifty years hence. The time for a great change cannot be far off."

I beg to remain
Rev and Dear Sir
Very respectfully
Yours
F. Asbury

Navaly. July 14. 1876

Recd Sept. 7.

Dr N. G. Clark.

Semi annual of Pastor Asbury.

Navaly July 31 1876.

To

The Revd. N. G. Clark, D.D.

Secretary, A. B. C. F. M.

U. S. America.

Reverend & Dear Sir,

The meetings on the Sabbaths & on Fridays are about as usual. The attendance on Sabbath mornings are within 30 adults of both sexes & 125 boys & girls. The children are instructed in the Sabbath School which is held an hour before the Service. They learn the International Lessons under 5 male teachers. The School opens with singing a lyric & prayer. In the afternoon of every Sabbath a class of about 40 Christian & other children assemble & learn the truth by committing to memory hymns, lyrics, old Testament stories, the Divine Milk &c under the Pastor. Sometimes after, & at other times before this exercise, until the children come & collect, the teachers of the Sabbath School enquire about the lessons they will have to teach the following week.

During the year (from July 1875 to July 1876) there have been four additions to the church, five suspensions, three deaths, and seven infant baptisms. Of the four received into the

church, two are the children of christian parents and two are of heathen parentage. One of these Mary Davis is a graduate of the Oodooville Seminary and daughter of Jacob Sanmugam of the Manippay church. Her husband, D.P. Adams, a son of Mary Seyranai of this church is the Shroff of a Bank at Kandy. Mary Davis Adams is 30 years old. Another, Solomon is a son of David Simavan & Elizabeth Parupathi of this church. He is a teacher in one of the vernacular Schools attached to this Station. He is 19 years old. The other two are young men of some promise. They are of heathen parentage & graduates of the Medical Class of the Mission. They are now in Government employ in distant places. They are natives of this village & have become acquainted with christianity from their younger days having long been connected with vernacular, Anglo vernacular, English & Medical Schools. They have been candidates for church-membership for more than a year, and have attended during that time & before, our divine worship. One was baptised by the name of Robert Kanagasabai Wilson and the other by that of Hamilton V. Chellappa. Chellappa was not received into the church along with the others because he was absent from the village when others joined. Five members were suspended during the year. They went out from

us because they were not of us". A man & his wife graduates of the Batticotta & Oodooville Seminaries respectively come first. Both were members of the Oodooville church for a long time & were transferred to this church about 7 years ago. They generally neglected christian duties & adhered to heathenism, all the while the church shewed to them its christian charity & forbearance in different ways. At last they gave willingly their daughter in marriage to a heathen young man & conducted the ceremonies in a most heathen way in the presence of 300 or 400 heathens. The bride & bridegroom are two of the apostate children of whom we have more than 20 in this station! Some of these are Romanists and some Sivites. Another of the suspended members is a young man who had married a heathen wife. The third is a wife who follows the footsteps of an insane husband in rubbing ashes & worshipping idols &c. The fourth is a man disciplined for a heinous sin — There were three deaths during the year — one adult & two children. The adult, Mrs J. R. Arnold, the deacon's wife was sick for nearly nine months of dropsy & suffered much. We hope she died in the faith. With all her failings, she was a christian. She endeavoured to bring up her children

sew in the Christian Way.

There are 8 Schools in the village with 450 Children. Seventy five of these are girls. Two of these schools are Anglo vernacular. Of the 8 Schools one is a heathen School & another Roman Catholic. The Anglo-vernacular Schools & the remaining 4 belong to the Board of Education and are more or less under the control of the Mission. Of the 450 Children 228 can read. Besides the religious instruction which the Children of 3 schools only receive from their teachers during week days they attend our Sunday Services & Sunday School & make tolerable progress in Christian truths. Two or three of our Church members have come from these Schools & we are glad to see these walk consistently.

Preaching to the heathen during the latter half of last year was kept up in the afternoon of every Sabbath in three different localities beside the Church; but the practice is now discontinued on account of certain inconveniences. From the beginning of this year I commenced to preach to the heathen & the Roman Catholics in a house every Wednesday afternoon The number that receive instruction in this way is very limited - because if I have the service in a low caste man's house

high caste men or women never come: and if I have the meeting in a high caste man's house low caste people are not permitted to mix with them. Therefore it is my habit to go now & then under large trees & other shady places to preach — the audience varying according to circumstances Sometimes I have at a time from 20 to 25 persons of both sexes. There is no house, I think, in the village that knows not the name of Jesus Christ. Children generally sing the Christian lyrics to their parents in their houses & sometimes to themselves when they go on errands, along the street. Calm & intelligent men make no objection to the truths of the Gospel, but discouragements are caused mostly by the rude, the ignorant & the intemperate.

During the year, we sold & distributed nearly 980 tracts, 10 Tamil Paragraph Testaments, 3 Bibles, & 52 portions of Scriptures

At the close of last year & at the commencement of the present, though the Cholera raged with some violence in other parts of the district, we have not had a single case in this village. Fever & measles now prevail & prove fatal in some places. We should render to the Lord of mercy the tribute of praise

for all his goodness.

I remain
Reverend & Dear Sir
Your obedt Servant
Francis Asbury

Rev. N. G. Clark D.D.

Nanaly Feb. 27
Rec'd Sept. 1
A. Sept. 13

My dear sir,

I have kept this letter from Pastor Asbury over one mail hoping to get time to add to it but am still too busy to write much. We are in our usual health at Nanaly - and the work is going on well. The girls station day school has this year received a government grant of Rs 198 or over $100 in American currency. Mrs. S. has taken much pains with the school and it is one of the most flourishing vernacular girls day school in Jaffna. The school at Tellipally is also a very excellent one. Mrs. S. has many large girls in this school several of whom by the custom of the country should be strictly secluded at home, having become mature and their coming here is a real proof of the influence for good gained over them and their parents. More than 60 girls belong to the school and the average attendance is about 45 and some months even 50. With this one item I must close

As ever faithfully yours
Hiram Scudder

To

The Rev N. G. Clarke, D. D.,
Secretary, A.B.C.F.M.,
U. S. A.

Reverend & Dear Sir,

At present, I have nothing very important to report about this Church. Always on Sabbath mornings, I preach in the Church to about 150, including school-children. The afternoon exercises are conducted by a Medical Student from Manippay, while I go to expound the Word in two heathen houses — one in Anikkottai & the other in South Manippay. The Church at present numbers 24 males, 23 females, & 68 children. The Church had to censure this year three adult members for misconduct.

The Cholera that prevailed here during the latter part of last year & the first part of this year has now abated. But it rages still in some other parishes of the Peninsula. People here have, in great measure, lost all anxiety on the matter. Many children were swept away this year by small pox, measles & cholera. On account of it, our schools had to be suspended for a time, and

Sabbath & week-day meetings were occasionally o=
mitted — a few only attending them when conducted.
For more than four months, we were in the midst of
death and the Destroying Angel passed by us. In this
village alone nearly 300 persons were attacked with
Cholera and about 80 of them died. Twenty=five of
these Eighty were school=children. The cholera mainly
raged among the dirty class of Fishers and among
confirmed drunkards. Several heathen, & Roman Catho=
lics, and only one Christian Family deserted their
houses & cattle &c & fled to other villages in order
to escape the Epidemic. None among Christians be=
came victims to the disease. But two Children had
slight attacks of it & recovered. During these hard
times, we often asked ourselves — "Lord, why this
difference?" we, our children, and grandchildren are
no better than they — we can only say 'Even so, Father,
for it seemeth good in thy sight'." The heathen and
the Roman Catholics made many vows to their idols
and saints, but receiving no assistance from them,
were in great despair. In the houses, not a whisper
was to be heard, and scarcely a face was to be seen
after 5 o'c p.m. A general gloom was spread over
the countenance of the people and many of the sick

and the dying had no help whatever from either relatives or neighbors. Burials were neglected, & husbands & wives & children were obliged, aside from custom, to hire one or two daring sort of men from the lower castes to do it. We noticed the Roman Catholics and their Priests to have been rather active in rendering some assistance to the people.

The superstitions among the people spread many a devil story in the village, during the time of Cholera. One story connected with the dwelling place of a Christian was this: A Christian & his wife left their house & cattle in charge of their brother & went away to a distant village. Two or three days after they left, the people who used to pass by the lane of the house heard day & night some strange noise within the house, and began to be alarmed. A report was now spread that the Christian's house was haunted. The man who had charge of the house & with whom was the key to the door came to me one day & consulting said:- "What shall I do? There are devils in my brother's house. All last night I heard them. And besides the biggest branch of the tamarind tree in the compound has also come down, when several of us were present. You cannot disbe-

lieve this as you have disbelieved others." I asked him, "Did you see the devil" "No, no" he replied, "I did not see myself, but others who stood with me saw him". "If the devil has not done this," he continued, "what then has done it" "It may be," I said, "the strong wind that blew this morning that broke the tree, and it may be that the branch is rotten somewhere." "O yes," he said, "there is, I saw, a little rotten part at the root of the branch". "Then", I said, "All right, now, go & open the door of your brother's house & see if there is any devil in it". He presently went & opened the door and saw to his surprise a very lean cow ~~go~~ out from the house. The cow, he now thinks, might have got in unnoticed when the house was opened on a previous occasion by a woman. The animal during her imprisonment of 15 or 20 days, seems to have lived on dried palmyrah leaves & fibre which she found within. It was the noise she made in champing this food that alarmed people outside. The people when they came to know these facts & saw the lean cow, laughed heartily over the whole affair a couple of days & were then quieted.

The following facts concerning my work among the people may be of some interest I believe. We have seven candidates for church=

Sheet.

membership - four of whom belong to a single family - that of Samuel Veeracatty's - an assistant to the Rev. W. W. Howland at Tillippallai. They are his step-father, mother, half-sister and an orphan relative aged 18 or 20. The father does not know how to read: the mother though uneducated is intelligent and smart. The two younger members have commenced to learn to read. All four learn the Bible lessons, the "Spiritual Milk", the Lord's Prayer & the Apostle's Creed, &c. While the old man grows in grace only slowly, the others are making a steady advance and are now revising their lessons after having gone over them once. The old man & the young man attend our Sabbath Services at Navaly. These form a sort of Christian community similar to the Village Congregation of the Madura Mission. Some of these seven candidates will be received into the Church soon. My work among them is very pleasing. —— Samuel Veeracatty is about 22 years old & of a promising character. He went from this village to the Training School several years ago, but was admitted to the Church fellowship in 1871, while yet a student in a day school. He graduated last year from the Training School and became an Assistant to Mr Howland. He comes

here every Saturday & stays over Sabbath. He shows great anxiety & care to bring up his father's house-hold & neighbors in the knowledge of the Gospel. At his own expense, he has put up a small meeting-place in his compound & takes pains to collect people to hear me address there every Sabbath afternoon. My audience here varies from 15 to 20 individuals - adults & children. He has at his heart the welfare of his people in spiritual as well as other matters

There is a similar congregation among the Pariahs to the West of us. We have a schl. also among them - where the pupils make much progress Eleven out of thirty-six of the pupils have died of cholera. Some of the older ones of those that died showed while they lived a desire to unite with the Church. This people want steadiness; in character & habits they differ so much from people of other castes. This may be accounted for by their slavery-like dependence on other castes. and on idol temples, wherefrom they get their subsistence almost wholly. And hence they are always careful not to displease others. If they ever under the present state of society shake off dependence, they may have to meet with much opposition and

starve. I have always felt it of great importance for these people to have a catechist who can devote all his time to show them the way & help them to advance in Truth and in Christian habits. But they are not able to pay for a catechist by themselves. Nor the Church at Stavaly could afford to do it for them. Many of our members are poor. They are not so only in these times of scarcity - but their state generally is such. Some of them though very poor give for the support of the Pastor & for other Church expenses. Hence they have little left for other purposes.

I beg to Remain
Reverend & Dear Sir
Most Respectfully Yours.
Francis Asbury

Manipay Aug 15 1877

Rev. N. G. Clark

My dear sir.

I think you will find this letter from pastor Asbury quite interesting, and I have much pleasure in forwarding it. He is the oldest and one of the best of our pastors and I always enjoy all my intercourse with him. Another of our pastors Ankeles of Jaffny is now very ill at the home of his wife near to Manipay. His disease is acute bronchitis it is a relapse and is now complicated with pneumonia and I think seems to scarcely any chance for his recovery. He is on the whole perhaps the best of all our agents or one of the very best and his death will be a great loss to us

Rec'd Sep. 24. 1877.

Although we are all well. Cholera still lingers in many parts of the province and the scarcity increases but there is no such suffering here as in India.

Yours faithfully

~~Thos. S. Smith.~~

Navaly July 1878.

The Rev N. G. Clark D. D.
Secty of A. B. C. F. M.
U. S. A.

Rev and Dear Sir

During the year four have been received in the Church by profession of faith, two of them are children of Christian parents, two husband and wife, suspened one, excommunicated 3 transfered to other Churches 4. Adult baptisms 2, of children seven.

The regular preaching in the Church on the Sabbath mornings about 9½ O'C A. M. have been continued without interruption as soon as the Sabbath school over. The School is taught by six teachers The international series of Bible Lessons published by the Jaffna Religious Tract Society and singing hymns and Lyrics are part of the exercises

The meeting of the first Sabbath in the month instead of preaching, for prayer for the Conversion of the world and for giving Missionary intelligence to the Congregation. It proves often one of the interesting meetings.

Besides these meetings in the Church we have two or three other meetings on the after-noon of every

Sabbath in different parts of the village to such companies of people as can be collected together. On week days Tuesday and Friday we have meetings in the houses of Christians and in the Church for christians and candidates.

I am happy to say that the Church improves this year in benevolence, it paid all the necessary expenses during the past six months. Some of the members pay promptly what they have promised to pay. Many do not pay and even those who are well able to pay; it is the regret of pastors and churches to say that we are not able to induce the obstinate members of the churches to give any part of their income to the Lord. Many are obstinately unwilling to be taught of this duty.

We hope the God of all Grace will bring every one in his own time to His glory.

Nanaly pap. Rec'd Sept. 24.

I beg to remain
Rev and Dear Sir
very respectfully yours

Francis Asberg

Naraly 26th July 1879

Rev. N. G. Clark D.D.
Secretary A. B. C. F. M.
Boston
U. S. A.

Rev & Dear Sir,

We admitted two young men and one young woman on the 20th this month. There were quite a number of applicants in the beginning of the year for admission but two or three of them had gone to distant parts in the Island. We think it better to delay receiving several others into church fellowship. Of this last class a woman who had been as candidate for a long while and who acted for some time as a Bible-reader without Mission pay in the village died sometime ago, desiring on her death bed to be baptized. It was too late to accede to her request. I hope she died in the faith of Salvation by Christ. Her husband died a month before. One individual was transferred to this church from another church.

The benevolence of the church I am thankful to report has been more encouraging this year than for any previous year. As I had reported on a previous occasion one individual gave Rs 50. for furnishing the

During the year we have sold and given away in the village & elsewhere six Bibles, seven hundred and twelve tracts & twenty copies of the Compendium of the Scripture History &c. A few weeks ago two students from the Theological school at Batticotta worked with me during their vacation. We visited 130 men 150 women and 110 children. Some of these men or women disputed with us the truths of Salvation through Christ.

I beg to remain
Rev & Dear Sir
Most Respectfully yours
(Signed) H. Asbury
Pastor.

Recd. Oct. 8.

Dear Dr. C.

Pastor Asbury wrote on thick paper and so I have had it copied but it was a verbatim copy without only one correction. The woman to whom he refers as having acted as a bible-reader before being admitted to the church was a woman who had not much education and whose admission to the church was deferred by the Christians of Nasrali on that account although she seemed to be a sincere and warm hearted Christian. As she was very poor Mrs Smith allowed her to go among the women for two or three months in the famine time paying her two rupees a month of her own money as a bit of famine relief. J. S. S.

A Report of A Bryant.

Oct 25th 1872.

It is with no ordinary emotions of gratitude, no common feelings of thankfulness to the Author of all Mercies, that I present my report for the year 1872. This year 1872 will be memorable to this ~~little~~ flock the "Changany Church", as the year ~~in~~ which they have been organized into a separate Church under a ~~new~~ Pastor. On the 15th of December 1871, 27 Members of the Batticotta Church residing in Changany and Batticotta East expressed a wish to be organized into a separate Church and requested the Batticotta Church to grant them letters of dismission for that purpose. The Batticotta Church considered their request at their Annual meeting held in December 29th 1871, and resolved to comply with their request when they should have made all the preparations for that purpose. On the 22nd of December 1871 a request was made to me, by a Committee consisting of three, in behalf of the Christians of Changany and Batticotta East, to become their "Spiritual Teacher" promising that they will do what they can for my support. Although I have felt myself unfit to this great and responsible post, yet I complied with their request regarding it as a call from Above, with my request to them to love & help me in my work as they have promised and more particularly by their individual and ~~social~~ united intercessions on my behalf. After their request was accepted and complied with by the Batticotta Church and myself, they ~~had~~ requested the Members of the Ecclesiastical Body to organize them into a separate Church and ordain me, as their Pastor. Accordingly the Ecclesiastical Body consisting of Missionaries, Native

Native Pastors, and Delegates, met together at our Chapel on the 18 of July last to organize them as a Church and to install me as their Pastor. Our Chapel was crowded to overflowing with a deeply interested audience, comprising Missionaries' Ladies and Children and Native Brothers & Sisters as well as other visitors, who came from almost every Station. After examination in Theology by the Rev A. Ankatell and Church History by the Rev. E. P. Hastings, I was asked to state my ~~the~~ religious experience ~~was asked that I should state~~, and then the following persons took part in the various exercises of the occasion. The Rev J. P. Hunt preached the ordination Sermon, the Rev. N. N. Howland Charge to the Pastor, the Rev. B. H. Rice Charge to the Christians, the Rev. F. Asbury the Right hand of fellowship, our venerable Father the Rev. L. Spaulding the ordination Prayer - & after singing a Doxology the newly ordained Pastor pronounced the Benediction; then the meeting closed.

Our little Church, consisting of but 27 members of whom 17 are males & 10 females, enjoyed its first Communion season September 15th. our beloved Missionary the Rev. E. P. Hastings was present and preached on 1. Cor. 6: 20. on the occasion. It was an interesting season — The Church was formed on that day, when a little band of 25 celebrated the Lord's Supper together and entered into Solemn Covenant with each other & with God by renewal of their Church Covenant. Two of them were newly added to the Church as the first fruits, so that at present our Church comprises 19 males and 10 females. One of them, A. C. Thomson Bryant my eldest son, is a boy only 14 years of age; but in Christian knowledge and experience he surpasses many of a much more advanced age in the ~~whole~~ church. And the other is James Garrett. This is his baptized name. His ~~former~~ Tamil name is Ramasamy Valuppillai. He is now about 28 years of age.

Although he was born among heathen parents, yet he had the chance to know about Christianity when he was very young. His sister Sarah Nanamuttu is a Christian, by whose influence he had chosen Christianity several years ago. He spent a number of years in the Central Province and has by divine grace been enabled to withstand all the temptations he could & to bear a noble testimony for Christ. It is about six months since he came to Jaffna. During that time his religious experience was very satisfactory. He married Emily Savary who is a Christian, notwithstanding the determined & persevering opposition of his heathen friends. At his examination he appeared to possess a very clear idea of the plan of Salvation, & to feel that if he should be saved, it would be of infinite grace in Christ Jesus. I am unable to describe the feelings of my heart as I have been permitted to see some fruits of my labors, at our first Communion and have the unspeakable joy of beholding some devote themselves to God & promise to promote his cause.

The general aspect of this field is more encouraging at present than it has been for several years past. I see many instances, here & there in different parts of this field of those who have a decided conviction of the truth of Christianity; but who, by worldly indifference on the one hand and social influences on the other are hindered from making a public profession of their faith in Christ. Some of them seem to have met with a change of heart. A richer effusion of the Holy Spirit is to be earnestly desired that all those who believe the truth of the Bible, may be induced to unite themselves to the Lord in a perpetual covenant

The Congregation on the Sabbath is somewhat increased. Our Sabbath School also has increased in numbers and in interest. Contributions collected for the last nine months are about 70 Rupees. They allow five Rupees for my support monthly which is one fourth of my monthly stipend. In their present circumstances they are hardly able to pay more than that.

The Congregation are unanimous in their desires for my continuance among them, and the proofs of their affection & kindness are not few nor far between. They are also united in themselves. They are of good comfort, because they are of one mind and live in peace. May the God of love and peace pour his Spirit upon them, that they may not only continue in love, but in manifesting all the fruits of the Gospel of Christ.

Mr Bryant has published Semi Annual in the form of a report. - Shall it grow up & fruitful in his field & send it out

E. R. Hastings

Rec'd Jan. 27th 1873

Contrib. Cong.

Changanai April 24th 1873.

To Revd N. G. Clark D.D. Secretary of the American Board for foreign Missions.

Honored Sir,

Although no striking changes occurred, worthy to report, since I wrote you last in October, yet the prospects of the field are steadily brightening. The work of the Lord is gradually progressing. Three Members, one by profession of his faith and two by certificate were added to the Church. One was transferd to the Care of Chaoagacherry Church. The present number of Members in regular standing is 20 males and 11 females, total 31. of whom 4 males and 2 females are absent Members. Two children were dedicated to the triune God in the ordinance of baptism, within the last six Months. The number of Baptized Children is now over 38. of whom 24 are males and 14 are females; almost all of them are under good Christian training. The advance of the people in civilization is obvious; a higher value is placed upon education than heretofore, and the preaching of the gospel is not wholly without saving results. The first week of prayer in January was observed with special delight & interest, & some indications of better things have been apparent. Evening prayer Meetings with Christian families alternately, have been continued to the present date. The heathens also who live in the vicinity, are frequently invited to these meetings; & they frequently attend these meetings with good impressions and convictions of the truth. A day of thanksgiving was observed by us

on

on the 21st of March last. The day was lovely and it was a charming sight to see that both parents & Children were interested to bring their freewill offerings & vows to the Lord with a cheerful heart. The house was filled by the audience. It was a precious season, all seemed interested & delighted. Brother Rice conducted the introductory exercises and I preached on the 2nd verse of the 103rd Psalms. The Amount collected by ready Cash & things sold, is about Rs.26.– Rs.10 more than what was collected in the previous year. The Members of the Church are growing in knowledge & I hope in grace also. According to the vote of the Mission, they pay one Rs.7 monthly for my support, which is about one third of my salary. There are several individuals who have attended more or less regularly, our Sunday Service at the Chapel, some of whom, we trust will be prepared for admission at our next Communion season. One excommunicated Member, who had long backslided, seems to be reformed & wishes to join with the Church.

The Case of a servant Boy of Mr J.P. Hunt the vernacular School teacher, being very striking to our mind we mention it here. He is a native of Pungertiw. His father died about a year since. He has a Mother & a brother and sister only. He understands very well what Christianity is & has expressed now & then to me his desire to embrace it & to attend the Meeting on the Sabbath; as all the Members of Mr Hunt's family attend the Service on Sundays, he was detained to watch the house. I once spoke to Mr. Hunt about his desire to attend the Meeting on Sundays. He arranged

so

So that the boy also may attend the Meeting. Thus he had the chance for the first time to attend the Meeting on the 2nd Sabbath of October last. It was our Monthly Concert. In a subsequent interview with Brother Crossett of Pungerino, a couple of days after, I came to understand that the boy has been seriously impressed by the truth he heard. Mr Crossett told me that the boy anxiously inquired of him, as he is a catechist of his native place "Whether he had visited his Mother, brother & sister at any time. Mr C. without understanding the object of the Boy, replied to him, that he has not seen them very lately; but he thinks that they are doing well & your brother in law also live peaceably with his wife your sister. He said to him, the object of his inquiry is not particularly about those things, but to know, whether you have preached at any time to those in my house about the salvation of their souls. Brother Crossett was surprised at his inquiry and answered him that he has done it, but not very frequently & added if you wish, I will give special attention to them & speak to them as often as I can and also let them know about your earnest desire & anxiety for their soul's salvation. The boy earnestly requested him to do so. From that time to the present we have a special interest in him & have endeavored to point out to him the way of life through Jesus Christ & we hope that this may prove to be a case of real conversion & that we may soon meet with many more similar cases to encourage us in our work. He is now reading the gospel

of

of Mark. He is prayerful and serious ever since & attends the Sabbath Service almost always. We earnestly long & pray for the out pouring of the Holy Spirit & the conversion of multitudes around us; & we trust we shall yet see this glorious work.

I have the honor to be,

Honored Sir,

your very faithful servant

A Bryant

Shanguraic, April 27, 1853

Recd. June 28th.

You will recognize Mr Bryant as the person ordained last year & installed pastor after leaving church at Scungany — He has been settled as pastor now about eighteen months. He has labored in this field as Catechist several years. — He gives us much satisfaction in this new relation.

E. R. S.

Changany Oct 23rd 1873.

To.
The Revd N. G. Clark D.D. Secretary of the American Board
for foreign Missions.

Honored Sir,

Since I wrote you last in April 24th 1873, the Sacrament of the Lords Supper has been administered twice; two were admitted to the church. Of those, a man named Alexander Vettivallu formerly a professing christian excommunicated from the Manipay Church some years since, was admitted to our fellowship June 29th. We hope he is a sincere christian. The other, a young man named Ampalam aged 23, is a Medical Student & brother to one Mr James Garrett who is a member of our church. He was baptized by the name of J. F. Green. His religious experience is very satisfactory and his conduct consistent. Besides three children were baptized during the last six months. The interested persons whom I referred to in my last semi-annual keep up still their interest. A servant boy, whom I mentioned in my last applied for admittance to church fellowship; but his experience has been so brief that we thought best not to receive him at present. Another one named Cadirasar, the son-in-law of one Mr Joseph a member of our church, also applied to be received to churchmembership. As he had recently decided to be a christian and his experience was short, his application was deferred. The evidence of his conversion is very clear and we believe it to be the work of the Holy Spirit. As the circumstances of his conversion were striking to our minds, we shall briefly mention them here. Although he had received his education at the Batticotta High School for upwards of 6 or 7 years, yet he had not make up his mind to embrace christianity

until

until the 25th of September last. In a late interview with him, he acknowledged, that he had very strict faith on the religion of his ancestors up to that moment. Since he left the High School, he has spent a number of years in the Central Province being employed there under the Government as an Overseer in the Road Department. In 1871 he returned to Jaffna for the purpose of marrying Sinnamah the daughter of the above said Mr Joseph. Shortly after his marriage he returned to Kandy again leaving his wife under the care of her parents and tarried there for a period of two years, up to July last. As he had not sent any communication to his wife or to any one of his wife's party during his absence, the parents of the wife were very anxious about him and were obliged to send their only Son Muttiyah to see him. A few days after his brotherinlaw reached him, he was seized with apoplexy & died very suddenly. This created a great deal of alarm & perplexity in the mind of Catherasan. Being thus troubled in his mind, he determined to make a pilgrimage to some Sacred places in India so that his mind may be appeased. He made all the preparations to accomplish the object in view. He went to Colombo, engaged passage & the date & the hour of his departure was fixed. But when these arrangements were completed an interruption occurred providentially. One Mr Daniel Sambi Pillai (the Brother of his fatherinlaw) and his wife arrived at Colombo from Ratnapura to go to Jaffna, one or two hours before he intended to ship to India. When they found him unexpectedly they persuaded him to go along with them to Jaffna. Such a hinderance by Providence still more disturbed his mind. Shortly after he reached home, he, one day make up

his

his mind to attend one Viraum's temple, a god adored by his ancestors from antiquity as their tutelary deity. On his way to the above said temple he was severely wounded by an accidental fall. This incident aroused him to see the folly of heathenism, his forlorn condition as a sinner, & the wonderful love of God which was manifested by sending his only son to be a propitiation for the whole world. From that time he determined to embrace Christanity; he says that he enjoys peace of conscience & happiness. We hope that he is a true penitent.

There are four Boys, connected with one of the Schools of the Board of Education, aged between 12 and 15, manifest special interest. They have abandoned idolatry and love Jesus, notwithstanding the opposition of their parents & friends. The opposition is occasioned especially by the denial of the said boys, to take & eat food which had been offered to idols. They always read the Scriptures & pray. Among them, one or two, though young, are hopeful candidates for Church membership.

A considerable portion of our members are consistent in their christian walk; and they all, we hope, labouring in the fear of God to keep a conscience void of offence before God and man. There are some indications that the Spirit of the Lord is working among the baptized children. A lot of children numbering about ten, are enlisted to hold prayer meeting among themselves very often, most regularly on Sundays between 2 & 4 o'Clock Pm. These little meetings were first began through the efforts of one boy named Richard Watson, aged ten. The children who attend these meetings not only enjoy it, but are prompt & most cheerful in giving some thing in charity. They appointed one Saturday, a Month ago,

as

as their thanksgiving day and contributed the pennies they had procured through selfdenial. They have designated the little money they thus raised & the money they are about to raise, to buy a chair for our church. One marriage was solemnized between two christians, both hopefully pious. The sudden death of one young man named Mutigah in the bloom of youth, has produced a deep impression upon our minds. He was the only son of the above said Mr Joseph. We are hardly able to comfort the minds of the parents in their great grief at their loss. Solemn sadness fills our minds, when we think that he died in impenitence, although he was dedicated to the Triune God, (through baptism) by his father when he was a child.

The state of the heathen is much the same as when I last wrote. They generally listen very attentively to the gospel message and approve the superiority of it to their own system, notwithstanding some votaries of Satan exhibit a great indisposition & sore hatred to our holy religion, seeing its power to shake at once the whole structure of heathenism. We do not expect general success until there shall be a more powerful effusion of the Holy Spirit on those to whom our humble efforts are directed. Of the need of a larger measure of this holy & saving Power we are deeply sensible; for this we urge all the true followers of Jesus in America to help us by unceasing and more earnest prayer on our behalf.

I beg to remain,

Honored Sir,

yours most obedt servant

Abner Bryant

Chargaray, Jan. 29.

Rec'd Feb. 23. Rep. Aug. 29.

Changany April 15th 1874

To. The Revd S. G. Clack D.D. Secretary of the American Board for foreign Missions.

Honored Sir,

During the last six months, three have united with the Church, two by letter and one by profession. The one who has united by profession, is, Cadirasapillai whom I mentioned in my last. He was received at our last Communion. From the time he first gave evidence of conversion, he has continued stedfast and active. He is now one of the most consistent and active members of our Church. The interested persons whom I mentioned in my last letter, have also continued stedfast and are hopeful cases. Of the four boys, connected with one of the Schools of the "Board of Education", who had manifested special interest, two were threatened & prevented from attending school, lest they should embrace a religion which their forefathers knew not. The other was severely beaten by his parents. This boy, anticipating the great trial to which he would be exposed on their new year's day in January, in reference to going to the temple and eating food which had been offered to idols, attempted to hide himself until the day was past. To accomplish his object he selected my residence for his retreat (which is about a mile & a half distant from his house) and came that day very early while we were engaged in our Morning devotion in the Church. I prayed with him and accommodated him at my house. My children also treated him very kindly and tried to make him happy. But in some way the parents & brothers of the boy ascertained that he was with me, & they immediately came to my house and

searched

searched for him here & there in the compound, but did not find him. Finally they looked into the prayer room of my children through a window and saw him there sitting in a corner. They entered the room while I was absent without permission from my wife who was there and took him away violently as a bird of prey seizes a chicken, & fearfully beat him in the way. From that day the boy has not been allowed to see us or to attend our school. They have sent him now to a heathen school. Another boy who seemed to be a christian has gone back fearing his friends since the death of his father, which occurred very recently. Two other boys keep up their interest still. There is another named Joseph the son of the late Andrew who died a member of the church. He has recently expressed a hope in Christ. He is an amiable & intelligent young man about eighteen years of age & seems not far from the kingdom of God. Another, a niece of mine is about sixteen years of age, and her parents are heathen. She has been a member of my family for several years, & give evidence of a change of heart. She knows the way of salvation through Jesus Christ & has learnt to read a little. She manifests an unusual interest in attending the service on the sabbath. Two of her brothers & one sister are christians. There are a few others, who attend more or less regularly our sabbath service; but we see no evidence of a change of heart in them.

The work of the devil seems to be advancing, but in reality it is not. It is true, that festivals at different temples are now going on successfully, & also very pompously, one after the other, in accommodation to the depraved tastes & habits of the heathen; but the majority of the people acknowledge that they have no faith in their own system.

The people in general begin to feel ashamed to carry the vehicle in which their tutelary deity is placed around the temple, on festival days, though they formerly considered it a great privilege & honor to do so. Last week I myself witnessed an instance of this in a fishermen's village. A man of some influence came there and earnestly requested several of the fishermen to help him that night to take the vehicle round the temple, as it was his festival that day; but the fishermen did not comply with his wishes at all, & the man went off very much displeased. Now a days, even among the Romanists, some have lost all confidence in the genuineness of their religion. Some time ago, a well educated Catholic remarked to me very candidly, "That he also cherisheth Protestant faith & that he expects a change would soon take place in all the world as to the uniformity of faith and practice among all the denominations of Christians. There are also some, who very boldly oppose our holy religion. The most decided opponents of the truth amongus, are those who have been trained up under the light of the gospel and in the midst of the revivals of religion, and have had the most pungent convictions, & yet have continued in impenitence. They are always making efforts to divert inquirers. If any one is suspected of tendencies towards christianity, they would at once, visit him & supply him with books written against christianity & in many ways endeavor to dissipate his serious impressions.

General aspects

In many respects there is apparent improvement in the community.

community generally. The Sabbath is better observed by most of the Christians; our Congregations are large & less fluctuating; prayer meetings are better attended & more interesting than formerly. The week of prayer was observed with much interest & some beneficial results. The cause of temperance is receiving a new impetus among us & efforts are being made to check the prevalence of intemperance. Early in Feb. a "Temperance Meeting" was held in our Chapel & well attended. We are intending to hold some more meetings. A day of "Thanksgiving" was also observed with special delight. The amount collected by cash & things sold, is about Rs. 35.00 The baptized children bought a chair for the Chapel, as they had designated some months ago, & offered it on that day. The cost of it, is Rs. 3.50. which sum is also included in the above amount. Our Collection was about Rs. 10.00 more than that received in the previous year. It was a pleasant day. During the last six months, we have twice met together to commemorate our Lord's death. The last time 29 members communed together. This is the largest number present, since we were formed into a seperate church. May the work of the Lord progress here with speed & power, so that it may be marvelous in our eyes & to Him be all the glory. In conclusion I may say, that I am in a hard field, but the Spirit of God can make it easy. It is one of the hardest in Jaffna in many respects. God however, can easily eradicate the strong roots of heathenism & make the whole field as the garden of the Lord.

I beg to remain

Honored Sir

your most obt Servant

Abner Bryant.

Rec'd June 15.

Changany. Oct. 12th 1874

To

The Revd. R. G. Clark D. D. Secretary of the
American Board for foreign Missions.

Honored Sir.

Since I wrote you last, in April 8th, I have had the privilege of baptizing four children. No adults have been baptized. The interested persons referred to in my last, keep up their interest still, and one or two others seem to be sincere enquirers. One of them is the wife of the man who was received to the fellowship of the Church early in the year. Though she was baptized in her infancy, yet for many years she was living, in the midst of heathenism, under the influence of her heathen mother. Now we hope she has been brought to Christ through the prayers and efforts of her husband. He and his wife brought their child to be dedicated to the Triune God by baptism at our last communion.

Among the people no general turning to the Lord has yet occurred in this field. No villages have been moved in a body to embrace the truth; changes are, however, going on that will in time, I believe, bring about such a movement. In some places there is a bitter hostility to the Gospel, but, in others there is a readiness to hear and to investigate. Our work here is far from discouraging. Besides those individuals who are being gathered from time to time into our little church,

we

we are encouraged by occasional signs outside of a more general breaking up among the people. A few months since, a branch of the fishers called 'Mukhiers' was organized as a separate class with about thirty members. This was occasioned by their attending a feast given by a man who is considered a little lower in caste. Several of these manifest some religious interest and declare their belief in the existence of but one God, and their condemnation of idolatry. They declare that their intention is to embrace Christianity; but they fear that an excitement or persecution will break out among their people and that they will prevent their washerman and barber from serving them, in case they embrace Christianity and withhold their tithes from heathen temples and festivals. As these are friendly with the few Christians there, the people seem to regard them as a Christian sect.

The routine of my work is much the same as heretofore. The regular preaching services during the last six months have been maintained without interruption. The congregations have also been as usual and sometimes larger. The other regular meetings have also been held as usual. The interest among the baptized children mentioned in my last continues. They keep up their prayer meetings still. Some Temperance lectures have been delivered, with some good results.

The contributions for benevolent objects have manifestly declined owing to the negligence of the treasurer and collector. The Pastor also has not been paid regularly.

In regard to the moral and religious character of the Christians I am able to speak hopefully. Of some I stand in doubt, but I rejoice in the hope that most of them, with all their deficiencies are sincere disciples of the Saviour whom they profess to love. May the Holy Spirit descend upon the Church to quicken their love and earnestness in their Master's work and awaken a stronger desire for the salvation of souls...

I beg to remain,

Honored Sir,

your Most obedt. Servant

Abner Bryant

Rev^d. N. G. Clark. D.D.
Sec. Lee^s. A.B.C.F.M.
Boston

Missionary, Ceylon
Dec. 1d. Dec. 19.
Ans^d. March 29.

Changany 8th July 1875.

To. The Revd N. G. Clark D.D. Secretary of the American Board for foreign Missions.

Honored Sir,

The Lord has been with us as a Church, during the last nine months since I wrote you, causing almost all our congregation to enjoy the usual degree of health, both temporally & spiritually. Two of our brethren & three of our baptized children have been restored from severe and afflictive illness; for which we hope grateful hearts are not wanting.

One lad and five children have been baptized during the period under review. The lad who was baptized is the servant of one of our members. He was received into Church fellowship after his faith on the Savior and the evidence of the regeneration of the Holy Spirit, were tested to the satisfaction of all the Brethren of our Church. Since he united with the Church, he once went to Pungeliae which is his native place, to visit his Mother, sister and other relations and stayed with them for a few days. During that short period, Mr Crossett the Catechist of that place informed me, he let his light shine as a true disciple of Christ and two or three other lads were induced to resolve to follow Christ, influenced by his conversation and example. His religious experience from the time of his admission has been very satisfactory to my mind. There are five or six cases of individuals whom we are watching with interest, hoping that they will come fully under the influence of the truth. One or two of these, we hope, may be

prepared to join the Church before the end of the year.

During the week of prayer in January the Spirit of God seemed especially present with us and there was an apparent hearty spirit of confession and desire for a special blessing among all who were present. Two or three members who had been absent for two or three years were also present with us and greatly enjoyed the meetings & we trust received a blessing. During these season of prayer, Mr Carroll, a man of high professional standing, but of infidel principles, exerted his influence to divert the minds of Christians & Inquirers, not only by a determined opposition to the spread of religion, but by the most profane mockery of its doctrines, institutions & tendencies. Within the short period he was here in Changany, his influence was as a pestilence, which, I have reason to fear, infected many among the heathen & led them to imbibe the same evil principles. But we thank God that none of the Christians or Inquirers were shaken from their faith in the Saviour.

A day of thanksgiving was called on the 11th of March for the purpose of contributing "first fruits" after the harvest. There was a good attendance & about Rs. 25.00 were contributed. The occasion was one of much interest. We have within the last nine months commemorated thrice the death of our Blessed Saviour. Those occasions were very solemn indeed.

The routine of my work is much the same as heretofore. The schools meet at our Chapel Sabbath morning, as a Sabbath school, after which there is a short sermon. We are now

encouraged by the increase of the Sabbath School.
In the afternoon we keep up another Sabbath School in another locality, which also has increased in the number of attendants as well as in interest. On Sabbath evening a prayer meeting is held alternately at the houses of Church members who live near the Chapel. At the Friday meeting we do not yet secure the attendance of all the Christians. We are aiming at it. The independent members about all of whom are poor & work for their daily food, think it is hard for them to attend the Friday meeting regularly. However most of the members attend the preparatory lectures. During the week days we have small meetings here & there in Christian families & in the Chapel. The moonlight evening meetings are sometimes well attended & usually good attention is given.

In reference to the work of preaching Christ to this people, I feel encouraged by the general good attention I receive often wherever I go. But now a days the people of Batticotta East show much opposition & hatred, who are influenced by another infidel fellow named Mr Mc Instry & who after leaving the Batticotta High School is now busied in starting an opposition School (at Chittankerney) in similar style, in the vicinity of several other Schools connected with the Board of Education. Although there are counter influences to try our faith, towards the prevalance of Christianity, by the bigoted heathens & persons who hold infidel principles, ~~and~~ by those who are addicted to the use of ardent Spirits

&

and wicious habits; yet we are not disheartened in our work. On the whole we are encourage in our Master's work here & think often of the passage, "In due season we shall reap if we faint not."

I beg to remain

Honored Sir,

Your Obedt Servant.

Abner Bryant

Choangay, July 31, 1835.
Recd Sept. 6.

Changanai. 12th July 1876.

The Rev. N. G. Clark D.D. Secretary of the American Board for foreign Missions.

Honoured Sir,

Thanks be to God the Almighty, that we as a Church have been preserved, with one exception & enjoyed the usual degree of health both temporally & spiritually throughout the year since I wrote you last on the 8th July 1875.

We have, within the period under review, commemorated 4 times the death of our beloved Saviour. Those occasions were very solemn indeed. Four persons have been added to the church since I wrote you last; 3 by profession & 1 by certificate. Those who joined the church by profession are children of Christians & were received into Church fellowship after their faith in the Saviour & the evidence of the regeneration of the Holy Spirit had been tested to the satisfaction of all the members of the Church. Our little church which was organized with 27 Members in July 18th 1872, now within 4 years numbers 40. 27 of whom are males & 13 are females. The baptized children connected with our Congregation number 47. Thirty males & seventeen females; of whom 9 are communicats. There is apparent growth in grace & in the knowledge of our Lord Jesus Christ among most of our church members. But I am sorry to say that a few seem to be spiritually dead & give no evidence of vital piety. There are 14, who

we hope have been led to put their trust in the Saviour. They are under our instruction & frequently attend Divine Services. Among them 4 are pupils learning in the schools connected with the "Board of Education," 5 are wives of Church members, 1 a teacher and the remaining 4 have no special connection with us. One of the last 4, married a Christian wife & through her influence & persuation has been convinced of the truth. For about 2 months he has attended Divine Service. Another, is a young man who had no concern or care about his soul's Salvation, but led a profligate life. While at a Moorman's Shop in Jaffna one day with the object of buying a cloth, he was charged with stealing a Betle nut cutter or Parkuvetty belonging to the Moorman & caught and imprisoned for a month by the Police Magistrate. After he was released from prison, I had an opportunity of advising him to leave off his vicious habits & to lead a holy life in the fear of God & flee into the arms of Christ for Mercy. By Divine Grace he was convinced of his past sins & determined to walk as a Christian. When his friends understood about his determination, they tried to disuade him & oppose him; but notwithstanding their opposition, he stands very firm and tries to learn the plan of Salvation taught in the Bible with special interest. May the Lord grant his Spirit so that he may continue to the end. The 3d one is a

brother-in-law of the above mentioned youngman. He confesses his entire conviction of Christianity but he says that he can't make a public profession of it now, before he calls his friends for a financial feast, which he cannot neglect without incurring a serious loss. The last one is another youngman who tries to walk as a Christian as far as he can.

There are 14 schools for Boys & Girls under my care 8 of which belonging to Moolay field & 6 to Changanai field. Eight of the 25 teachers who are engaged in these schools are Christians, 1 a candidate, & the rest are heathens under our influence. About 880 pupils are learning in them; of whom a few are accustomed to pray. If all the teachers were real Christians who felt their responsibility to God & sought the Salvation of their pupils, how many children might be led to accept Christ with sincere penitence. We hope & pray that such a time might come.

The Gospel is preached to the heathen not only by myself, but by some of the Christians, visiting persons individually & collectively and scatter the seed in the houses & in the Streets. There is a willingness on the part of many to hear what we have to say; Some are ready to admit the truth & claims of Christianity, but it is not our privilege often to hear the question earnestly

asked "What shall I do to be Saved?" Here & there the repulsed Soldiers of Satan - the Prince of darkness, try their utmost to turn those who are interested in Christianity to their side, fearing their religion will be weakened, as the Christians increase in number as well as in interest. Besides, they now understand the real strength of Christianity & see that it shakes at once the whole structure of heathenism.

I have embraced every possible opportunity to preach the Word & win Souls to Christ in season and out of season. May God the Almighty bless our humble efforts to build up His Kingdom here and to demolish the kingdom of satan.

I beg to remain
Honoured Sir
Your Most Obt & humble Svt
Abner Bryant

Rec'd Sept. 18.

Changany 10th July 1877. 454.

The Revd N. G. Clark D.D. Secretary of the American Board for Foreign Missions.

Honored Sir,

As a church we feel under a deep obligation to render hearty thanks to the God of all Mercies for preserving us from all dangers and enabling us to go on in our Christian course although we have been in the midst of cholera and famine.

Though no material changes have transpired in our church since I wrote you last, yet, I am happy to inform you, that five persons have been added to the church, three on profession and two by certificate. Those who joined the church fellowship on profession of faith, are Alfred Silliambalam, Lucy M. Smith, and Edward Hunt the 2nd son of J. P. Hunt, a member of our church. The first two are husband & wife. About ten years ago Alfred studied in an English school at Manipy. His wife Lucy M. Smith born of Christian parents, was taught in the Udooville Female Boarding School & united with the church while there. They were married with heathen ceremonies. Alfred led the life of a heathen having no concern for his soul up to the commencement of the last year 1876. After his marriage his wife and her parents, though church members, backslided and neglected religious duties through his influence and were in consequence excommunicated. When they neglected God, He also left them. As the absence of light causes darkness, so, when God's blessings were removed from them, His judgments, as it were descended on them, & not

only

only were they exposed to many perils and losses, but a daughter of Mr. Alfred was taken severely sick. The parents of the child felt that the hand of God was upon them, because they neglected Him, and they were led to return as the prodigal son and confess their faults and to make a solemn vow, that they, as a family would serve God from that day onward and dedicate their three children also to God through baptism, if He would restore to health their daughter. The Lord condescended to regard their humiliation and the child recovered. They, according to their promise commenced a christian life. As there was satisfactory evidence that they had experienced a change of heart, they were received to our church on the 24th Dec. last, at their request. The last one, Edward Hunt, born of christian parents, was taught in the Mission free School and then again at Batticotta High School, and was received into church fellowship in May 6th after his faith in the Saviour and the evidence of his regeneration had been tested to the satisfaction of all the Members. He has now entered Jaffna College. The present number of church Members, is 44. 30. of whom are Males & 14 females. It is now about five years, since the time of its formation, as a separate church, with 27 Members. Within that period we have had an increase of 18. Ten children were dedicated to the Triune God by baptism within the time under review. It was indeed a pleasant scene when Seven of them were brought to be baptized on one occasion, their parents standing around the table

of

of the Lord. Among them was a catholic Mother who brought her child with her husband who is a protestant, to be baptized by a protestant Minister, instead of taking it privately to the catholic Priests, as she had done in one or two instances formerly. The baptized children now connected with our church, numbers 56. 34. of whom are Males & 22. females. Several of them seem to grow in knowledge & piety. Six of them are Communicants. Among the others, one of them being of an ardent temperament devotes all his leisures to the reading of Scriptures & prayer, & prays not less than 12 times in a day. God grant that he & others may thus grow in grace.

Among the several inquirers after truth, there are indications that some of them have experienced a change of heart. I would mention a few instances of the kind. A youth aged about 16, manifests an uncommon interest. He not only acknowledges the superiority of Christianity to Syncaism, before his school Mates & others, but uses all his humble efforts to bring them under Christian influence. Two weeks ago a public Meeting was held on an evening at his house, with special interest. The boy took great pains in giving notice to the people, about the Meeting to be held in his house, and procuring seats and other accommodations necessary for the occasion. The meeting seemed to be a good one, & the audience was well impressed of the truths that were delivered to them.

Two other young Men have a decided conviction of the truth of our holy religion, and exhibit a similar spirit as the youth

mentioned

mentioned above. These young men are regular attendants at our meetings.

Another, a teacher who was born of parents, who are Roman Catholics, and was taught in our Mission Schools and then in the Wesleyan Central School. Though he was long in heart an adherent of Protestantism, yet, his parents whom he feared, and the Roman Catholic Priests by whom he was employed, stood in the way of his public profession of his faith, and he did not publicly declare his faith until he was married. Since his marriage he discharges his religious duties openly with his Christian wife.

Another, a woman, who has been an adherent of our religion for more than ten years without any inclination to make a public profession of her faith through baptism, asks now to be received to the privileges of the Church. We see good many signs that our Masters Kingdom will be established soon. But we cannot tell how soon it will occur. If all the christians imbibe the spirit of Christ and his apostles, and be enlisted in our Master's work, then the evangelization of the heathen, would soon be accomplished.

The effects of Cholera and famine have been greatly felt by us. For about three months from last February, Cholera prevailed here and swept away about a hundred to their eternal home. But it is a great

wonder

wonder that none of God's people fell victims to the Scourge, although the angel of destruction passed by our side. We thank the Lord for his goodness & for his wonderful works to us, in a time of great affliction and distress around us.

Besides, famine as an attendant of Cholera has prevailed all over the land. The rich, as well as the poor, have felt the virulency of it. Thousands are now in great distress: It is a great injustice and inhumanity, that the Government Head Men, instead of representing to the Government, the true state of the poor suffering people, and appealing for relief, have tried to shut up all Sources of relief from Government by false representation. We have never experienced a famine like this in Jaffna in our life time. It is a year of great trial to us. Our day, as well as, Sabbath Schools are much diminished in numbers, by its effects. Even some of the Christians are frequently absent from the Sabbath Services, owing to the want of food and proper Clothing.

The contributions of the Church also are greatly neglected and reduced more than usual; and hence the pastor also is greatly affected and obliged to run into debt for the maintenance of himself and family

May the Lord of all goodness and wonderful works, cause better days to dawn

upon

upon Jaffna so that the people of this land may be delivered from both temporal and spiritual poverty and distress.

I beg to remain,

Honored Sir,

your obedient servant

Abner Bryant.

The greater part of this letter has been already given in our Annual Letter. The rest contained in Mr Bryant's Annual letter to the Mission in January

E.R.H.

Rec'd Sept. 17.

Changany 15th July 1878.

The Revd N. G. Clark D.D. the Sec: of the A. B. C. F. M.

Honored Sir,

It is with mingled emotions of pain and pleasure that I commence this letter. For about eight months from the time of writing my last letter up to the first of March, there was great distress throughout our whole region. The hand of a chastening Providence fell with frequent and heavy strokes upon the people. Famine, sickness & death made sad havoc throughout the whole field during the time above specified. Our village & church did not escape. Two of our church members & five lovely children were very suddenly removed by death. The pastor also was called to feel the full force of this storm of sorrow. On the 1st of Sept. last my youngest son William was attacked by typhus-fever & though brought near to the grave, yet by the mercy of a kind Providence he recovered after two months. My eldest son A. C. Thompson Bryant was then caught by the epidemic and after a distressing illness of ten days, sustained with sweetest patience, & cheered, even to the last moment, with the clear hope of heaven, he left us for that rest which remaineth for the people of God. On the 11th of November last at the age of nineteen & a half years, we laid him in the grave, not doubting that his resurrection will be among the just. Thus since my labors commenced here, has God taken from me Samuel Bryant my 1st son, in his third year of age, & now my 2nd son A. C. Thompson Bryant in the bloom of age. He was a consistent christian, a very good son, a beloved brother, a superior scholar, one that feared God and endeavored to abstain from every evil deed. He was always regular in his deportment, pleasant in his manners & won the esteem & love of his teachers & school mates. He was universally esteemed & respected in the College

College, of which he was a member & elsewhere as a Scholar & as a Christian. Those who know his superior talents, eminent piety & exemplary conduct, witness that they have scarcely seen a lad of his excellence among the lads of the present age. His death is not only a great loss to his parents brothers, sisters & relatives, but a great loss to our church & to the community. The brighter his genius & talents, the brighter will he shine as a gem in the Saviors crown. Though all our hopes & expectations of him are blasted, yet, we have our consolation, It is the Lord's doing whose counsels though often mysterious, are always right. From Dec. to the 1st of March there was a considerable amount of Cholera, Small-pox & fever within the bounds of my charge & two or three hundreds of the heathen around us fell victims to the disease. Three sisters & a brother of our church, & five lambs of our flock, were also seized by cholera, & all of them through the grace of God escaped, but one dear sister, who kept her faith to the end & three children. We thank the Lord for his goodness & for his wonderful works to us in such a time of great affliction & distress.

During the time under review five persons have been added to the church, four on profession of faith, & one by letter. The four received on profession of faith, are, James Ayathury, Mrs P. Christian, R. Watson Bryant and Robert Bryant. The 1st one James is a young man about 22 years old, born of heathen parents, was taught in our Mission free school here from his childhood & then again at Batticotta High School. He had been brought to trust in Christ for salvation after a few years of instruction in our religion He walked as a Christian before his heathen friends & others and gave decided testimony that he is wholly on the Lord's side. The Christians being satisfied of his fitness to be a member, received him

to the church, on the 14th of Oct. last. The 2nd is Mrs P. Christian. She is the widow of Mr Christian, who, many years ago, was a teacher in the Mission. Her youngest son and three daughters are Christians. Although she had been a nominal adherent of the religion of Christ for upwards of ten or fifteen years, yet she did not give evidence of renewing grace nor had she any desire to make an outward profession of faith until the first part of the year closed. At the commencement of the last year, not only was a great change apparent in her, but she also felt the necessity of consecrating herself to Christ by a profession of faith. The church was satisfied with the evidences that were seen in her of regeneration & voted to receive her to the church on the 14th of Oct. last with the lad previously mentioned. Since her admission her Christian character has been not only satisfactory, but she sets an example, that all those connected with her family & others may well immitate. The Third one is R. Watson Bryant. He is now the 2nd although he is my 4th son. He has been brought up from his infancy in the love and fear of the Lord and gave clear evidence of his real conversion and was received to the church on the 7th of April last. The 4th one is Robert Bryant, who is my fifth son, although he be the 3rd now. He breathes wholly a religious life & has much enjoyment in the communion of Christ several times a day. Although he is young only about 12½ years old yet the church thought best to receive him to fellowship, as he was a fair candidate for it. He also was received with his brother on the 7th of April last. He and his brother Watson conduct a Meeting for children, most of them baptized, and take great pains to collect them every Sunday afternoon. They have kept up this

Meeting

meeting for years, with special interest. I am happy to say that the abovementioned converts grow in grace and in the knowledge of our Lord Jesus Christ since their admission. Among professors also there is in general spiritual life, interest in the duties of religion & cordiality. Several of them are more prompt this year than ever, in contributing their portion they have consecrated to the Lord.

Ten or twelve are in the list of inquirers and three or four are this year newly added. All of them have kept up their interest but two, who, to their perdition have backslided through worldly cares & social influences. One or two are ready to join the church. They will probably unite with us at the next communion. One young man named Ariamutty whom I mentioned in my last, manifests special interest and tries to walk as a Christian in the midst of his heathen friends and others, although he is derided and mocked by some heathen lads.

During the period mentioned above, owing to famine, cholera and other causes, the regular attendance of the Members of the congregation on the means of grace, has been greatly interrupted and systematic religious instruction hindered to some extent. Our Schools also have suffered a great deal and been interrupted. All of them have been poorly attended and some of them even suspended for two or three Months. More than 30 children fell victims to disease in the District under my charge only. We have occasion for rejoicing that the sickness is over, although the effects of famine are still felt by us. Although our people have felt the effects of Cholera, famine &c yet our church members do not stand backward in their benevolence,

but have made some progress the past year. The amount collected this year on our thanksgiving day was about one third more than the previous year. This year the Church pay me, just half of my salary & try as best they can in their poor circumstances to pay their tribute to God. Some feel it a great privilege to do so. There is gradual growth in the Church in every respect.

The routine of my work is much the same as in former years. My labors during the last quarter of the year were considerably interrupted, as I have related.

There is a growing readiness to listen respectfully to the preaching of the Gospel among all classes of the community. Our preaching has been mostly to the humbler classes; but it has by no means been confined to them. The truth preached has often been the subject of discussion among the by-standers, some assenting and giving reasons to prove the excellence of Christianity, while others with evident good feeling have brought forward their objections. During the time alluded to, the people in general, see & are constrained to acknowledge, that the prevailing sickness of Cholera, the famine and various diseases that have occurred during the year are God's rod of chastisement inflicted on them for their iniquity. But it is a great wonder that no repentance or reformation is seen in them at all. This illustrates the truth of God's word that they are "dead in trespasses and sins. Nothing seems wanting but the breath of the Holy Spirit to make them rise up, an exceeding great army of living souls; & the recent glorious revival in

in various parts of the world gives us reason to hope, that a day of special divine influences, which shall extend to the whole world, is not far distant. May the Lord hasten it in his time.

I have the honor to be,

Honored Sir,

your Most obedient Servant,

Abner Bryant.

Cincinnati, Feb. 15. 1840.
Rec'd Sept. 21.

Changany 15th July 1879.

To

The Revd N. G. Clark D.D. The Secretary of the A.B.C.F.M.

Honored Sir,

Since my last letter on the 12th July 1878 three persons have been added to the Church, one on profession of faith & two by letter. The one received on profession of faith, is the wife of Samuel Winslow, one of the teachers of our Station vernacular School. She received her education in our girls school here & then for the last two years up to the time of her marriage on Feb. last, in Miss Wellis' Girl's School in Panditerupro. Her parents were heathen. Ignorant & uncared for, she was evidently on the road to ruin. But the kind Providence led her to enter the school & to find the way of salvation through Jesus Christ. She made commendable progress in her studies and other improvements from the first; but did not have any religious convictions of sin until the first of last year, when cholera prevailed in her vicinity & her grand mother was caught by the disease & very suddenly removed by death to her eternal home. She was then led by the Spirit to feel her miserable condition as a lost sinner & to flee to Christ for mercy. We trust that she is truly converted.

Besides, five children have also been added to the number of baptized children during the time under review.

There are six women, who are wives of church members, but are not communicants. They are more or less under Christian influence and favorable to our Holy religion, but I am sorry to say, that none of them is able to read. I trust that their husbands do their duty to win their souls to Christ. We believe that some of them have experienced

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a change of heart. One, a wife of Jeremiah who is one of our School masters, has requested baptism. Her experience also as far as we understand her is most satisfactory; but we have judged it best to defer her baptism for a period, believing that the tendency of the present times is to hasten the reception of applicants into the church rather than the reverse, to the detriment of the purity of the native Church. Another one named S. Arriacotty a promising lad of about eighteen years, a member of the Batticotta High School, is also ready for baptism. His Christian experience was most satisfactory; but he fears to join with the church & to make a public profession of his faith, owing to the opposition of his heathen father, who expects him to perform a heathen ceremony in connection with his death, as he is the only son. We hope & pray that the Lord may give him strength to overcome it. S. Parampalam another young man, who professes to be a believer, has not been recognized by us in any other character, than as an inquirer. He has now gone to Dickoya to get a higher education in Colombo through the help of his brother Dr. S. Jeremiah who is a member of our church. He has written several letters since he left us, mentioning that he keeps up his religious interest as he used to in Jaffna & has consecrated himself entirely to serve the Lord, all the days of his life. He further writes that he feels the kind Providence in leading him to his brother, since he enjoys religion more with him than he enjoyed it among his heathen parents & friends in Jaffna. Daniel Andrew, another young man of about 18 years, says that Christ is his only Savior & that he prays to him daily. Perhaps he has made a little progress

Since my last report. He is the 3d son of the late Andrew who was a faithful Christian up to his death. There are few others who manifest some interest, but they have not wholly decided to deny themselves and take up their cross & follow Christ. We hope they will come fully under the influence of the truth.

~~Mode of labor.~~ "Preaching the gospel in the morning & afternoon of each Sabbath in the presence of the Church of Christ, observing his ordenances, & keeping his Sabbaths, we believe to be the most tangible mode of setting forth Christ & him crucified to the heathen. In addition to this weekly service, there is a daily service every morning for half an hour for the benefit of the Christians who live in our vicinity. All our religious services, public & private, are accompanied with good singing.

~~Mr S. Winslow is a good singer & we feel greatly obliged to him for his help.~~

The church also has sustained the Monthly Concert of prayer on the first Sunday of each month & weekly prayer meeting on Friday afternoon. ~~Besides some~~ Several moonlight meetings & temperance meetings have been held in different parts of the field. ~~Our Christian brethren afforded me essential help in these meetings.~~ The week days are occupied in visiting Schools, Christian families, and heathens. Our "Week of prayer", last January, was more interesting than ever. Two meetings were held ~~daily~~ Each day, One at Sunrise & the other at 4. O' clock P. M., and Besides small gatherings ~~met alternately~~ were formed in christian families every evening. Though I am not able to mention any conversion as the immediate result of the "Week of prayer", yet christians & inquirers were greatly awakened to a sense of their duty. ~~Two families who were in dissension~~

with each other for several months, confessed their faults to each other in the Church of God & were brought again to the ties of union & friendship. A day of thanksgiving was also observed on the 26th of March last with special interest. There was a good attendance; about Rs. 40.00 were contributed. Indeed the occasion was one of great interest. The subject of benevolence has this year been attended to, with more promptness & satisfaction than in preceding years. The whole amount collected from various sources was about ~~Rs 203.00~~ $102.

Our Sabbath Schools are doing very well this year. About 100 children are learning in one, 35 in another & 25 in another. Almost all the children prepare their lessons before they come to the Sabbath School and are wide-awake. Some of these children used to pray daily and are very pious. Some of the baptized children meet together for prayer & study, every Sunday afternoon. Two of them take great pains & interest in calling other children to their meeting.

A Bible class consisting of both adults & children is taught by me. They recite once in a week. Now they are studying Genesis. All who are members of that class enjoy the benefit of it. I am doing what I can to excite and cultivate among my people an interest in studying the Bible.

"In family visitation during the week days I have been struck with the great difference in many respects between those families who attend regularly upon the preaching of the Gospel & who observe the Sabbath & those who neglect both. They appear different in respect to personal cleanliness, mental cultivation, family

government, knowledge of themselves, the appearance of their dwellings, the conduct of their children & their other circumstances.

I regard this field as an important one, though much labor, patience, perseverance & faith, will evidently be required to cause it to bring forth an abundant harvest to the glory of God. Every thing here is in its infancy. The moral ~~vineyard~~ bears a striking resemblance to the natural. Much has to be done under the anticipation of future good, rather than with the expectation of such immediate results as we see under other circumstances. In this fallen world there are many obstacles in the way of advancing the cause of the Redeemer. There are obstacles here, the carnal heart is here, which is enmity against God. The spirit of worldliness which may properly be termed idolatry, prevails and what is most deplored, it finds its way into the church of God & eclipses the objects of faith. Besides intemperance, vicious amusements, the heathen festivals connected with temples, &c are here. These causes have operated unfavorably upon the means of grace. Still we are encouraged of the Lord to go forward. This world is given to Christ & He will possess it from the rivers to the ends of the earth. Truth will prevail. Christ's cause will triumph. We are called upon as was the Prophet to prophesy upon the dry bones, & upon the wind, & we have the same encouragement to obey the command of the Lord."

I have the honor to be

Honored Sir

your Most obedient Servant

Abner Bryant

Changanyi. July 1879.
Recd Sept. 22.

Changany July, 7, 1880.

The Revd N. G. Clark D.D. The Secretary of the A.B.C.F.M.

Honored Sir,

Since my last letter to you on the 15th July 1879, one only a woman has been added to the church on profession of faith. She is the wife of Jeremiah, one of our School Masters, by whose efforts and prayers she came to know the truth & embrace our holy religion. I referred in my last letter to her christian experience & her great anxiety to join the church & to the reason for deferring her baptism then. As the church were fully satisfied with her fitness to become a member, she was received to the church on April 4th 1880.

Six children have been dedicated to the Triune God by baptism during the time under review. An aged father of long standing in the church having been a member for about 50 years, died in the Lord on the evening of the 16th of May last in the 90th year of his age. He had children, grand children, & great grand children to the number of 53. He had strong attachment to the Saviour to his last moment. During his short illness, I had the opportunity of frequently seeing him and of witnessing his quiet & happy death. He appeared to have been possessed of a lively faith in our Lord Jesus Christ, & to have set a good example to his friends & relations who surrounded & attended his death bed. When his sons spoke to him of calling a native doctor, he said to them, "You need not call one, for Jesus Christ, my great physician of the soul, is my eternal Doctor to whom I now commit my soul." Two hours after this I learned that our old father Arulampalam was no more. We trust

that he has entered into those mansions which God has prepared for his people from the foundation of the world. He was a zealous Christian from the time of Dr. Scudder. His general behaviour was amiable & commanding. He was distinguished by a grave deportment, which was respected by his superiors as well as equals. He was not given to pleasantry & trifles as others frequently are. As a christian his mind was settled & firm. His conduct straight forward & exemplary. His words were explicit & firm. He was very regular in his private devotions & in his attendance upon religious meetings & other services. As a father he brought up his children in the fear of the Lord, notwithstanding the influence of his wife, was diametrically opposite to it. As a neighbour he was obliging & courteous to all. He was peculiarly attached to every one of his christian brothers & sisters, who have occasion to shed tears of sorrow at his sudden removal. He was always earnest & bold in the defence and dissemination of the truth. His funeral was attended by a large concourse of people. "Blessed are the dead which die in the Lord."

Another brother met with a serious accident, which has laid him aside for several months. He had received from a friend in Kandy a fishing powder which being set on fire and thrown upon the water explodes & kills the fish within 10 yards & causes them to float upon the surface. With this, he went with a crowd of fishermen to try it, but kept the case containing the powder a little too long in his right hand, after setting fire to it & it exploded & caused great injury to

to his person, depriving him of his right hand and inflicting many wounds upon the face & neck. Physicians & all others who happened to see him feared he would lose his life, but the Lord showed mercy to the poor brother & spared him. This accident happened on the 17th of January last. He has suffered a good deal by it from that time up to the present date, but is now almost cured. O! how joyful are we now for that wounded & armless brother's recovery. May the Lord grant him perfect restoration.

The interested persons whom I mentioned in my last keep up their interest still. A few others are also added to their number. There is apparent progress in many of them. Some of them seem to have experienced a change of heart. A young man named Sapapathy who was formerly disputing with Christians against Christianity, seems now to my great surprise to have some real interest in our religion & defend its cause. He now and then attends our meetings. Two or three have asked to be received to the Church. But we think it best to defer their admission for a time until we get clearer evidence of their conversion.

My mode of labor is the same as I mentioned in my last. Our week of Prayer in January was one of much interest. Some of the young men seemed to be awakened & began to walk as Christians, & the Church members also were revived & resolved to hold a conference meeting every month on the evening of full moon. We keep up that meeting with special interest. Our thanksgiving day

was on the 18th of March last & was observed with a great pleasure. The Revd E. P. Hastings presided on the occasion & it was a time of great enjoyment. About 55 Rupees were contributed; an increase of Rs 15. over the previous year. The contributions of the Church have been satisfactory. The whole amount collected from various sources is Rs 239. 4. cents, an increase of Rs 20. over the previous year.

A union Bible meeting was held in our District this month. The Congregation was very large. Including men, women, & children about 500 attended. The meeting was addressed respectively by 3 brethren representing the 3 Protestant Missions, in Jaffna, Church, Weslyan & American, on the following subjects, viz, "Ruin by Adam's transgression", "Redemption by our Lord Jesus Christ", "Regeneration by the operation of the Holy Spirit". The Revd E. P. Hastings the Chairman of the meeting made some appropriate remarks on the occasion. Before each speaker a Christian Song very appropriate to the subjects of the addresses was sung. We believe that the meeting was one of much interest which produced real impression in the minds of many. May the Lord bless this meeting to the spiritual good of many who were present.

The general feeling that their religion is false & the Christian religion is true, is becoming more & more prevalent among the people, although the servants of Satan, the prince of darkness, try their utmost by preaching the pernicious

doctrines

doctrines of Sybaism & publishing & circulating books & pamphlets against Christianity. They attempted to establish Syba schools here & there & try to draw the Children from Protestant schools. Seeing that their efforts were not very successful they call meetings of the Sybite & preach & talk all manner of blasphemies & lies against Christianity and Christians. This was done by two, three young men in our District. We see that at no time in the history of Jaffna, has there been so much hatred & opposition to Christianity & Christians as at the present time. This is really a sign, we believe, that the kingdom of Satan is coming to its close & that he hence shows all his fury in his final battle lest he lose his kingdom. This world is given to Christ & no doubt, that he will possess it & reign from the rivers to the ends of the earth.

I have the honor to be

Honored Sir

your most obdt Servant

Abner Bryant.

Changang, July 7. 1880

Recd Sept 4

Chavagachcherry
Jaffna
Ceylon
17th July. 77.

To
The Secretary of the A. B. of
Commissioners for Foreign Missions

Rev & Dear Sir,

As it is now time to write you a brief statement of information respecting the state of the Chavagachcherry church, and its labor during the past 12 months, I beg to submit to you the following lines and hope the same will meet your approbation.

It is with feelings of greatest thankfulness to the good Lord that I am now glad to be able to state that almost all its members have been preserved in the midst of a great many deaths which have happened among the heathens in the land by cholera & famine, which prevails in the country to some considerable extent. The state of the church at present is in a satisfactory & promising condition. The members read their Bibles in concert with great profit. They attend to the religious services and other meetings punctually and give general satisfaction.

I am sorry to observe that some christians who were once found to be prominent and religious persons in performing their christian duties for the conversion of their heathen friends and relatives, are now become cold, in consequence of their growing more popular and influential, I presume, among their neighbors, and because they are advancing in wealth more than they were at the beginning of their christian life. However, attempts are not ceased to stir them up to their former condition of humiliation and simple mindedness. The present number of church members connected with our church is 71, consisting of 36 men + 35 women; and 3 men and 3 women are not at present resident members they being away and enjoying some other church privileges.

With regard to the state of benevolence of this church, I have reason to believe that there is an increasing tendency of this object, as it is evidently seen & realized from your to year, and I hope in the Lord that the time will not be far distant in which this church is to become a self supporting one, the Lord willing, and if the influence and exertion on the part of our revered missionary Mr DeRiemer he continued for some time longer to bring up this infant church of Christ to its full growth and proper standard.

With reference to the evangelical work among the heathens in our fields of labor I have the happiness to state that the truths of God's words have been well sown in the hearts of many a soul, through the means of local preaching, both by moonlight meeting & distribution of tracts &c, & we all Christian laborers in the heathen lands confidently and earnestly look to Heaven for the out pouring of the Holy spirit, & we are not in the least degree disheartened as there are a great many instances of encouragement of this fact. I was lately informed that a sincere & a devoted Christian lived, at Meesâley (a village in the northern part about 2 miles from our station) some years ago, and he was a real blessing to the church of Christ as well as to the people of his village. He lived there as a burning light for some time & departed this life to enjoy his heavenly bliss. It is about three weeks since that Mr DeKiemer had been to the place where the man had lived, to trace if there is any seed of God's words sown, & I was also with him and to our great joy, we found the labor of that man was not lost, because there are some people living in the village in whose hearts the truth of God was well impressed

As to the progress of schools in our district

21 in number, I am glad to say that upwards of 800 children are studying. Some of these are mixed schools besides two girls schools. The Sabbath schools are regularly conducted in seven places. The average attendance is more than 250 besides a considerable number of adults. They study Bible lessons with much interest. The Bible truths are daily taught in most of our village schools and cases of interest have been frequently observed among the students of these schools in several occasions. A young lad who was much interested in the religion some months ago, although compelled to relinquish his faith by his friends and relatives, has not ceased to acknowledge the truth of Christianity before men

There are now in our list 4 candidates preparing themselves to be admitted into the church on profession of faith besides a good number of persons who are interested in the religion and are called inquirers

I beg to remain
Revd & Dear Sir
Your most obdt Servant.
D. Christmas

Received Sept. 1.12.

Chavagacherry. Jaffna Ceylon.
22. July. 1878

To

The Rev. N. G. Clark. D. D.
Secretary of the Am. Board of Commissioner
for Foreign Mission
United States.
America

Reverend and Dear Sir

It is with no little gratitude to God that I am able to lay before you a brief statement of information respecting this Church and its work during the past twelve months & I hope that these lines will be perused with interest.

With regard to the state of this Church, I am glad to be able to state with sincere & heartfelt thankfulness to a good Providence that almost all its members have been preserved in health with the exception of 8 souls that had been removed to the next world by death in the midst of a great many deaths occurred among the heathens on account of the awful epidemic cholera which prevailed to some considerable extent, in several villages of Jaffna & its vicinities during the early part of the year. Out of 8 deaths that happened during the year among the flock of Christ, 5 were adults and 3 children. It is a wonderful fact to observe that in comparison to the good many deaths occurred among the heathens only one Christian adult & two infants had fallen victims

to this dreadful disease. The Church at present is in a satisfactory and promising condition. The members in general read their Bible in concert and in a profitable manner. They are regularly and punctually attending the religious services and other meetings and perform their Christian duties satisfactorily. It is really an encouragement to say that some of the Christians show great interest for the conversion of their neighbours and friends and grow in grace. The growing spirit of benevolence in the minds of Christians in general is greatly manifested while some of those who were most prominent in this respect in former times, having become cold owing, partly I think, to the more popularity and influence in the country in consequence of their increased wealth, than they were at first, and it is not out of place to mention that a few only have begun to give their tithes, while good many have not yet begun to do so, although frequent attempts were made by the good Missionary Mr. DeRiemer to ~~stir~~ stir them up. However I am happy to say that in the fall of dreadful famine that prevailed in this country to the most miserable state and calamity of great many people, specially among the poor classes, During the early part of this year, our benevolence was not shortened as it was feared, but it increased Rupees 44 and odd more this year, than it was in the previous year and the Church at the close of December last, I feel very thankful to the Keeper of the Church, has assumed the name of self-supporting one with the other Churches of the American Mission fields in Jaffna that have already become so and the

Small aid rendered by the Mission towards the support of the Pastor was entirely cut off.

The number of Church members connected with our Church is 79 consisting of 40 men and 39 women besides 81 Children. Out of these one man + 5 women are not at present resident members, they being at some distance from us and enjoying the privileges of other Churches. Our Church was Augmented this year by five members received into it on profession of faith besides 13 infant baptisms administered during the period. Of those who connected themselves with Church lately, one individual's conversion is remarkable. He was a husband of a true, sincere Christian woman and was bigoted heathen performing all kinds of heathen ceremonies for a long time in spite of all the exertions and entreaties of his dear partner and had been showing a great aversion to Christian religion; but his wife was persevering in her timely advices and continued in prayer for ~~the~~ his conversion for a long time, say about 20 years, frequently submitting her request upon the Pastor & the Church to pray for him. Now in answer to prayer, the man had at last been brought to a sense of his miserable state before God, as a sinner and repented of his sins and received Jesus Christ as his Saviour, by public profession of faith, to the inexpressible happiness of his wife and Children.

The Sabbath Schools are also conducted well during the year. They are regularly conducted in seven places. The average attendance is 300. The attendance is very small on account of prevalence of Cholera during the early part of the year and much fever subsequently. There is scarcely a family in this District freed from sickness of fever & other diseases. A good number of deaths had occurred more especially among the children than adults and consequently our village schools are suffered very much. However the spiritual instruction imparted in the several Schools are not in vain. The truths of Scripture lessons are well laid in the hearts of many children who are studying both in the village & Sabbath Schools. A certain young man in our English School shows a great interest in Christianity and is not far from the Kingdom of God. There is hope of his speedy conversion. There are now 24 Schools under our management in the District of Chavagacherry, composing upwards of 800 children. Some of these Schools are mixed ones besides 3 pure girls' Schools. They study the international Bible lessons with much interest.

With reference to the Bible work among the heathens in our District I am glad to state, that the truths of God's word have been publicly proclaimed by means of moonlight meetings and personal visit and that they have been well laid up in the minds of a good many people so as to force a confession of this truth. Many of the heathens own the truths of Christianity openly but shrink to embrace it for fear of men rather

than God

May the Grace of our good Lord and Saviour Jesus Christ may be speedily shed forth abundantly in the hearts of many perishing souls of this heathen land is the humble prayer of

Your most Obedient Servant

Signed. / I. S. Christmas

Chavagacherry, July 22. 98.

Rec'd Sept. 21.

Chavakachcherry
Jaffna
Ceylon
31st July 1879

To
The Revd N. G. Clark D.D.
Secretary of the American Board of Commissioners
For Foreign Missions, United States. America —

Red & Dear Sir,

With emotions of gratitude to the good Lord God for all the mercies and kindnesses shewn to myself and the little flock under my Care during the past twelve months, I am able to lay before you, my annual brief letter of information respecting this Church and its work and hope the perusal of the same will be met with interest.

"With reference to the present state of this Church I am glad to say that the majority of its members are growing in grace and perform their duties satisfactorily. The Strength of the Church at present is 87 adults and 116 Children. It is also an encouraging fact that in the matter of benevolence among the Church members there is an ~~increasing in its tendency~~ improvement from year to year. ~~while some are still in total disregard of it although frequent attempts have been made to stir them up.~~

This Church was augumented

~~augumented~~ this year by 10 adults, received on profession of faith. ~~besides~~ 11 infant baptisms. Two adults and one infant deaths had occured during the year.

"The sabbath schools were also conducted well during the year. They have been carried on in eleven different places of this District composing of upwards of 370 children at an average of 307 boys and 63 girls per week. They study the international lessons very profitably. The Bible truths are well laid in the minds of many a children. There are now twenty four Schools under our managements in the District of Chavakachery composing of upwards of 850 children. Some of these are are mixed Schools besides 2 ~~are pure~~ schools of girls only.

"In regard to the work among the heathen I am glad to say that the truths of Gods words have been abundantly shown in the Country by means of moonlight meetings and by personal visit to houses and we are earnest looking up for the out pouring of the Heavenly shower of the Holy Spirit".

There are now 6 names in our list who have asked to be admitted into the Church, of these three are prominent in regard to their Conversion. One a young man late Student of our English School, in whose mind religious truths have taken strong hold

hold for three or four years past. He is now a married man and had firmly resolved to be a follower of Jesus Christ, having experienced the truth of the religion by strong faith. His parents and relations are quite contrary to his motive. His wife was induced by a Devil Driver to wear a Diagram around her neck to remove the evil ghost to which they supposed she was subject to, while she was really suffering under the affection of Hysterical Symptoms. As soon as the husband had known the matter, he had seized it and threw it away, saying that I am also under the same affection and let them now come and drive away the Evil Spirits both from me and my wife. The parents and others made no attempt further on the matter. Thus he is so bold enough to shew others that he is not afraid to embrace Christianity openly.

The other is a young man of Mattovil North belonging to a good family at Any Cotty, a village of Manipay He had received some spiritual instructions long ago at Any Cotty under the Rev. E P. Hastings. Ever since that time his mind was struggling between two opinions. He was very much afraid to allow the religion openly and had been a deligent inquirer after the truth for a long time & still had a great doubt of the necessity of baptism and the Lord Supper. He was labouring under these

these two things and told me plainly one day about it which I had removed after a long Conversation on the subject. He is also anxious to enlist himself as a Soldier of Jesus Christ.

The last one is a young man of Meesaly He was a devotee or one of the Pilgrims to Cathirkama temple a celebrated one in the Central Province and had a long lock of hair twisted like the Sannyasy's.

His mother is also a Companion to the Temple with him several times before.. He is young hair some impressions of truth of the Gospel Knowledge on a certain day when the Colporteurs Canvased the village and distributed books and tracts, he listened very attentively to the words they spoke in regard to the salvation of souls. From that day he begun to attend our religious meetings and had wholly abstained from the Idol worship & the rubbing of ashes in the forehead and relinquished all other Ceremonies.

The tent work also lately Commenced by Mr Howland is very remarkable. The people of the several villages seem to be much delighted in it especially ~~among~~ the women; Oh, how much they shew ~~interest~~ in listening to Mrs Howland who has got that tact to draw the attention of all those of her audience very profitably. If this be Continued there is no doubt it will turn to a good Resu

I beg to remain, your most obedt Servt. F. Christian

Received Oct 20

Chavakachcheery
Jaffna
Ceylon 461.
12th July 1880

To
Dr. N. G. Clark D. D.
Secretary of the A. B. C. for Foreign Missions
Boston United States America

Revd and Dear Sir,

With greatest thankfulness to the good Shepherd of the Church for all the mercies and kindness shewn both to myself and the little Flock under my Care during the last 12 months, I am glad to be able to send you my annual brief letter of information respecting this Church and its work with a hope that it will be perused with interest –

The present strength of the Church is 95 adults and 102 Children and I am sorry to state that 3 deaths of Children have occured during the year – I am truly Confident that the majority of the members are growing in grace & perform their duties satisfactorily. It is painful to record the sad incidents of excommunication of a brother named Catheravalo Vathakuddy of Nunavil for irregular and inconsistent Character by turning away to his old faith of Heathenism, while 3 others are under discipline for irregular Conduct – Our Church was augumented this year by addition of 4 individuals on profession of faith, besides 15 infant baptisms –

The Conversion of one of these is remarkable, he is a man of respectable family both influence and wealth at Mattovil North and whose religious belief was silently imbued in him some years ago at Anykotty- near Manipay while he was there staying under the Care of his maternal uncle for purpose of studying the English Language, where the Revd Mr Hastings, with the help of late Catechist Mr Moody, had Conducted a regular meeting in the residence of one of his relatives on sundays and other days- He hid this his Conviction as a sinner in mind for years together, having frequently felt some pleasure by his attendance to the Christian worships, without the Knowledge of his parents and relatives; he, at last being unable to resist the force of the truth in his mind any longer became an open professor of faith in Christ in the month of September last- And ever since that time he was Continually persecuted by his friends and relatives to such an extent as forced him to Contrive some means of escape from the Country as they had been watching him on Sundays especially so that he may not have any access of religious Services- I am now glad to say that his trials and temptations are much abated to some extent in answer to our prayers- to God and that I was much rejoiced to ~~seen~~

to see him quite free to join our Lord's Table Yesterday—

With reference to the benevolence of this Church I am happy to say that a general tendency of giving more for the Cause of the Lord is increasing from year to year as the Case is Clearly seen on reference to the records of the Church and if all the members be giving their tithes properly our Church Treasury will undoubtedly be overflowing in full and that I am fully Confident in the Lord that the time is not far distant for the full growth of the Church to stand solely in its own strength— It is an encouraging fact to observe here that a Certain family at Ottovalay has made a donation of Rs 150 in two occasions during the year for benevolent objects and this a general movement among the Christians in this respect is now beginning to shool out in the Church nowa days.

Our Sabbath Schools also have been Conducted well during the year. They have been carried on in 14 places in this District Composing of upwards of 400 Children, they study the international lessons with interest. The truths of the Bible are laid well in the hearts of many a Children. There are now 25 Schools under our management Composing

of upwards of 900 Children some of these are mixed Schools besides 2 pure girls.

It is not out of place here to mention an important event which had transpired on the 27th, May last, when the 33c Anniversary of "the Jaffna Native Evangelical Society" was held at Chavakachery Church, a new thing which never had happened here ever since its formation. The scene of the occasion was indeed very solemn and attractive. There were more than 100 bullock carts and other Conveyances arrived here in time or rather earlier in the morning of that day, bringing a good number of men women and Children from all parts of our mission fields, to the great admiration of all the people of the place, especially of the Crowds who resorted to the grand bazar of the day, from all parts of the Country, the Church yard being very close to it. It was also a remarkable point of view, that some Christian families of the western part had arrived here the previous evening for the sake of their own Conveniences and found their lodgings in our neighbourhood, giving thereby silent notice to all the neighbours of the great festival to be celebrated in the following morning by all the Christians of the land Connected with American Mission. The

The Mission premises was overflowing with multitudes of both people and Conveyances, in as much as the Carriages and bandies that Came a little late had no access at all in the mission Compound and were in Consequence obliged to be driven back to some other places at a distance. Our Church was too small to Contain all the Congregations that had assembled and many of them were obliged to take their seats in the Pandal prepared outside of the Church for the purpose — The number of Audience was upwards of 500. The order of exercises, the manner in which the meeting was Conducted, the solemnity of the occasion, as well as the serenity and Calmness displayed at the time when the Christians had joined the Lord's Table, together with an audible voice of all the Christians in perfect harmony with the music played in the Harmonium by this Lutch ~~[illegible]~~, were all scenes of greatest interest and pleasure. Many of the heathens had since expressed their great satisfaction with the truth of Christianity and this, this gathering had really inspired a great movements in the minds of many a ~~[illegible]~~ heathen in these days —

The Evangelical work has been also Carried on well this year both by moonlight meetings and house visitations. The seeds of

of God's works have been abundantly sown in the Country and we are earnestly looking up for the out pouring of heavenly rain of the Holy Spirit. There are now in our List 11 persons who have asked for admission into the Church. One youngman a late Student of Jaffna College (having left it in Consequence of ill health) was very regular in the attendance of the Church shewing an interest to go-in it pretty soon but he is now preferred to do so in the Wesleyan Church at Jaffna Pettah, he being now a Student of the Central School there - We hope the Conversion of 2 other prominent youngmen, one a late student of our English School now a private School teacher and the other a student still in it will sooner or later happen to the great encomagement of all who are interested in it as they both were once begotted heathens and strong opposers of Christianity and their eyes are now opened by the influence of the Holy Ghost to look to the truth more clearly -

In Conclusion of this letter I beg to add one thing more for your information that instances are not

wanting to shew that a real good has been done here at Chavakachery both by the Revd Mr and Mrs Howland, in their occasional visits from Odopitty, and that if their work be continued here permanently an immense good will sooner than late be derived and it would be very desirable to have this our Missionary family to live in here permanently and that another Missionary be sent to Odopitty —

Soliciting your prayers in behalf of this Church and for any such other aids for speedy furtherance of the blessed Gospel of Jesus Christ in this heathen land —

I beg to remain
Sir,
Your most obdt Servant

G. Christmas
Native Pastor
Chavakachery

Chavagachery, July 12, 1880

Rec'd Sept 6

2

Report of Rev. H. L. Hovington pastor at Odoorville Oct. 1874.

The Bible is read regularly in all christian families. A dozen Bible copies have been sold. The afflicted feel comforted in passages like these "O thou of little faith wherefore didst thou doubt?" "Be of good cheer, It is I, be not afraid" It may truly be said that the word of God has been a store diverse useful directions and advices suting the wants of every individual. We feel confident that many read it with the conviction that it is a light unto their path, and more to be desired than fine gold & sweeter than honey. Two were removed by death from among us. Bible was indeed a source of consolation & heavenly guide to our late lamented sister in Christ Mrs Margaret Winslow during her last days. She very often earnestly asked her christian sisters to read appropriate portions of the Bible & pray with her. There were two communion services, very interesting & profitable times to many of us. Fifteen were received with the church on profession of their faith six on certificates. one restored to church privillages.

Two were dismissed to other churches. The present number of church members Men 46 Women 81 Total 127. The church pledged to support their Pastor from July 30th.

The sabbath school & other exercises of that day are very encouraging. We had one conversion of a lad from our sabbath school; another from the village school.

It is very gratifying to see some feel a deep concern about the salvation of their souls, but alas! like thousands they lack that moral courage which is one of the essential requisites of a believer. We earnestly pray individually & collectively that God may give courage to all these inquirers, that they may publicly profess him.

We had every sabbath evening prayer meetings in christian families. We enjoyed them very much. We earnestly long for a revival among us. If we draw nigh unto him, he will give his spirit & bless us fully.

Oodooville, Oct. 1874.

Rec'd. Jan. 2, 1875.

Ack^d March 29.

Oodooville, Jaffna
July 13th 1876.

Rev. N. G. Clark, D.D.
Sec'y A.B.C.F.M.

Rev. and Dear Sir,

The Church has continued in a lukewarm state for the past six months. I have nothing Special to write, except to mention a few cases of inquiry here and there, which may result in the salvation of some.

One Kathey and his wife continue in their interest; they have forsaken all their heathen ceremonies, observe the Sabbath read regularly the Scriptures, and are regular in other devotional exercises.

The Bible Society deputation to the Vanny last month heard from the resident Catechist there and other Christians at Vavania Velancoolam that Overseer Barns of Oodooville leads a consistent Christian life. From further inquiry we come to understand, that his former heathen companions don't like him now, and on account of his reformation they rather hate him.

Some children who began to search after truth some months previously seem to grow in this direction.

Our Bible tour to the Vanny last month has been very

pleasent to us. We visited nearly 70 Villages called by the name of Coolams. We had a real picture of heathenism and deplorable superstitious rites. We found the people in those desolate jungles perishing without the "Word of God" and people to teach and instruct them. We feel as if a voice had been heard from them "come and help us". Jaffna Christians ought to feel it to be a privilege to work for their master in their own land to the people who speak their own language.

We can only pray that the Lord of the harvest may provide.

(Signed) H. Hoisington

Codoorville, July 19/80.
Rec'd Sept. 18.

Report of the Church at Ooloovile

We have many reasons to be thankful to our Redeemer.

Not only He preserved us from surrounding pestilence and starvation, yet he has given us increase

25 Souls were received to the Church on profession of their faith during the past year 1876, and 11 others during the six months of this year. Still there are not less than 30 Souls who are enquirers here and there in Schools and villages. It is the Lord, who is doing this work by the teaching of the Word and by the influence of His Spirit. The Church has given evidence for Christian growth, activity and unity. The plan of praying for each other introduced among the members of this Church from the Commencement of this year, has been working successfully and we hope it will reap its fruits.

One died a happy death after an illness of a fortnight. The word of God has been preached somewhat thoroughly in all the villages, by those who have the charge of this work. More than 25 whole Bibles, Several portions, and many little tracts have been

also sold; Hand Bills have been given away gratuitously. Most of these are doing their silent work in the hearts of several. The Gospel messages are somewhat well received by the heathen in these times and it is observable to the discerning minds that the Lord is preparing His way for the establishment of His Kingdom in this Island. We hope and do pray that time will come, when this whole Island shall acknowledge the Redeemer and manifest Him in their lives.

We do request the prayers of all the faithful in behalf of this Church and land.

W. L. Haisington

July 17. 1877

Rec'd Sept. 1877.

Oodooville, Jaffna, Ceylon
July 1878.

Rev. N. G. Clark D.D.
Sec'y. A. B. C. F. M.

Rev. and Honored Sir,

In reviewing the history of the past year, I find that our Merciful Father has not left us unfruitful. He has given His Spirit to awaken us to see and do our duties, and to live not for the world, but for Christ. Nineteen souls have been added to our Church on profession of their faith, — twelve from the Oodoov. Fem. Boarding School and seven from the adjoining villages. Eight of the members are under censure of the Church. Only two Church Members & one baptized child were separated from our company to serve the Lord in the "Better Land". The latter died of cholera, which was raging at the early part of this year in several villages of Jaffna. Several hundreds were cut down on all sides, by this epidem=ic. Some of the Christians were also attacked but with the exception of one, all of our members were protected by the Almighty. The late Mrs. Elizabeth Daniel, at her last

hour, gave satisfactory evidence of her faith in our beloved Redeemer, and spoke of her future happiness to her heathen parents. She was the wife of one of our village school teachers, and though she had not received her education in any of our Boarding Schools her example was worthy of imitation. Since her death, her father, and a woman closely related to her show an interest in Christianity and now and then attend our religious meetings.

There are more than twenty, interested in Christianity, in schools and villages. Some of them are very regular in attending the services on the Sabbath. They are all improving in the means of Grace. I am especially interested in the case of two girls, in the Station Village School. Though of heathen parentage and under twelve, they seem to give evidence of their love to Christ. We hope the great Shepherd will lead them in the right path.

The state of the Church in general is not quite satisfactory. Though there is an endeavour in the part of some to save others who are still in darkness, yet many are in need of a reform.

We should all pray for an out pouring of the Holy Spirit to quicken all that are now drowsy to feel and do their duty in promoting the cause of Christ.

Yours most respectfully
H. L. Hoisington

Codorville, July 18/78.
Rec'd Oct. 21.

Rev.d and Dear Sir

I am thankful to report that during the year thirty one have united with this Church on profession of their faith. Of these, fifteen are pupils in the Fem. B. School. The other sixteen are persons from the villages. Most of the converts are connected with Christian relatives. We could count nearly sixty persons here and there who are interested in our religion, besides twenty or more pupils in the Fem. Boarding School. Those in the villages who are interested are also more or less under the influence of some of our members. We have hope of even heathen children. During the past year there ~~had~~ been five or six conversions among them. ~~I can think~~ of several heathen children now learning in various Boarding Schools of this Province whose parents have chosen these schools as a safer place for their children. Some heathen parents would like to see their children profess our religion whereas they are only afraid a little of their countrymen, lest they be called Christians. There is some endeavour among our members to labor for the salvation of others. The Church is growing in charity and good works. They have endeavoured to support their pastor entirely and also pay

Codoorville, July 18/78.

a
apart of the wages of a catechist who works at Zartaly, a village three miles north east of the station: where there have been several conversions by families two or three years ago. when the Revd S. W. Howland had charge of the field – We hope that the Lord has begun a work among us and it is progressing and that this land is ere long to be called a Christian land."
May the Lord quicken the coming of his king-dom in this land is the daily prayer of yours truly. – W. L. Sairington

Aug. 4th 1879.

Recd Sept. 29.

Codooville.

June 30th 1880.

Revd and Dear Sir,

We see that God has blessed the prayers and labours connected with the protracted meetings held here in March last. It has been our prayer that he who has converted by tens in former years may convert by hundreds this year. When at the celebration of the Lord's Supper, last April in Codooville and Alavetty twenty persons who had given evidence of change of heart were received to the church, we felt as if God had given us the earnest of such an ingathering. Besides these there are many here and there who confess that the truth has taken hold of their hearts. Of the eighteen who united with the Church at Codooville, three young men and three women were from the villages, nine from the Tom. Boarding School, two from the Station Girls' School & one from Miss. Hillis' School at Panditeripo.

I see growth in the church in Biblical knowledge, in charity, in labour for others' conversion, and in union.

The church members seem to be earnest in their

prayer and labour for the conversion of their country-men, ~~and~~ neighbours and relations. The people of the five different places in which the tent has been pitched, have come to hear the Word. – Miss. Howland, the Bible-women, and others have visited from house to house and earnestly invited all so that each house was visited not less than three or four times. Not only those who were appointed but other church members also joined us in this work. The women seemed to be more interested in many cases. They have attended the meetings; they have sent their children to Christian schools; and some have promised that if their husbands will consent that they also will become Christians. The Word truly appears to have been sown. This country is like the paddy fields that are well tilled and manured, and sown, but waiting for the rain. In like manner the church at Ordoville is waiting for the pouring out of the Spirit. When that is granted many will be gathered into God's fold. Let us therefore pray to God our loving Father to send His Holy Spirit and cause the seed to grow & bear fruit in the hearts of these people.

Yours obediently

H. L. Harrington.

P.S. I send a view of the Tent & the workers.

H. L. H.

Ordoville, June 30. 1880

Rec'd Aug. 23

Chicagachuy April 24, 1872

N. G. Clark D.D.

Rev. and Dear Sir,

In writing my letter to you this time, I am led first to express my heartfelt thanks to God for the presence of a Missionary in our midst. We were deprived of this privilege for the past 8 or 9 years. May the Lord give health to the Rev. and Mrs De Riemer so that they can stay long and do much good at the station.

We continue in our usual work of preaching teaching reading, giving and selling tracts and scriptures & but none of these things is attended with much unction from on high. We have and much that is new to cheer us nor is there much to discourage us. But the general state and progress of things are decidedly on the side of truth and salvation and we are led to labor and pray for a revival of Spirit in ourselves & among our people.

You might know that in 1871 our church agreed to pay me one third of my salary. Having found themselves able to do it, they have this year undertaken to pay one half. At our last communion which was on the 2d instant we welcomed a new member to our church. She is a baptized child of about 19 living in the village of Ottawa. The evidences of his conversion were very satisfactory. There was another candidate who might have been taken, had it not been for

Woodstock, June 30. 1880

her child's illness. She may join us at our next communion.

During the year we may have to dismiss several members to other churches and take in several from others. When we dismiss we now and then transfer to churches of other denominations as the Methodists and Episcopalians. The interchange between us and them is not equal. They occupy the towns and we the villages. Christians either holding or seeking offices go within their limits and unite with them. Further our villages not being able either to develope or employ our rising baptized children, other missions take them in and make use of them. This silent transition of our members and baptized children to other missions must account in part for the fact that the membership of our churches does not, more rapidly, increase. We have increased from 449 at the close of 1862 to 562 at the close of 1871. Though we do not fancy increase as we should in our own midst, there is increase somewhere and it is counted by Christians of other denominations and we need not be sorry. The increase of our membership for 10 years is as follows.

Dec.	1862	449	Dec.	1867	493
"	1863	462	"	1868	512
"	1864	477	"	1869	530
"	1865	480	"	1870	538
"	1866	484	"	1871	562

Total increase is 113.

An elderly native Christian lady of Tanjore, India is now in Jaffna preaching. She is a daughter of the celebrated Christian poet of Tanjore from whose pious compositions a major part of the Madura Lyrics now sung in many churches has been taken. She is attended by two brothers, a daughter and a niece besides others. The three women sing together beautifully; one of the men plays on the violin and the other keeps time with a pair of cymbals. After reading & prayer they commence singing which is a treat to the audience. Then they stop and the woman speaks on a subject. When she wants to quote from a Tamil poet in proof of her doctrine, they sing that too to the proper tune and then she explains it. The singing invites many people and her new thoughts and earnest speaking makes an impression. She is invited by Christians of all denominations both to their Bungalows and churches where large meetings are held. The heathen also invite occasionally. The inviting Christians pay them for their travelling expenses and food and 12, or 15 shillings besides for each meeting. She is making a sensation and we think is doing good also.

An earnest warm prosecution of our work with an out pouring of the Holy Spirit is what is most needed at present. Begging that you will help us with your prayers.

I remain yours truly

J. P. Abbott

Chavagachroy, Apr. 24,

Rec'd July 3.

ans. Aug 7.

Moolay
July 19th 1880.

Revd N. G. Clark D.D.
Secy of the A.B.C.F.M.
Revd & Dear Sir,

The places connected with this Church comprise the villages of Moolay, Tholpuram and Chulipuram in the parish of Changany. They contain an area of nearly 9 square miles and about 4000 people. A greater portion of the inhabitants are farmers & fishers while a few hold offices under Government. The religion professed by these is Sivaism. There are five large heathen temples where annual festivals are conducted in a grand style and more than fifty small ones. Nearly 4000 Rupees are yearly spent on festivals in them. A larger number of the inhabitants are staunch heathens. Many of them are not well educated. Schools were conducted & the Gospel was preached here for more than 30 years by men connected with the American Mission. As the fruits of their labour a new Church was organized & a pastor ordained on the 23rd of March 1880. The occasion was a grand one & Christians as well as heathens.

There are 14 communicants and 13 baptized children connected with this Church. The Board of Education have established in this district 6 schools containing 350 pupils. There are 9 teachers over these Schools, 4 of whom are Christians. The Government Grant earned by these schools at the last annual examination amounts to Rs 1086. 20 cts. Sabbath School lessons are taught every Sunday to more than 150 pupils. I frequently visit these schools and teach in them Scripture and other lessons, and the pupils help me in collecting people for moon-light meetings. To individuals and in meetings I preach the Gospel truth to the heathens. They seem to esteem such truths and have confidence on Christians but with all that they do not appear to feel for their sins and to come forward to profess Christ. But it is encouraging to see a few young men walk according to the Bible though their parents and friends are against it. The case of 6 of these young men is praiseworthy. They read the Bible regularly, pray daily & keep the Sabbath. A meeting is held twice a week for children to train them in Bible doctrines & singing and I have good hopes of the fruits of this meeting. Church members pay one tenth of their salary & other incomes regularly and a

Friday collection of 3 cts each every week. They assist me in spreading the Gospel. Church meetings are kept regularly with an average attendance of 20 men & women & 25 children. A prayer meeting is held at Tholpuram once in every week specially for women. The charity given by the members of the Church & others connected with the Schools in 1879 is 609 Rupees & 65 3/4 cts.

The Lord who commanded to "go preach" will make his words fruitful. I earnestly request you all to pray for this little infant Church.

Sd. S John
Pastor.

The writer understands very little English & does not write it at all. The above was translated by some one else (a native) & then sent him corrected by a Missionary. E. R. S.

Moolay, July 19, 1880

Rec'd Sept 4

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Jaffna Ceylon
Mar. 22d. 1879.

Revd. N. G. Clark D.D.
Secy. A.B.C.F.M.—

Dear Bro.

I enclose our Annual Tabl. View. for 1878.—I was not able to get it off earlier, because of delay in obtaining Statistics of Village Schools.

Your letters of Jan. 8th—15th—& 23d were received by the same mail. Mar. 11th.—We are very thankful for the grant for buildings at Oodooville & we shall arrange to commence work as soon as possible.—We meet on the 25th. to consider that & other matters & I will write you more in detail after the meeting. The premises at Uri hospitality are insufficient to accommodate even half the girls in the two Schools.—I think we can arrange to go on with the building without removing the pupils from Oodooville.

The Annual report of our Mission for 1878. will be sent early in April or before.

I wrote to the Principal Civil Medical

Moolay, July 19, 1880

Officer of the Island, asking his advice in reference to our applying to Govt. for an increase of the Grant to our Mission for Medical instruction - with the view of enabling us to provide for the partial support, at least, of a Medical man in connection with our Mission. - I enclose a copy of his reply, from which it appears that we should have little prospect of success if we should apply for an increase of grant. - As he is the head of the Med. Dept. of the Govt. his recommendation would be important.

The question what shall we do to secure what has already been gained in this department, is a very perplexing one. If we have no Medical Class, we shall in all probability lose the Govt. grant of £200, after this year. - That gone, how shall we retain the two Medical men now employed. - To keep them in our Mission, we must pay them salaries much higher than any now paid from strictly Mission funds or by the Churches. To let them go, is to deprive ourselves of

the only reliable Medical aid that we have. — In Jaffna town there is a Hospital with one of Dr Green's students in charge & a Civil Medical Officer — a Burgher — but our occupied Stations are 5. 7. 9. 15 & 20 miles from Jaffna & we have no means of speedy communication. In these circumstances, what can we do to secure Medical attendance, when needed, for our families — the Boarding Schools & Christian families — is the question we have to consider.

Bro W. W. Howland writes from the Pulney Hills that he is gaining strength & that they are all benefitted by the change.

Other members of our Mission are in their usual health. — Miss Hillis seems better in health than she was a few months ago & continues at her work at Panditeripo. —

Richard is hard at work studying Tamil, & he has taken some of my work in the College & School Class. —

Yours sincerely

E. R. Hastings.

Sec. A.B.M.

Copy of letter from Dr Kynsey Principal Civil Medical Officer – Colombo. 1

Colombo. 19th Feb. 1879

Sir.

I have the honor to acknowledge the receipt of your letter of the 19th of Dec. last & to express my regret at not being able to reply to it sooner.

I have given the question you referred to me, my best consideration & I am made to advise you to ask Govt. to increase the annual vote at present given by you for training young men in the Medical Dept. of your School. In giving you this opinion I am not unmindful of all you Missionaries have hitherto done to supply the Island with Medical men, but with the claims of the Ceylon Medical School, I do not see how the Govt. could be expected to make additional expenditure on Medical Education

I am well aware what an advantage it would be to the people of Jaffna to have a Medical man amongst them like Dr Green & I only hope you may yet be able

to see your way to this return, but I think it must be done, independent of any contribution from Govt. –

In writing to your Mission (Board) in America on the subject of obtaining a well-qualified man for the post of Principal or Supt. of your Medical School, I think you should point out the fact that the education now given is purely theoretical & that unless you have the means of giving practical instruction by a qualified Medical man, there is the possibility of the Govt. vote being withdrawn. –

Having a large Medical School under my supervision in Colombo with a Hospital of 220 beds, where the students receive a thoroughly practical Education I am surprised at your Mission in America sanctioning the continuance of your Medical School, without placing it under a Medical man specially trained & qualified for the purpose of teaching & I feel convinced, if you represented the matter fully, a qualified man would be sent to your assistance. –

I presume the Friends in Med Soc.
would place their Hospitals under any
Medical men your Mission sent to Jaffna
& if so it is possible that I might be
able to offer him some employment
in the Civil Med Dept. —

I am Sir &c.

W. R. Kinsey.
Princ Civ Med &c

Jaffna, March 22, 1879.
Recd. May 10

Extracts from the report of Mr. Moody at Manepay.-

This church is composed of Males 16, Fem. 8, Baptized Children 25. Most of the Churchmembers are independant; Two or three are in the employ of the Mission. They all, with the exception of two or three, are regular members and are attending to the Sabbath services and other ordinances. They take special interest upon their children to train them in the fear of the Lord.

About 16 members are regularly paying their Subscription money for benevolent objects. Though the Church is small in number, yet their benevolence is great when compared with some other Churches which have more number. This Church does not contain very many rich people. There may be 3 or 4 who seem to be opulent and even these have one pay their Subscription as other poor members. The Thank offering was much decreased this year, when compared with former years.

As a Church they all read the same Chapter daily and recite the contents or get explanations for the seven chapters on their weekly Church meeting. Though the Church is to be praised for their benevolent disposition, yet I am sorry to state that they get cold in spiritual matters, and are warm in temporal affairs.

We have a good congregation on the Sabbath, amounting to Adults 30- Children 100. On Sabbath P. M. Christians go

to

Cal. Mar. 22, 1879.

to the Schools and give religious instruction, but I fear there may be failures in some.

I do not see very many to inquire after the truth. Most men of this field and also some females though they know and learnt most of the Bible truths, they are not yet moved with the power of Holy Ghost to see their miserable state, and to flee to Jesus. In general they admit that the Christian religion is the only and surest way for Salvation. "Their mouths speak but their hearts are behind.

I have been left to labor alone since Rev. Mr. Hastings left this Station. Now I am very glad and am encouraged and feel happy that the young Rev. Mr Howland is now at the Station and undeuing his assistance in coworking with me, in visiting houses, in lecturing at Noon light meetings, in teaching Sabbath Schools, and in preaching occasionally on Sabbaths. May God grant him good health to labor in His field, seeing that the "Harvest is plenty, but the laborers are few."

Report of Mr. H. Horsington at Codoville

Among the interesting facts of the Codoville Station that have transpired during the past 6 months is the death of the Venerable & Father Spaulding who was the immediate Pastor of the Codoville Church for about 40 years. We feel it a great shock and bereavement to the

Mr. Backus and myself go through the villages, visiting and addressing persons and distributing tracts and portions of scriptures on which many have peculiar interest but do not come forward for fear of their friends.

Two Bible women go from house to house visiting their heathen sisters and reading and explaining to them the scripture verses

the Church. So we believe many are awakened by his death among the Church members and even among the begotted heathen, to think seriously about their souls and the world to come. The Churchmembers though not now under the immediate care and supervision of a Pastor are trying to grow in grace and in the Knowledge of our blessed Saviour. There are 8 cases of hopeful conversion in the Fem. Boarding School and one out. And some cases of inquirers after truth also.

The Sabbath School which is held now immediately after the Services is quite instructing and the Biblical instructions are imparted thereby to both the young and the adults; and the instructions though not blessed with immediate fruits will be more beneficial.

The Sabbath Services are well attended to and the average attendance is about 25 men and 30 women besides the pupils of the Boarding School and the Village School children.

Friday Lectures are carried on regularly which are now turned into a Bible class.

Benevolence is now encouraging.

Generally speaking the influence of the Holy spirit though not apparently working is felt here and there with slight progress.

Report of Mr. Hemphill at Pandeterpo.

The Church business is carried on by a committee formed at the commencement of the year. The Com.ee meet on the last Tuesdays of every month and consider the affairs of benevolence from Christians and that of the evangelical work among the Heathens. It was decided by the vote of the Com. that the distant corners of the field should be visited every month and so the Gospel preached in every house. Such a work is going on at small scale owing to the want of men. And the Church contributions will be squared out at the close of the year.

The Church pays Rs 5 per month promptly for the support of the Gospel and takes care of the Church repairs &c.

Most of the Christian families keep up the united daily reading of a chapter in their family worship & have the chapters which have been read during the week for the subject of consideration at their meeting Friday afternoon. The women meet for conference and prayer for their children and others on the first Tuesdays of every month. Many of them are more regular than men in attending the religious and Sabb. services. The male members meet once a month at full-moon evening for prayer

Recd. Jan. 1/75 1874.

To

The Rev N. G Clark. D. D

Batticotta
Nov 15-1872

Dear Sir

Since I reported last in Oct 1871 three individuals joined our Church on the last Sabbath of the last year. Their names are as follows: Ezekial Pariatamby, Henry Candappoo and Henry McLelland. The first two were members of Training school and the last was a member of the Eng High School and child of Christian parents. At the Annual Church meeting held in Dec. 29. 1871, a communication signed by 23 Church members from Tangany was presented for consideration. The brethren and sisters at Tangany requested the Batticotta Church permission to be allowed to form themselves into a separate Church under a separate pastor. The request was cheerfully granted by the Batticotta Church. The Christians in Tangany have since called Mr Bryant to become their pastor. After he signified his consent, arrangements were made by the Ecclesiastical body for his ordination which took place in July 28 1872. The new Church had the first communion with the new pastor in September

The Training school was removed to Tillipally in the beginning of the year. These changes have considerably affected the Batticotta Church. Our Annual Thanksgiving was held in March 28 and the collection was as good as usual notwithstanding the decrease of Church members. In my last letter I mentioned the great affliction which my uncle suffered in the loss of his sight. Christ has relieved him from this affliction by calling him into his presence. He died in Feb 29 and his end was peaceful. We have many reasons to suppose that in his case the natural vision was closed that the spiritual vision might be opened. Our Sabbath school at the Station was much affected in the beginning of the year by the transfer of the Training school and by the breaking out of small Pox in the vicinity. An increase of interest is manifest towards the latter part of the year. The Teacher's meeting is now held immediately after the Sabbath School. In a recent meeting the teachers decided to raise £ 3 from the sabbath school collections before the year closes and to send the amount to Harpoot to accomplish an object similar to what was selected last year. The sabbath schools at the out-stations are quite flourishing specially the one in Moolai. We regret the cases of discipline which the Church was called to act upon. One member who had been previously

suspended for immorality was excommunicated for disregard of Church ordinances. Two were suspended on account of a heathen marriage. Another was suspended for participating in heathen ceremonies. It is gratifying to see one suspended brother restored to Church privileges. We have many reasons for thankfulness. The starting of the Jaffna College, the vacancy caused by the death of Mr Sanders being filled, and the fact that the Church members were spared from small-pox are indeed great causes for thankfulness.

I beg to remain
yours Affectly
B. H. Rice

Batticotta, Nov. 15. 1877

Rec'd Jan. 17.

S.P.G.

Rev. J. H. Collins

Rev. J. H. Collins & Mrs.

Fisk & Mrs. E. M.

Batticotta

Nov. 15. 1877

Dear Friends.

Yesterday I received the long
expected letter from Dr. Ward
in which he informs me that
the Board has decided to

To

The Rev N. G. Clark. D.D

Dear Sir

Batticotta

April 22. 1873

In my last letter I mentioned that our Sabbath school was conducted with an increased interest for the latter-part of the last year & that the teachers decided to raise £ 3 to be sent to Harpoot. At the close of the year the expected sum was raised and the contribution was sent to Mr Wheeler through Mr Hastings. We have lately answered the letters written by Mr Wheeler & Pastor Garabed Medzadoorian of the village of Haboosi. Our Sabbath school in this year is going on as usual. The starting of the Jaffna College was briefly alluded to in my last letter. The religious interest of this school is encouraging. Three youth, all of whom baptized in infancy, joined the Church on public profession of faith at our last communion held March 31st. A young man of the Eng. High School joined on that occasion. The week of prayer was observed with considerable interest this time. The Annual Thanksgiving was held March 20, & the meeting was attended by a large audience who seemed interested in the various exercises. The contributions were in money, animals, corn, fruits, clothes &c designated for different objects and amounted to nearly £15. In my letter dated Oct – 1871 I referred to a young man who after being baptized by a Wesleyan Missionary went back to heathenism on account of the great opposition made by his heathen friends. I then mentioned in conclusion "The citadel

of heathenism is very very strong indeed. if not for the weapons "mighty through God to the pulling down of strong holds" we should despair of success" I did not however realize the power of the spiritual weapons in his case. When I saw that he was open & shameless in heathen ceremonies I despaired and gave him up. But the Spirit of God did not give him up, and the truth which was sown in his heart did not die. He went back to Kandy & the good feelings revived in him. He wrote a letter to Mr Howland begging him to give him a chance to enter the Training School in Tillepally. When he received a favorable answer he directly went to Tillepally and did not go even to his father's house to see his widowed mother. The father died a year ago & his death apparently removed the chief obstacle which was in the way of this young man. In a letter which he wrote to me since he came to Tillepally he says "How foolishly was I near passing by and neglecting the fountain of life, alas; alas; God in his great mercy led me through rough & difficult paths and shewed to me the way of Life; Consequently I consecrate my heart and the greater part of my life to him" He also says that he devotes the greater part of his time to the study of the Bible. He may possibly apostatize but I hope that he will by the grace of God persevere & prove a useful man. The teachers and a few school mates best acquainted with him have expressed their satisfaction about him. Another young man who was once

a member of the Eng High school, now in Kandy wrote to me a few months ago as follows. "I am apparently a virtuous man, but there is not a single command which is not violated by me. I am a great sinner; You will pray for me that the Spirit of God may assist me in the discovery of sin and in seeking the remedy" Another young man who returned from Kandy during the short stay with us attended our meetings regularly. He went back & through a letter requested the prayers of the Church for him. Several are convinced of the truth, and a power which enables them to go forward in spite of all the obstacles peculiar to this country is greatly needed.

I beg to remain
yours Affectionately
B. H. Rice

Rev^d. A. G. Clark. D.D.

Baltimore, Apr. 21, 1873.

Age 18 June 17.

Cong'l.

To

The Rev. N. G. Clark D.D

Dear Sir

Batticotta

April 21 1874

My last letter was written a year ago. The son of the Vedhan of this place to whom I then referred still continues a member of the Training School in Tillipally He has professed his faith in Christ publicly & joined the Church; the particulars of his case may have been reported to you by Mr Ankettell the Pastor of Tillipaly Church. Two of his brothers & his mother are laying plans to deprive him of the share of his father's property which is lawfully due to him. I also mentioned in my last letter a young man who on returning from Kandy attended our meetings regularly. He has gone back to Kandy & I have heard from credible sources that his religious interest continues. At our Communion on Dec 28 two young men joined our Church on profession of faith. One is a son of Christian parents & a member of the Eng-High School. The other one is a pupil of the Jaffna College. He belongs to a family which is respectable in the estimation of the heathen and which is distinguished for its adherence to Hinduism. Though several from that family studied in the former Seminary, only one was a professor of religion & he died while connected with the Seminary. Though this young man was fully conscious of the difficulties which he would meet by making a public

Batticotta Ser. 22 1873

profession of faith yet he deliberately made the choice to join the people of God & to suffer affliction rather than to enjoy the sinful pleasures of heathenism. He holds a high rank as a scholar. We have abundant reasons to thank the Lord for the converting grace manifested in this case. His life since his public profession has been consistent. He took the name of Edward H. Ambiavagar when he united with the Church. Two others from the same institution have applied for admission into the Church. One of these is a class-mate of the former & nearly equal to him in scholarship. There was another young man in the Eng. High School whose father & uncle were both once members of the Batticotta Seminary. He studied in the Wesleyan Central school before he came to the Batticotta Eng. High School. His religious interest commenced when he was a pupil of the Wesleyan institution. It was concealed on account of the opposition from heathen school-mates & friends. After he came to the Batticotta High School, he wrote a letter to his father stating his religious conviction and his purpose to live as a Christian. He plainly mentioned that he had found the Christian religion to be a holy religion and the only true religion which teaches the way to heaven and he requested his father to allow him to live according to his convictions. Though the father was displeased with the spirit of the letter yet he allowed his son to remain in the High School & supported him. He only cautioned him to give his best attention to his studies. The young man openly professed his interest to his schoolmates & renounced some heathen practices. During his vacation a religious meeting for conference was held

in a neighboring village called Cockuvilla. young men principally took part in that meeting. This young man at that time openly expressed his conviction of the truth of Christianity and his purpose to become a professor of religion. The heathen who were present & who were much annoyed with the religious tone of the meeting reported these facts to the father & greatly prejudiced him against the son. The father whipped him for the bold professions he had made & threatened further punishment should he continue to speak in favor of Christianity. The young man was also whipped for refusing to work on the sabbath. When he came back to the High School, he manifested his usual interest and enjoyed the study of the Bible & prayer. The father, finding out that the religious interest of the son could not be destroyed by whipping & threatening, prevented him from going to Protestant schools. He is however allowed to go to the services of the Wesleyan Mission. The Wesleyan brethren take hold of him & work with him. I have the hope that his faith will remain unchanged notwithstanding this opposition. The week of prayer was observed with some profit. The benevolent contributions of the Chh for 1873 were encouraging. The amount contributed for various objects was Rs 857.28 nearly equal to $425. The annual meeting for Thank offering was held on March 26 & was as interesting as usual. I am sorry to report that the collections in the Sabbath school have considerably decreased this year. Mr Cathesavalupilly Wyman has been transferred to our Church from the Jaffna Wesleyan Church. He first joined the Batticotta Church on profession of faith in 1847. He was my classmate in the Senior class and the Select class.

He was a fellow teacher in the Batticotta Seminary & afterwards he was in the service of the Wesleyan Mission. He gave his attention to the Legal profession & succeeded to pass as an advocate to pratice at the Jaffna bar. The present Governor has conferred upon him the appointment of Acting Magistrate at Kayts. He has now become a member of the Church in which he made his public profession the first time. Though his marriage is not satisfactory in a Christian point of view his influence as a Christian is encouraging. After he went to Kayts he felt his own wants as well as those of other Protestants in the court and has made an arrangement by which a preaching service is conducted every other sabbath. He was present at our last Communion. On a former occasion he brought two of his children to be baptized and he intends to bring two more. While some things are cheering others are discouraging. Elizabeth Baily a native of Batticotta was a Churchmember since 1856. Her husband is also a Churchmember. She died on 8th March of illness after confinement. During the last days of her life she was unconscious & consequently nothing is definitely known of her state of mind & feelings. After she died her heathen friends claimed the body to be burned in a heathen way. The husband, though a Church member was very indifferent about a Christian burial. All that we were able to do through the influence of the resident Missionary was to read a portion of the Bible followed by a few remarks & prayer amid great confusion & then to leave the remains to the disposal of the heathen who burned the body with heathen ~~heathen~~ ceremonies.

Other heathen ceremonies were subsequently performed & the husband seems to have relapsed into heathenism. The marriage of the only daughter which principally occupied the thoughts & plans of the deceased mother took place last Friday & it was conducted after the manner of the heathen. The wife of another Church member who was a heathen died recently & was burned with heathen ceremonies. The eldest son lighted the funeral pile. In another Christian family a daughter ~~was~~ has been given in marriage to a Romanist. The marriage ceremony was neither Protestant, nor Roman Catholic nor heathen. These facts will clearly show you our situation and our great need. Requesting your prayers that a spirit of prayer may be revived among us

I beg to remain

yours Affectly

B. H. Rice

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.
Boston

Battiscotta, Apr. 21, 1874.
Rec'd June 15.
Answ

Batticotta 475.

To The Rev N. G. Clark. D. D July 22 1875

Dear Sir

It is more than a year since I wrote to you last. Since my last communication six persons have joined the Church on profession of faith. Three of them are College students; one is a baptized child and one of the other two had no English education but he was a teacher of a vernacular school. The sixth was in employment in the Southern part of the Island having studied sometime in the Batticotta High School. All these are consistent in their Christian life. At our Communion in Dec 27 1874 two of the College students joined the Church and were baptized. They received the names of Samuel Thambiah and William Stephenson. The former is from a high heathen family. His father and uncle studied in the Batticotta Seminary but they were not professors of Christian religion. Several others studied from this family and were not professors of religion. I need not say that a young man coming out from such strong heathen friends would meet with opposition. The other is the son of the Maniagar of Udupitty. When he and his three brothers studied in Southern India, one brother died suddenly. The affliction produced a serious impression in his mind. Before they went to India the young man studied some time in the Chundiculy Seminary where his early impressions were in favor of Christ

Batticotta July 22 1874.

When he came to the College his good feelings were developed and when his heathen friends were aware of the religious interest created in him, they tried their utmost to check his good feelings. They introduced him to a famous Sivite teacher who filled his mind with all sorts of objections against Christianity. Although the interview had an effect to decrease the warmth of the good feelings, yet his faith remained unshaken. He requested the Church to receive him to its privileges and the Church-members after examination were satisfied of his piety and voted to receive him on the next communion. When his uncle the Maniagar of Nellore was informed of this intention, he immediately called on him and desired him to go with him to see his younger uncle who was then represented to be seriously sick. The young man did not comply to his wishes. As the uncle was harsh in his dealings he did not like to talk with him and he preferred to shut himself into a room. At last he appeared before the Maniagar who asked him to tell him the grounds on which the decission was made to embrace the new religion. The lad with tremulous voice yet firmly stated the reasons which satisfied his mind of the truth of Christianity. One reason among others is the following "I was a devotee of the Sivite religion and turned a vicious lad and I could no longer remain under it" The uncle interrupted him frequently with such statements as these

"Your reasons are foolish and childish" "you are not competent to form an opinion in religion" you have not examined Sivaism sufficiently to know its merits" &c. He threatened him saying that he was determined not to allow him to his way and that he would remove him and his brothers from the schools of Batticotta had he joined the Church at present. Notwithstanding all these arts and threatenings the lad replied plainly that he was decided to join the Church the next day and that he could not putt off the duty to another time.

The uncle finding that his exertions were in vain, went in the same night to Udupitty (a journey of 18 miles) to influence his elder brother who was the father of the Lad. The father came to Batticotta before the time for the sabbath service. He did not like to see the Son but sent a letter requesting him to postpone joining the Church. The lad had grace enough to honor the Heavenly Father in preference to the Earthly Father. His life, since joining Church, is exemplary. We would not forget that this young man needs very much the grace which keeps him to the end. Another young man named Thoamar Samuel joined our Church in the 4th inst. He was impressed in favor of religion when he studied in Batticotta High School. When he was employed in the Southern part of the Island, he was seriously sick. He made a vow that he would furnish the pulpit of the Batticotta Church with a handsome copy of the Bible and hymn book had he recovered from sicknys

He was restored to health, came to Batticotta and fulfilled his vow. When the Church members were satisfied of his piety after a examination they voted to receive him into the Church. We are not free from discouraging facts on the other side. The young man named William Armstrong has lately become subject to Church discipline for heathen marriage. You know our state and our great want.

I remain
yours sincerely
B. H. Rice

Batticotta, July 22, 1878.
Rec'd Sept. 20.
7

476.

To

The Rev. N. G. Clark D. D

Batticotta
July 14 1876

Dear Sir-

The Batticotta Church is gradually appreciating its position & privileges. It is nine years since the Church called a native pastor and assumed his support. It has, during this period regularly & promptly paid the salary of the Pastor. An almyrah costing 15 spanish dollars has been bought for general use and When the Church-building required special repairs in 1873 the Church bore the greater part of the cost. Lately one brother, as a thankoffering for the recovery of his son from a serious illness, has furnished the Church with five good lamps at the cost of nearly 18 spanish dollars. He has also agreed to supply oil whenever these lamps are used for meetings, as a baptismal offering made in connection with the baptism of another son. The Christians generally feel it to be a privilege to come to meeting on the sabbath & daily to collect them for family prayer and reading of the scriptures. Active labors for the conversion of the heathen are very much wanting in the Church. There are schools of different grades in our field. The Vernacular boy schools are 8 Girl schools 3 Anglo-Vernacular schools 2. The English High School & the College are also in this field. Some of the teachers of the Vernacular & Anglo-Vernacular schools are not Church-members. Bible instruction is imparted in all schools. Where the teachers are pious men, we have reasons to rejoice that religious truths are impressed

Batticotta, July 22 1876.

on the minds of the young. The greatest number of conversions are from the College & the English High School. Among the nine who have joined the Church on profession of faith in 1875 five were from the College, two were from the Eng. High School & two from the village. While we rejoice that a few of the educated have received the truth and endeavor to obey it, we greatly lament that a great majority of them are addicted to the religion of the country & to sinful worldly courses. The doctrines and superstitions of heathenism are deeply rooted in the minds of the old people. They will not easily give up what they have held so fast, so long for so many generations past & that which is popular among the people. The younger people are generally convinced of the truth of Christianity, but the unrighteous mammon & the praise of man rule their hearts & the majority become devotees to them. The influence of the Church upon the heathen has not been always such as it should be. The several cases of backsliding and the spirit of worldliness in the Church have exerted a disastrous influence. Notwithstanding these unfavorable circumstances, the conviction, on the part of the heathen that Christianity is a religion which makes its devotees better & holier men, is growing. Any institution which is under the management of the Christians wins more the confidence of the heathen than others. Heathen parents have more confidence in their Christian children than in their heathen

children. Ten have joined our church on profession of faith since my last letter was written. Eight belonged to the College & one belonged to the Eng High School and the other belonged to the village. Two of these are baptized children. The man who was received from the village is called John Marcathapper. He was over thirty years of age when he joined the church. He spends a part of the year in the southern part of the Island. When he came before the church to be examined the members were quite satisfied with the knowledge, piety and the child-like spirit which he manifested. The week of prayer was profitably observed. One young man a pupil in the College was specially interested. He doubted the divine origin of the scriptures & was an unbeliever. Whenever he had a chance of expressing his religious opinion & faith, he always expressed his opionion and sympathy in favor of Divaism During the week of prayer his attention was turned to the important subject of salvation. He felt that he was a great sinner & was convinced that Christ was the mighty saviour able and willing to save him. He prayed imploring the pardoning mercy of Christ. His feelings were tender & he seemed sincere in his inquiries after the truth. We have some fears about him however as he has left the College & expressed doubt about the duty of receiving baptism & publickly professing Christ. Another young man was interested in the study of the Bible & he attended

our meetings & paid benevolence for Christian causes. His marriage alliance with the heathen wife has decreased his interest. The sister of Marathapper John is also interested but she has great opposition from her husband.

I remain
yours affectionately
B. H. Rice

Batticotta, July 14. 1848.
Rec'd Sept. 18.

477.

To

Batticotta July 23 1877

The Rev N. G. Clark. D. D

Dear Sir

When we begin to communicate to you the state of the work among us, we cannot but express our deep sorrow for the great loss suffered by the American Board and the several Missions under its management by the death of the Venerable Senior Secretary Rev Selah Burr Treat. Although we were never permitted to see him with our eyes yet we have been enjoying the benefit & the influence of his consecration to the work for the past 33 years that he was connected with the Board. The account of his unreserved consecration and devotion to the master's work has had an appropriate effect upon those who have read it. We have no doubt that his works will follow him. What the world has lost heaven has gained.

Since our last communication the Batticotta Church has been called to lament the death of two of its brethren. Mr Ezel Backus who had been in the service of the Mission above fifty years died on the first of January. He died in Colombo where he went on a visit to his youngest son. The letter which he wrote a short time before his death shows that he was very anxious to spend the week of prayer with his brethren in Batticotta. We believe that he has been called to engage in a higher service which will never end and where Christ ceases to be an object of faith & becomes an object of sight. He has finished the Christian race & has received his crown. Mr Daniel Vettivaloo died of Typhus fever on the 13th February. His death is a great loss to his

Batticotta, Jaffna 14. Feb. 1878

wife & two children and to the Church. He was one of the graduates from the Medical ~~Bathgo~~ class of Dr Green. Although he belonged to a rigid heathen family he professed Christianity, married a xn wife and maintained a Christian character untill the end of his life. As he was unconscious at the time of death his feelings were not known. One of the Medical Practitioners who visited him about two weeks before his death has testified that the treatment which he received from him was that of a Christian brother & his conversation was pertaining to the kingdom of Christ & to its extension and that he was delighted with reading the scriptures & prayer. Since my last letter was written sixteen persons have joined the Church on profession of faith, fourteen of these belonged to the College and two came from the village. Out of the fourteen from the College nine are baptized children & five are from heathen families. One of the two who joined the Church from the village is a woman who had been a long time a servant in the family of the Rev William Howland. The other is a young man from a strong heathen family. His brother Dr. C. T. Mills became a Church-member about eighteen years ago. He married a xn wife and is now a consistent & earnest Christian in Manisty Church. This young mans religious interest began about two years ago. I mentioned his case in my last letter. At the commencement of his religious interest, he was deeply interested in the study of the scriptures. He was then persuaded by his heathen friends

to marry a heathen girl. By this heathen marriage, according to his own confession, he lost his fervent feelings & the moral courage to come forward and profess the name of Christ. As he was a teacher in a village school under the management of the Board of Education he generally attended the sabbath services and was apparently interested in the meetings. His interest in the Bible also continued and he prayed in secret. According to his own statement there was almost every night a struggle in his mind as to what he would determine to do: Whether he would try to please God & do according to his convictions or whether he would seek to please ~~God~~ man and do against his convictions. Finally he decided to do his duty notwithstanding the displeasure of man & the opposition of his mother wife & other friends. When he was once employed in the southern part of the Island he was led to believe that wearing a part of the hair of a certain animal called foxs horn, would act as a charm making the wearer successful in all his pursuits. When the folly of it was shewn, he gladly handed it over to me requesting that the silver case which encased the charm might be given for a benevolent object. He offered himself for examination as a candidate for the Church. The Church members were fully satisfied with the evidence of piety and his knowledge of truth voted to receive him. At the communion of the 8th inst he came forward and made a profession of his faith notwithstanding the bitterest feelings of his mother, wife, & father-in-law against him

The father of the wife now proposes to have her married to another man but she apparently clings to her husband. There is a man & his wife in Batticotta who were once Church members but became apostates & joined their heathen friends. By means of certain afflictions which they suffered they seem to have been brought back to their senses The husband, wife & younger children now regularly attend our meetings, keep family prayers & read the Bible and religious books. They wish to join the Church again & the heathen friends are alarmed at this and contrive means to stop them. Nine members have lately applied for permission to be allowed to organize themselves into a separate Church in Moolai. Their request has been granted and they have already made arrangements to call a separate Pastor and to assume his support. The cholera is prevailing in other parts of the Province but Batticotta has been mercifully spared hitherto. Our Church suffers with the general scarcity in the land & the church benevolence is not so promising as in former years. What our Church & country require is a merciful visitation of grace from heaven.

I beg to remain
your's affectionately
B. H. Rice

Batticotta, July 23, 1877.
Rec'd Sept. 10/77.

Batticotta 478.
Aug-12-1879

To

The Rev. N. G. Clark. D.D

Dear Sir

If I remember right, my last communication was sent to you two years ago. After the last communication some important things have transpired in the Batticotta Church. I should thankfully acknowledge that no cases of death among adult members took place after that. There have been only a few cases of death among baptized children. About twenty persons joined the Church on profession of faith after my last letter was sent. Sixteen of these were from the College and the rest were from the village. Among the sixteen from the College nine were baptized children & the rest were from heathen families. Out of the four who joined the Church from the village three are women. One of these is nearly seventy years old & she is the mother of Mr Hoisington the Native Pastor of Oodooville Church: the other is Mrs Lavinia Armstrong about whose religious interest I reported in my last letter. She joined the Church in September 1877 after leading a life of apostacy for some years. The third is the eldest daughter of Mrs. Armstrong: She has joined the Church having given satisfactory evidence of faith & piety. Mr Armstrong, the husband of Lavinia, now lives in Singapore ~~who~~ and he is also considered there as a candidate for Church. The fourth individual who

Batticotta July 23, 1877.

joined the church from the village is a young man called Arulampalam. This young man became interested in religion by means of Mr Joseph Supramanium who joined the church two years ago. He was accessible to a tamil Bible in the house of the latter. He was interested in the subject read and frequently inquired from Mr S on the subject of reading. He had religious conversation with some other Christians also. He was seriously impressed in the subject of salvation and began to attend sabbath services. The interest was increased by the perusal of Johns gospel & of the pamphlet called "Come to Jesus". Lastly he applied for admission to the church. The Committee who examined him were fully satisfied about the evidence of religious knowledge and piety and favored his reception to the church. He joined the church at the communion held in the last sabbath of March 1879. After he joined the church, he has entered the Training School with the view of preparing himself for usefulness among his people. One of the young men who joined the church from the college is called Thompson Hudson Paramaswamy. He is from a village belonging to Udupitty Station. When he went to his home for vacation after he joined the church, he had the faith & boldness to hold religious meetings in his village. Another young man of the same Parish called Edward North Appatury has well withstood the opposition of his bigotted heathen friends. Another young man from the the English High School was ready to join the church at the last

Communion but was prevented by sickness. He has met with strong opposition from his brother-in-law (an educated man) and he has overcome it in a very satisfactory way. Our sabbath services & other meetings are now much assisted by the introduction of settees. This was accomplished by the earnest and persevering efforts of Mrs Hastings to whom the Congregation is greatly indebted. The Batticotta Church is one of the 33 Churches built by the Dutch about 200 years ago. The first company of Missionaries repaired & used it. The introduction of settees in 1878 may be considered as proper Bicentenial celebration of the Batticotta Church. The separation of the Moolai Church-members to form themselves into a distinct Church has affected the benevolence of this Church. The salary of the Pastor has not since been paid as regularly as before. Feeling that we need your prayers as ever

I beg to remain
your's Respectfully
B. H. Rice

Battiatta. Aug. 12. 1879.

Recd Sept. 22.

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Udupitty April 15th 1872

Rev. & Dear Sir

During the past six months my labors in the several villages, in the Schools &c &c were about the same as usual. Though I am now unable to report of any marked result from my labor still I am happy to notice here and there certain things which though trifling in themselves and such as would be overlooked in Christian lands still give us much encouragement.

In Valuerlytuvie which is one of the hardest places in Jaffna, I was much interested in a native doctor who saw me in the road and said "When I think of the several religions I find that the Christian religion is the only true religion and that Christ is the only true Savior. I wish to know more of Christ and the Christian religion" and earnestly added "I want to read your Bible. If you can give me a copy I will pay for it". Such a spirit of inquiry among that class of people is truly encouraging. There are similar cases in one or two

other villages also.

In my last letter I reported that some of the people of Polikandy were willing to part with their favorite goddess Chevvaidy They did so and three or four of the earthen vessels which represented the goddess were taken to the Mission House as objects of curiosity but I am sorry to find that some of the people especially the young females are filled with terror on account of this act. The goddess, they say, appear to them in dreams and threaten them with severe punishments. Sometimes she casts stones on their houses. Once it happened that a butterfly flew into the hut where the goddess was worshipped; some noticed it but, Oh! what a great consternation! the goddess appeared in the form of a butterfly! You will greatly wonder of the reign of such superstition after more than half a century's labor; but those who are acquainted with nature of this field will have no wonder at all.

Two children from the Rem'B. School were received into the church at our last communion season. One of them is of Christian parentage. The other is from a heathen family

at Udupitty and her case is interesting. Seven or eight months ago the father of this girl without her knowledge proposed to marry her to a heathen young man in a neighboring family. The parents of both parties not only proposed it among themselves but signified their consent in writing, imposing a heavy fine on the party which declines to marry. When this fact came to the knowledge of the girl, she opposed it greatly and said plainly "I will not marry him as he is a heathen" and also she wrote to her father and brother of her intention of receiving baptism. They objected to it at first, but seeing that she was very firm in her intention yielded to her wishes. On the day of her baptism the father of the young man came to our church. He sometimes comes by invitation, but this morning none invited him. He did not even know that the girl was to be baptized that day. He came by accident and sat down by the side of one of the school teachers. When sermon was over and the girls propounded for admission rose up, the man noticed the girl and asked the teacher "Is she also going to receive baptism?" "Yes" was the reply. When the

articles of faith & covenant were read he listened very attentively and observed when she gave her consent to what were read. At the close of the service he said to the teacher "The marriage which was proposed will not take place, for how can she be willing to do it after solemnly giving her consent to those which were read". The man seemed to be much impressed with the solemnity of the occasion. The girl is daily growing in grace. She is small in stature but great in faith.

The other candidates mentioned in my last still continue to desire admission to the Church Some of them give good evidence of a change of heart and will be received soon.

Since my last letter two things have happened which encouraged the Christians and appeared favorable to Christianity to some extent. One is the Lyrical preaching by a company of some Tanjore Christians. The other is our new Governor's visit to almost all ~~the~~ our Mission Stations showing much interest in Mission opperations. Of these you may have heard from other sources.

We are sorely pained at the departure of the Rev. & Mrs Smith to America. We thought

that they would continue with us some years longer and have a share with us in the great work in which they have been engaged for the last thirty years and by which no doubt they have lost their health. But our Heavenly Father ordered otherwise. They were acquainted with the people & knew very well how to labor among them. Their leaving us is a great loss to Jaffna — a great loss to the church. We hope that their health will be improved and they will come back here and die among us. It is great comfort that their son Rev. T. S. Smith and his wife Mrs. Smith are with us in the same spirit. May God crown their labors with success is the prayer of

Yours most obedt Servt.

D. Stickney

P. S. Since the above was written, Rev. T. S. Smith was attacked with typhoid fever and was in bed for about a month; for sometime his case was very serious and we felt much anxious for him. His parents have but just left our shores and though it is a great trial to him as well as to us he without minding it commenced the work with full

vigor and I am sorry to say that at the very commencement he overworked himself both in body and mind which I think was the cause of it. When the fever seized him he was unaware of it and pursued his work which made his case serious During the time he was confined in bed the Christians here were very ready to help him in various ways; they were also very earnest in offering their prayers in his behalf both in public & private. God heard their prayers and restored him to health. He seems to be daily improving in strength.

D. S.

Udaipur Sept. 1st 1872
Received Aug. 5
A. R.

Wampsville. Oct. 7th 1872

Rev & Dear Sir.

In my last letter, I informed you of the sickness of Mr Smith, & of the great anxiety the Church have felt about it. By the mercy of our Father, he got well, but no sooner had he regained his strength & resumed his work than it seemed best to our Heavenly Father to confine him again to his bed for 2 or 3 weeks. He is now better & we hope that his strength may be soon restored so that he may be able to carry on the work here.

In this connection, I may also mention that it was with deep sorrow of heart we heard of the black clouds that hung over the heads of our beloved parents in Christ, the Revs. J. C & Mrs. M. B. Smith, in the death of their two daughters. We do not know the design of this affliction, but we know that it is all for the best. We the Lafayette Church sympathize with them at their sore affliction & mourn with them. During almost all the time Miss. Laura Smith was here, she suffered a great deal in consequence of her disease, but she bore her sufferings with much patience & thus had taught us a lesson as to how we should bear in sickness.

Wampsville Oct 7 1872

Whenever she was little better she tried to work for the master & might be seen teaching the Day school girls & helping them in sewing ~~&c~~ we may say of her that "she hath done what she could". She was always meek & very quiet. Her countenance was always cheerful & to us she looked more like a heavenly inhabitant. She has now left us, her parents & friends, but is now safe in heaven.

The work here has gone on as usual & though we have not as yet the privilege of finding many coming to the light of the Gospel, still we have the happiness to find here & there in the several villages some who manifest a desire to become the followers of Lord Jesus. These, I feel, ought to have a regular course of instruction & though they live in different villages, I have made arrangements to meet them once a week & try to help them under God, in the growth of their spiritual life.

Of those that were in my list as inquirers, 5 from the F. B. School were received to the church on the 22 of September. We had on that day a large congregation composed of xtns, inquirers, & heathens, beside the children of the schools. It is a very interesting occasion. As the Candidates knelt down one by one to receive the ordinance of baptism a solemn silence pervaded the whole assembly. May the Lord grant them sufficient strength to withstand all

trials & temptations & to shine as lights in this land of darkness.

There are others in the F.B.S. & in the villages who manifest a desire to be received to the church & who, we hope will be received when they give satisfactory evidence of repentance.

The Sabb. services & other meetings have been held as usual without any interruption. The ~~Sabbath~~ ~~A.M.~~ congregation on Sabbath A.M. at the station chapel is increasing.

The meetings in the several villages have been held with much interest, especially those for the women. Mrs. Smith & Miss Townshend took an active part in these meetings. During the past 5 months (from May to Sep 30) more than 30 such meetings have been held in the several villages. On certain afternoons, each of them take 2 or 3 girls from the F.B.S. & go to those places where the meetings were previously appointed. The master & the mistress of the house knowing beforehand of the meeting send word to the neighboring women to come to the meeting at the time fixed & then make ready by sweeping the house & yard, spreading mats &c. Mrs Smith & Miss Townshend seem much interested in these meetings & think of continuing them & we hope much good will results from them.

Two new schools have been opened in this field during the year. One anglo-vernacular school in Vakwatty-Tony, under the care of the Board*, but not dependant upon it for pecuniary support, and the other a vernacular school in Kanipannoly. The vernacular school in Polikandy which was opened last year & unsupported by the Board, is in a prosperous condition & has received this year a grant from the Govt. In a village about 3/4 of a mile from the station, arrangements have been made to secure the attendance of girls in another school taught by a heathen & supported by the parents. These girls as well as the boys taught by this teacher not only study the Scriptures learned, but attend our Sabb. Services. The children of the other schools with the teachers attend the Sabb. Services & Sabb. school. These schools are great auxilliaries in our work here. Through them we can exert a good influence in the several villages where they are located.

Udupitty, Oct. 7, 1873.
Rec'd Jan. 17, 1874.

May the Lord bless these & the other means here & elsewhere, is the earnest prayer of

Your Humble & Obt. Servt.

D. Steinsky

* Native Board of Education.

481.

Udupitty. April 12th 1873

Rev & Dear Sir

With this year commenced a new era in my life,—new spheres of labor, new responsibilities and new privileges. Though I was ordained before and helped our late Pastor the Rev. J. C Smith in his Pastoral duties, still I do not feel them as I do now. You may have heard that last year I had a unanimous call from this church to become its Pastor. After much prayer & consultation, I complied with the request & on the 16th of January was installed. It was a very interesting day. In regard to my position (though I was previously ordained & had charge of another church, still considering the nature of this field &c) I felt differently from what I did before. I felt as though I was on the Holy ground. I saw before me the trials & difficulties that would attend my way, but the promises of our Saviour seemed nearer & stronger than they. I now feel very happy in my new post & I find also very happy to find myself loved by all the members of this church. It is a great privilege to be thus loved & I praise God for granting it to me & only regret that I was not installed earlier to enjoy it.

Another thing which gives me great joy

Oct 7, 1873

is the readiness of the Church to pay a portion of my salary & do it willingly & joyfully. Considering the circumstances of the members of this church (majority of whom are females) I had doubts whether they would be able to pay half of my salary as suggested by some & felt somewhat annoyed by the thought that this request might give them some uneasiness & will be burdensome to them to attempt it. But I was much surprised to hear that the church had voted to pay me three-fifths of my salary. To the credit of this church I can say that all the members are very prompt - not only in paying the portion of my salary but also in paying their subscriptions for other benevolent purposes. Beside giving to their Pastor, they pay regularly to the Bible & Tract Societies, care of the church, for the poor in the church, for the N. E. Society, & in addition to these they take a collection at the monthly concert on the 1st Sabbath of the month & on each Sabbath in the Sabbath School. It is due in this place to mention that all the members have increased their contributions with this year. One-tenth or nearly so of the income is paid by a majority of them.

The first Sabbath after the installation was our communion day. It was indeed a very solemn day

At the commencement of the service two infants were brought for baptism & after that the Revd. W. W. Howland preached a very impressive sermon. After which 3 of the girls from the F. B. School who were previously propounded for admission to the church rose up to receive baptism. My heart thrilled with joy as I beheld these 3 girls, representatives of 3 different religions (Sivaism, R. Catholicism, & Protestantism) standing up to confess Christ before the assembly, composed of Christians & heathens. The first (a Roman Catholic) who was baptized in infancy by the Roman Catholic Priest, now applies for baptism again. Her widowed mother & brothers have of late become Protestants, but I fear that one brother & mother are in such a state of mind as to yeild sometimes to the influences of the Priest. Sarah (which is the name of the girl) is now at her mother's house in the Island of Narantany to spend her vacation & I hope she will help her mother & brothers in the Divine life.

The next girl of the Siva religion is an orphan. For about 3 years after she was received into the school, she felt not the least concern for her soul. Once when I spoke to her of the necessity of being born again she remarked "All true, but my sins won't let me". But after sometime she seemed deeply interested about the salvation of her soul.

and manifested an earnest desire to become the child of Jesus.

The other girl was of christian Parentage. For some time past she gave a good evidence of a change of heart.

There are 3 or 4 girls in the school, and 4 young men in the villages who are now regarded as fair candi-dates for admission to the church. Some of these have already given fruits of true repentance & will (D.V.) be received at our next communion season.

My work among the people in the several villages has been about the same as usual. We had during the past 4 months of the year held more moon light meetings than those held in the correspond-ing months of last year. Sometimes we had two meetings in the same evening. Mr. Smith attending the one & I the other.

The meetings for the women in the several villages were also held with much interest by Mrs. Smith and Miss Townsend, of which you will probably hear from them.

The Sabbath services were conducted as usual. The attendance in the A. M. service at the station is gradu-ally increasing. Formerly it was the custom for the adults

and children to stay during the service and attend the Sabbath school which was held after it. But with this year we found it necessary to change it & have the school before the service & dismiss the little children at the close of the school requiring the older children with the adults to attend the service. The Sabbath school is conducted with more interest than before. There are 14 classes, & the average number of children each week is 175.

On Sabbath P.M. besides 2 meetings held at the station one by Mr. Smith & the other by Miss Townsend. we have 5 meetings in the several villages adjoining the station. One of these is for the women which was held by Mrs. Smith

On the 6th of February the 8th Aniversary of our Sabbath school was held at the chapel at 4 P.M. About 400 children, besides the teachers & other christians & some heathens were present. After singing & prayer some of the children recited several passages of Scripture on subjects previously given & certain addresses were made by the Superintendant & others. Some curiosities were also exhibited with which the children seemed much pleased. At the close a collection was taken. Some of the children brought Plantains Brinjals Lime fruit &c. & others money. The collection

with the amount realized by the sale of the above articles was about Rs. 5.

The church appointed March 12th as the day of Thanksgiving. Besides the members of the church and congregation the children of the schools also attended. It was interesting to see in one corner of the chapel a small heap of vegetable productions brought as offering by the children of one school. In another were such offerings from another school. Several of the children held in their hands certain other articles as jaggery &c. By the south door were led two goats presented as offerings to the Lord. After some introductory exercise consisting of Prayer, Singing both in the European & native tune & reading a portion of the Bible a short sermon was preached by the Pastor. It was a joyful occasion. But amid our joys we regretted to miss our beloved father and mother the Rev. J. C & Mrs S. Smith who were present at our Thanksgiving day last year. They have done so much for this church & this people, that we will not let these gatherings pass without remembering them with grateful feelings. Won't they come back?

Among the people I find that their ears are open to what we say but their hearts are not ready to receive it. We pray for the fulfilment of the promise of the Holy Spirit & we ardently wait for His descent upon us & upon this

people who hear from us daily the glad tidings.

The 8 school in connection with this field are great help in our work. These schools are taught by 9 teachers, 6 of them are christians and 2 are inquirers. These try to exert a good christian influence among the scholars & their parents. I understand that in some of the schools there are some boys & girls who are in the habit of praying. An old man once met me on my way & said that his grand-daughter who is connected with our school not only prays both morning and evening, but presses them also to pray.

We hear cheering accounts of some of the girls who are connected with the Boarding School at the station. At their homes during their vacation, they seem to labor for the conversion of their parents & relatives. They try to be as lights among them & exert a good influence in the place.

May God bless these & the other means used for His Glory here and elsewhere.

is the Earnest prayer of

Your Humble & Obt. Sr.

D. Stickney

Udupitty, Apr. 12, 1873.
Rec'd July 21.

6 U. 29

Udupitty 13th October 1873

Rev & Dear Sir

482.

Since my last letter dated April 12th we have had the privilege of receiving 1 man & 1 woman into the church. These two are natives of this place. The man belongs to a respec=able heathen family. While young he studied in the mission school at the station, where his general deportment & proficiency in study were such that he was recommended to be received into the Theological & Training school, while there he had some religious interest, but somehow or other he soon lost it, & sometime after he left the school, came home & remained at his fathers house helping him in his farm. During this time his mind was again roused & he manifested a desire to be rec=eived into the church. After a trial of about a year or so, he was received at our last communion and was baptized by the name of Abraham. Sometime before his baptism he man=ifesting a taste for medical profession, was received with the medical class at Manepay & is still pursuing his studies there.

The woman was for 3 or 4 years a member of the Female Boarding School, & while there she manifested an earnest desire to become the follower of Jesus & showed fruits of rep=entance. She was then given in marriage to a young man na=tive of this place & a teacher of the boys school at the station & who also an inquirer after truth, & her baptism was deferred until sometime after the marriage. She is now in the midst

of

of heathens, & retains a good christian character & exerts a good christian influence among them.

There are now 5 male adults in the several villages & 4 or 5 in the Female B. School, who are inquirers after truth. I often visit them & try to make them acquainted with doctrines of the Gospel &c. And some of them seem to give genuine fruits of repentance. Three of these (members of the F. B. S.) gave such evidence of their change, that it was unanimously voted at our last church meeting to receive them (D. V) at our communion season next Sabbath.

Our Sabbath A. M. services have been conducted as usual. Formerly all the Sabbath, school children attended the service also, but now for certain reasons, it was thought best to send the little children away at the close of the school and have only the larger children remain through the service.

"It is very interesting to see how the Sabbath is spent here. Certainly we enjoy that holy day. From sun rise to sun set, and sometimes till late in the evening, the exercises are so various & so interesting that almost all feel it to be most pleasant day of the week. In the morning as soon as our private & family prayers & break-fast are over, we hear the sound of the bell at 8 o clock, inviting the Sabbath-school children & teachers to assemble at the church. At ½ past 8 Mrs Smith comes & teaches the children & teachers to sing, both in the European & the native tunes. The children find much interest in ~~in it~~

and we enjoy very much. At 9 the Sabbath-school commences & lasts untill 10. Mr Fitch, the Superintendent, tries to interest the children by black board exercises &c. There are 12 or 13 classes and as many teachers. ~~Rev~~ Mr. & Mrs Smith & Miss Townshend [missionaries] have each a class. From 10 to 11 we have the service, & after the service for about ½ an hour, Mrs. Smith holds a prayer-meeting with the Christian women & school girls. In the afternoon, at 4 o.clock, some of the Christians living near the station, assemble at Mr. Smith's study, & spend a few minutes asking God's blessings upon their labours in the remainder of the day. At ¼ past 4, it is a pleasant sight indeed to see the Christians, both male & female, going in different directions to preach the Gospel. Mrs. Smith & 1 or 2 school girls in one direction, Miss Townshend & 1 or 2 school girls in another direction, Sarah & Susan, the 2 Bible women in still another direction, & the other Christians, doing likewise, while Mr. Smith has a meeting with the servants & with the children of Christian parents. So, in a single Sabbath P.M. we have generally 8 or 10 meetings in as many different places.

We have held more morn-light meetings during the past 6 months than those held in the corresponding months of last year. The meetings for woman were conducted with much interest by Mrs. Smith & Miss Townshend.

We are very glad that Mrs. Smith has opened 4 girl schools in different parts of the field, in which more than 80 girls

receive instruction. She visits these schools (the remotest is about 4½ miles from the Station) almost every week, & not only in part instruction to the children, but to their mothers & other women, who can be persuaded to come & hear it. Another thing which encourages us & which we think will greatly help the cause is the teaching of singing a class of youngmen, by Mrs. Smith. They meet twice a week in the evening from 7 to about 9. She trains them to sing by notes with the help of the organ. The youngmen seem much interested in it. Although some of the christians are so earnest & active in their duties still the church as a body, is not in a lively state. We feel the want of the outpouring of the Holy Spirit upon us, & earnestly pray for it. When we hear of revivals in America, we ardently desire that similar blessings may be bestowed upon us also. Please pray for us

The encouraging facts above related to, will probably cheer your hearts; but this is only one side & bright side of the picture. There is another side to it also. The indifference of the heathen to what we say, the unwillingness of some to receive the truth, even after they have admitted it to be the truth & the hardness of heart in many of them, are discouraging. Most of the Sivas though they see that there is nothing in the performance of the heathen ceremonies are very strict in performing them. But notwithstanding these discouragements we labour — we labour with faith and prayer.

We have heard with much pleasure, that Professor Seelye has resently made a stir in India by his eloquent & interesting lectures, & Mr Taylor has less recently made similar stir in Bombay, but here Father Spaulding stirred up all Jaffna for 2 or 3 weeks, by his loving messages from the banks of Jordan. He seemed as if he was preaching from the threshold of heaven. to almost-every-one who went to see him on his sick-bed, he said a word or 2, which made such an impression upon the minds of some, that I think they will never forget it. Though his death may be natural as to his age, still we wish, that he might have lived for some more years to help us by his counsils, prayers & sympathies. We have suffered a great loss in his death. Though he was very old & past his 3 score & 10 still, he appeared as a child in his manners, deportment, conversation &c. His honored name will be remembered not only by us now living, but by many who will come after us

We have also suffered a loss in the death of Mrs. M. Smith in America. She was indeed beloved by us all. She has now left us, but her counsils & examples are still remembered by us. "Be faithful to your flock," were the last words she spoke to me, as she was just leaving for America. I was with her for about 14 years & had occasion to see her almost every day & I always found in

her a kind & loving mother. Her counsils & directions to me in my work were very valuable. She had some Knowledge of medicine & when she found us sick, was always ready to help us in every way she could. Her name will always be remembered with gratitude.

I remain

Yours humble &

Obedient Servant

D. Stickney.

Udupitty, Oct. 13, 1873

Rec'd Dec. 29

Rev. N. G. Clark

My dear sir

I send Pastor Stickneys letter just as it has been copied by his son John who now the head teacher in the Anglo vernacular boys day school at this Station. He was educated at the Wesleyan Central school and is an active Christian and a real helper to us though entirely independent of us pecuniarily. It is no more than fair that I should say also that the unsightly blots which mar two of their pages are my work not his.

Very sincerely

Thos S Smith

Uduppitty April 11 1874

Rev & Dear Sir

In my last letter I mentioned that several persons were then candidates for Church membership & that some of them gave pleasing evidence of a change of heart. Of these two were received on the 18th of January. One of these is a man of about 45 years of age & while young he was taught in some of the Mission schools. And again he was engaged as a school teacher. He was much acquainted with the truths of Christianity & was even entreated by those Missionaries, who were here at that time, to receive Jesus Christ as his Saviour, but (as he since confessed) he refused to listen to them & despitefully scorned their admonitions. His acquaintance with the truths of Christianity & the friendly warnings of those beloved Missionaries, instead of softening his heart rather hardned it. He grew in wickedness & soon lost his employment, lost his confidence among the Missionaries, Christians & heathen & lost all his privilege of being near the waters of the river of life. But our Father was gracious to him, so gracious as to use some means of awakening him to a sense of his danger. God stretched forth his rod of anger, very gently & this man, who was once well & strong found himself sick & very weak. He was confined to his bed for some time

The first Sabbath afternoon, after I came here in 1864, I attended a meeting in Valuetty, at the close of which, I noticed among the people, a familiar face, but very pale & sickly, & on going near I recognized him & said "Ah friend, I see that God has begun to touch you & before he touches your bones, repent & implore for God's mercy". He was silent & after showing some signs of sorrow, he went home. I went to him again & again, talked with him, prayed with & for him (some of the Christians also uniting with me) & after much patient labour & fervent prayer, there appeared a little ray of hope. Labour as well as prayer continued, & he showed some signs of life & soon after manifested a desire to be received to the Church. He was a sinner of long standing & so a longer period of time was needed for a trial. All found in him a real change & he so far gained the confidence of the Missionaries, & his heathen, that when a school was opened in Polikandy & we were at a loss to find a good teacher, he was recommended as the fit person, & was requested to accept the place. He is now living in Polikandy & is exerting a good & ~~tn~~: influence, both in the school & in the village. By his own choice the name David was given to him on the day of his baptism.

The other person referred to in my former letter is a

girl from the Female B. School & belongs to a wealthy heathen family in this place. About a year ago, she seemed to have found the Saviour. By the influence of her brother she was obliged to leave the school & to be at home for several months, during this time she was found growing in grace, though in the midst of heathen. When she came back to the school, the church unanimously voted to receive her.

Seven others (1 young man & 6 girls from the F. B. S.) were received on the 22d of March. I felt this to be one of the happiest Sabbath of my life. A larger number than was ever received stood up, & among these 2 (a son & a daughter) were my children. I cannot here describe my feelings on the occasion. I felt my self as standing on Holy Ground & in the presence of my beloved Saviour — I thought a great deal of the responsibilities resting upon me, with respect to the flock of Christ, here in Udaipur.

Of the state of this church I find somethings encouraging, for which praise is due to our Father & to Him alone. Without much detail, I would say that with the commencement of the year, quite unexpected by me, the church has voted to support me entirely, without any aid from the Mission, so our union as a Pastor & church, is stronger than before, & what gives me more pleasure, is that the church has paid me until now

(I hope it will continue to do so always) very regularly & most willingly.

The week of prayer, at the commencement of the year, was a blessed week. It had laid the foundation for more meetings, for awakening some of the christians to a sense of their duties for the heathen, & for elevating the character of some who were, before either cold, lukewarm or worldly minded.

Amidst these joys my heart fails within me, when I think of the loss we sustained in the death of our beloved brother Mr. Hamner the catechist at Londamannar, a village belonging to this field. He was the oldest member of this church but one, & was appointed a Decon from the time of its organization. He was a consistent christian & loved the work of the Lord more than anything else. He was indeed one of the pillars of this church — quiet & giving offence to no man. On the 19th. December he attended the weekly church meeting at the Station with apparent usual health & took part in the exercises, but on his return home about 2½ miles from the Station, he felt himself very weak & alarming symptoms were noticed by him. Hearing of his sickness, I went to see him, & the first words he said were "Oh! I am caught unexpectedly" I found nothing serious in his case & said "This seems not a serious one, you need not be dismayed about it". He was

confined

confined to his bed untill the evening of the 28th when he breathed his last, without any struggle or pain. During his illness, he seemed to have resigned himself wholly to the will of God, & manifested no fear about death. I am sorry that I was not able to be with him in his last hours, for 3 days before his death he was taken, to his wifes house at Allavelly about 13 miles from this place.

Our Sabbath A. M. Services were conducted as usual & also at Londamannar & Atchuvally the two out stations. On Sabbath P. M. we have meetings in 6 different places, besides one which is conducted by the Rev. Mr. DeKiemer at the station for the servants & the baptized children. Our weekly church meeting was continued as before, besides which, we have with the commencement of the year, started two prayer meetings one on Sabbath evening & the other on Wednesday evening. These are attended with interest by the christians, inquirers & some heathen.

In my labours among the people I find certain things which give me encouragement; especially this is the case with many of those who were formerly educated in Mission free-schools. Though many of them do not openly avow christianity to be the true religion still, they seem to have lost hold of their own religion, its superstitions &c. One man who belongs to this class told me "My parents used to worship their favourite deity & offered sacrifices to him very frequently; but now I

I do not worship him, I do not believe him to be a god".

The case of another greatly interested me. For many years he attended the Mission school here & was acquainted with the Bible truths so much that he had lost his belief in his religion & in the superstitions connected with it. One of the superstitions of the people is, that if a crow is found sitting on a pestle placed in a mortar there will be a death in the family soon. One day while this young-man was absent from home, his wife who was pounding rice found that her infant-child was about to fall down from a high Vrandah of the house. She suddenly left the pestle in the mortar & ran to rescue it. By this time a crow flew & lit upon the pestle. Oh! a sad sight to the mother. But she was glad that she knew the remedy also. She tied a white cloth both round the pestle & the mortar, mourned as if for the dead & buried them in the ground to remain there, for at least 6 months. Her husband came in the evening & she related every thing that had happened, but he, to her surprise laughed at her folly & immediately took them up from the ground saying that "these were the superstitions of old days. They will not pass now".

Such instances are the results of the education imparted in the Mission free-schools.

I remain
Yours Humble &
Obedient Servant
D. Stickney.

Udupitty, Nov. 11, 1874.
Rec'd Jan. 15.
Ans.

Udupitty 7 October 1874

Revd and Dear Sir

Since the date of my last letter one man was received to the church on profession of his faith. He received a tolerably good education both in English and Tamil in one of the Wesleyan Mission Schools, and while there he had an opportunity to become acquainted with the truths of the Gospel, but his heart was not then in such a state as to receive them. On leaving the school he went to the southern part of the Island in search of worldly pursuits & after spending several years came back home a hardened sinner as before. His house was about 3/4 of a mile from the station and I had opportunity to call on him very often and to talk on religious subjects. He began to attend our meetings on the sabbath and week days. The spirit began to move "on the face of the deep". He bought a Holy Bible, read it and pondered over it. Light shed upon his heart. Grace was given to him, and a change was found in him as the result of it. He expressed his desire to become the follower of Jesus: And after a trial of several months, was baptized and received into the fellowship of the church. He has been since labouring for the conversion of his heathen wife.

There are 4 persons in the villages & some in the Female Boarding school who have already manifested a desire to become

Udupitty Mor. 11. 1874.

become the disciples of Christ. Some of them have given a good evidence of a change of heart and we hope that in course of time they will be received to the church.

Five members were received to this church by letter while 4 were recommended to other churches. One member was excommunicated and one died since my last letter. And the number of members belonging to this church at present is 55. Just 27 years ago this very month a church was formed in this place composed of 5 members under the pastoral care of the Rev E. Cope. Only one of them was connected with it (who has since died) when the church was transferred to native hands. The progress according to the arithmetic of the world, is not indeed very great — only 50 for 27 years, but when we consider the nature of this field, the obstacles to be met with, the other improvements made which are auxiliaries to this great object i.e. the enlargement of Christ's church in this land we could not but exclaim "Oh! what hath God wrought". The kingdom of Christ does not come with observation. It is like leaven working "slowly but surely".

The one who was excommunicated is a young man by the name of Samuel. When he was in the Mission school here, he not only manifested a desire to be received to the church, but showed signs of true repentance. For

some

some years after his baptism he did well; but when he left Udupitty for an English school at Jaffna, he lost his interest in matters which concerned his soul, neglected sabbath services and other meetings and chose rather to be on the side of the heathens than of the christians. Again and again he was entreated to come back to his former faith and was warned of his dangerous course. But he listened not to the entreaties nor heeded the warnings. The church waited long with him but finding him as hard as rock took the awful step of excommunicating him from the privileges of the church.

In my last letter I made mention of the loss, the church had sustained in the death of one of its oldest members the deacon of the church. When I was writing it I had not the least thought that I will have to report another death so soon. But God's ways are not as our ways. He does what He sees best in His sight. Mr. Morrison a member of this church and one of the teachers in the female boarding school, acting also as a Catechist part of the time, died of fever on the 1st of June. He was taken ill at Udupitty and was removed to Chavakachcheri, his wife's home, where he recovered and appeared better for some time, but he had a relapse which ended in death. Having heard that he was sick I went to Chavakachcheri and had the privilege of being with him in his dying hours. When I went there in the

the morning (June 1st) I found him in a state of concionsness at intervals. Once when he was in his senses I asked him whether he has any fears of death, he shook his head as if it to say no. Again I asked him whether he desires me to pray; he said yes. At another time he stretched his hand towards me and said "sit close by me" It was found that he is to leave us soon. Some of the christians were there, and we, spent most of the day in reading suitable portions of the Bible, singing and praying by his beside. At about 5 P.M. the struggle commenced. He tried to speak but could not do it distinctly. He spoke to his wife of his only child. Near the end he seemed victorious and raised his banner with that precious word. "believe" thrice repeated and distinctly uttered. "Believe believe believe" he said in English a few minutes before he died. He was an earnest Christian and a faithful labourer in the vineyard of the Lord. His death is indeed a great loss to us.

Our sabbath services and the other meetings were conducted as usual. The sabbath school as before is kept before the service. Much effort is made to teach the children to sing both in European and Native tunes.

Among the heathen we have laboured as usual and find something to encourage us. One man near the station is so far convinced of the truths of christianity as to leave off performing all the heathen ceremonies. He attends

attends our sabbath services and sometimes other meetings also. He is earnestly enquiring and carefully studying the doctrines of the Bible. We have two or three similar cases in other villages also.

There are in the villages connected with this field 2 Anglo-vernacular boys' schools, 7 Vernacular boys' schools. 3 Vernacular girls' schools, 12 schools in all, which are a great help to us in our work. One of the Anglo-vernacular schools is in Valvettiturai — one of the hardest places in the Province where lately, through the exertions of the Missionary a girls' school was started. We hope much good will result from it.

The meetings for women were conducted as usual & with much interest. The Missionary ladies, with the help of Bible woman and other girls of the boarding school attend them.

May God bless these and other efforts used for the conversion of these people is the earnest prayer of

Your humble and Obedient servant.

D. Strickney

Udupitty, Oct. 7. 1874.
Rec'd Dec. 19.
Ack^d March 29.

Udupitty 7th April 1875. 485.

Rev & Dear Sir

Since the date of my last letter, we had the privilege of receiving (on the 27th Dec.) six persons to the Church & of these were from the F. B. School, 1 the wife a catechist, & the rest a man of about 37 years of age, native of Udupitty & in no way connected with the mission pecuniarily. This man belongs to a good respectable heathen family & has a good knowledge of Tamil literature. He is much acquainted with the Siva religion & had been for many years groping in the darkness of heathenism. For past 5 or 6 years he had been in the habit of reading Bible portions & other books, such as "Test of religion &c" & had several interviews with us, with the object of inquiring the truth of Christianity. But he was still in the dark. There were some doubts in his mind about certain truths contained in the Bible, & he often wished us to remove them. He indeed felt himself a sinner, but trusted to the forgiveness of his sins to his own works, which consisted of various kinds of offerings presented to please his favourite deity Veerapatteran. Among other things, he annually presented a cloth to him. In process of time there arose doubts in his mind, concerning Veerapatteran also.

One day 7 or 8 months ago, he happened to read a tract entitled the "Sinners friend" He read it carefully & pondered over its pages. The Holy Spirit began his work. His eyes were opened & at once he saw the sinners

friend

Udupitty, Oct. 1st 1874.

friends close by. It was one Wednesday afternoon & he recollecting the prayer-meeting held that evening in the chapel repaired at once to the place, sat very quietly & listened very attentively. When the meeting was over, & as I was on my way home he came to me & said: "I am somewhat awakened; I feel I find the Saviour, please help me" to know more about him. From this time he was found growing in grace, & used his Christian influence among his heathen friends.

On the day of his baptism very early in the morning, I went to his house & found him very happy. He invited some of his heathen friends to be present at the prayer meeting, we held at his house; & requested them to come to the church also that morning. Some came as requested, & just before he received baptism, he explained to his heathen friends the reasons for taking such a step & urged them to follow his example. He spoke of those days when he served the devil & now he has done with him, & to show that he will not serve the devil hereafter, he took from his bosom a little box, in which he kept the sacred ashes & gave it saying "No connection hereafter between me & the devil." He himself chose to be baptized by the name of Abraham. He is since labouring much for the conversion of his heathen friends.)

Though we rejoice to find that 16 persons were received to the church on profession of their faith during the year 1874, still we are grieved to find 1 belonging to this church was excommunicated from its privileges. He had for a long

time neglected our Sabbath services & other meetings & seemed as if trying to avoid the company of Christians & to join himself with the heathens. He was again & again warned of his dangerous course, but he took no notice of it. The Church after a prayerful, consideration of the sin, which took the painful vote of excommunicating him from the church.

We had our Sabbath school anniversary in January and thanksgiving day in March. Very interesting meetings. Collections were made at the close of each meeting which amounted to about Rs 21.

The Sabbath School was conducted as usual before the service. Children from 6 village schools with those of the F. B. School & the adults belonging to the church and to the congrigation attended.

The Sabbath A. M. services, P. M. meetings in the several villages, the Friday church meeting, & the prayer meetings on Sunday & Wednesday evenings were conducted as usual & some of them with much interest

My labours among the heathens were as usual ~~as before~~. I find some encouragements & dissouragements also. Among the latter, nothing is more grievous to my mind than the prejudices which some have against Christ our Lord. Majority of these speak highly of the God as revealed in our religion, commend the doctrines of the Bible & have good faith-

faith on some of the Gospel ordinances even, but they would rather do all these without Christ. "He is a man" they say "Why worship him as God". A man who is much acquainted with our religion & with whom we had many conversations about it & who had been sick for sometime met me one morning & said with a trembling voice, "I shall not live long in this world, I have become so sick, that I fear I shall die soon, I have committed great crimes & I want to go to heaven. Please give me a little baptism before I die". (He lived among R. Catholic for several years and so had a superticious regard ~~about~~ toward baptism) He appeared very sickly & the request was no doubt sincere, & so I tried to remove his prejudices against J. C. which he often manifested in his conversation with us; but he was not willing to receive Christ as his Saviour. After much talk I requested him to come to our Sabb. service next day, & he did come as requested. Wishing to gain him from the spot I went to his house on Sabb. P.M. & after speaking of Christ as the Saviour, urged to receive him at once. But he appeared as if he wanted to go direct to God, ~~only~~ only with the aid of "a little baptism". He has still his prejudices I still labour with him & pray for him.

Such instances grieve my heart very much, but still I have very hope in them. ~~Our~~ brother Abraham mentioned in this letter, had ~~entertained~~ similar prejudices also for some years. But were not those prejudices removed. Did not the H. S work in him so that he may feel the need of a Saviour?

May God grant similar mercies to these also.

D Stickney

Usapuyp Mpr. 1. 1/5 Rec'd Ghly. 2 Aug 1/5

486.

Uduppitty July 4th 1877.

N. G. Clark. D.D.

Revd & Dear Sir

In presenting my report for the past 12 months, I will state,

I About the Church.

Since the date of my last report, 5 girls from the Female Boarding school were received to the church on profession of their faith in Christ. These are all from heathen families & from their infancy worshipped idols. Some time after they were received into the school, they began to see themselves sinners & manifested their desire to be the followers of Christ. They look back with shame to those days when they, with thier mothers or relations, fell down before idols & worshipped them. These as well as other Christians seem earnest for the salvation of their heathen relatives.

Nothing special to be noticed among the members, belonging to this Church. As usual they attend to their Christian duties & are generally punctual in giving what they promised, to give for benevolent objects, notwithstanding these hard times.

II. Inquirers.

I am sorry to say that 2 of the inquirers in my list who gave us encouragement at first, have gone back to heathenism. Their faith was not so strong as to withstand the reproaches & oppositions of the heathen around. In xtn countries I believe, when one is

convinced of the truth, he will find many things to encourage & help him on in his onward course; but here it is far different. When one feels himself a sinner & wants to be a follower of Xt, he will find many things on all sides to discourage & hinder him in his path. He will sometimes find that superstition, pride & work stronger than his heathen friends. A woman in our neighbourhood oftent came to our house & my wife used to talk with her on religious subjects. In course of time she was convinced of her sinful state & was persuaded to attend our Sabbath services, & she attended one Sabbath & promised to attend regularly. But she did not fulfil her promise. On inquiring the reason, she said that one night she saw in a dream a man (who died 4 or 5 years ago) appeared to her & asked "Have you embraced another religion?" This question alarmed her much, especially at this time when cholera is prevailing in the neighboring villages. From this time she had lost all her interest.

A certain man used to attend our meetings with a view to inquire after truth. One Sabbath coming at our prayer meeting some people of the climber caste (these people are regarded by the heathen as low caste) came & sat down on the back seats with the rest. The man considered this as a great insult & could not bear it. He left off attending our meetings. He told me once, "your religion is good, if caste distinction is observed. You allow low caste people to sit down with us & I do not like to attend your meetings hereafter."

III. Schools.

During the past few months, our schools were some-what

broken up by the prevalence of cholera in the several villages. 20 or 22 boys in the different schools died of cholera. These boys are all from heathen families & belonged also to our Sabbath schools & knew more or less of Christ our Saviour, but we do not know whether any of them loved Him. In some of the schools efforts are made by the teachers for the salvation of their scholars. There are some boys who are in the habit of praying at home both morning and evening & do not go to heathen temples. Our schools have suffered much during the past year, not only on account of cholera, but on account of famine also. The children generally having nothing to eat (except Palmyra juice & certain improper food) neglect to attend schools.

IV. Heathen

This is a critical time and man should put his confidence on no other, but on God alone. Cholera on one side & famine on the other give terror to the people & still we see the heathen cling to their idols & spend vast sums of money in offering sacrifices to appease the anger of their deities. Still we are happy to find here & there some who do not put their trust in them.

There are some in the villages who give us much encouragement. I am much gratified with in what I noticed in a young woman in Valuetty. She once belonged to the mission school in that village & knew a little how to read. The seeds of truth fell then in her heart & it began to spring up now. She has renounced almost all her heathenisms & tries to walk as a xtn. She bought a portion of Luke's Gospel read it through

and

and is now reading it again.

May God bless the efforts of His servants here & elsewhere, is the Earnest Prayer of.

Yours

Humble & Obt. St.

D. Stickney

Native Pastor.

D. Stickney – (Kaviria Vetter)
Cocoanuts for
Aug 1. 1845
Recd. Sept. 12.

Uduppitty Jaffna Ceylon
July 9th 1878

Rev. N. S. Clark.

Rev & Dear Sir

Since the date of my last letter which was on July 4th 1877, there were received with this church 7 girls from the Hetdale Boarding School. All but one were from heathen families, and were trained in heathenism from their infancy. For sometime after they were received into to the school, they seemed not conscious of their dangerous state; but in course of time light dawned in their hearts, they saw their dangerous state, & were so far convinced of it that some of them unexpectedly to us, rose up in one of our Sabbath evening prayer meeting, confessed that they were great sinners & earnestly requested our prayers on their behalf. They daily increased in knowledge & in grace, fruits of repentance were abundantly seen on them &c. The day they were received to the Church was a great day with us. As each one was kneeling down to receive baptism my heart leaped up with a holy joy, & I felt myself as standing on Holy ground. These 7 lambs which were gathered into the fold of Christ, grow in grace & stand firm in faith.

The one among the 7 who was from a christian family has now gone home on account of her mothers death, & will probably stay our there.

The man at Kampamoody who was reported in

Mr. Hutchings - (Mr. Wilson)

my last letter & as giving fruits of repentance still continues so. He might have been received to the church with the 7 girls mentioned above, but for some unexpected delay in performing a thing which the church Committee wanted him to do, he was not received. He had formerly 2 wives & when he manifested his desire to become a christian, he was told to be separated from his unlawful wife, to which he assented & gave up all connection with her. However as she lived in the same house with him, (she having a share in the house) it was thought desirable for the sake of the heathen, who may have suspicions about his honesty, to have a separate building put up in another place, & he be removed, there with his lawful wife & children. He assented to this proposal also, & had already made arrangements to build a house, & materials (for the building) worth about Rs40. were already purchased. He will have the house finished soon, when we hope, we shall have the pleasure of receiving him to the church.

Our Sabbath services & other meetings were conducted as usual. On Sabbath P. M. we have meetings in some of the villages & the one in Valiettyturry is sometimes interesting. The people who formerly showed a spirit of opposition, now seem friendly to us & listen to the truth with some apparent interest. The Anglo-Vernacular School there is now in a flourishing state as also the girls school there. Rev. S. W. & Mrs Howland who are now here, take lively interest in the work in Valiettyturry

and

and also in that of the other villages. They have begun to do a great work here for the Lord & I hope by His grace they will soon find good results. We hope also, that we shall see some fruits in Valuetty-Turry ere long. The devil is however is awake there & he prefers to use as his tools, the Roman C. Priests who like the priests in all ages & in all countries are very ready to help him in his nefarious work more than the ignorant and superstitious heathens themselves. They strictly ordered the R. C. parents there, not to send their children to our schools, but if they have any anxiety about their education, "let them be sent to Siva schools, & never to Protestants schools."

Among the heathen in the several villages the Gospel has been proclaimed & nothing special to be noticed except that here and there light seemed to have dawned in the hearts of some but who for want of a resolute mind to withstand the current tide of superstition, pride, fear of relatives, stand back & thus lose the gracious opportunity. A trader in Valuetty Turry being convinced of his sinful state manifested a desire to follow Christ. He attended Sabbath services & other meetings. He began to move & I thought that he was moving in the right direction, but he suddenly stopped in his motion. On inquiry he replied that his relatives are all against him & if he become a Christian he will be left alone in the world. I remember of several instances of this kind.

The 2 Anglo-Vernacular Schools & the 10 Vernacular schools (2 of which are for girls) are great helps to us in our work. By means of these schools we have easy access to the people in the several villages. Majority of these school children attend our Sabbath School & thus have a good opportunity to gain Bible knowledge, besides what they get in the village schools.

May God bless these & the other means used for His Glory, is the earnest prayer of Yours

Humble & Obedient

Servant

Signed D. Stickney

Mauritius, July 9, 1875

Recd Sept. 7.

Rev. M. E. Clark,

Cor. Sec.

Udupitty, Jaffna, Ceylon
July 9th 1879.

Revd & Dear Sir,

My labours in the course of the past year were about the same as usual; among the members of the Church, inquirers, Schools & heathens.

I The Church.

Nothing of any special importance to be noticed about the church. Since the date of my last letter which was in July 1878, there were 19 additions to our church; (18 in the latter part of last year & only 1 in March of this year) The present number of church members is 78. The church is growing in numbers & we would earnestly wish that it may grow in grace. We feel that we ourselves & the flocks entrusted to our care are in need of that great blessing from on high. A large out pouring of the Holy Spirit is daily & anxiously prayed for.

II. Inquirers.

There are in my list 14 names as inquirers. These have done away with their idolatrous worship & practices, come to our Sabbath Services & other meetings &c. Some of them seem to grow in grace & bring forth fruit meet for repentance. There are some others not included in my list, who are also inquiring of the truth of Christianity. Last Sabbath P. M. at a meeting, I had in a house at Udupitty village there were 8 men & 3 women of whom 2 persons

were

were so anxious to know of the way of Salvation, that they requested me to teach them very often. I promised them to do so, on condition that they attend our meetings & leave off their idolatrous worship &c. They promised to do so & that they may abide to their promise. I requested them to sign a document written at that time. They did so; & the document is as follows. Viz: "We the undersigned do hereby promise that we will hereafter from this date, leave off all idolatrous worship & practices, attend the Sabbath & A. M. Meetings regularly & other meetings whenever convenient to do so & learn of the way Salvation &c." I have not insisted in their attending our Sabbath A. M. Services, for they fear, they will become great losers, if they leave of Sunday working; but we thought that if they are under a course of instruction, they will in course of time be led to see, that they will not become losers by keeping the Lord's day holy.

They are willing common with others, and as four men at a time are needed to water the gardens, they help each other, by turns, watering each field as often as once in 2 or 3 days. If one man's turn is missed his field is not watered for 5 or 6 days. If the crops dries, also if he does not help on Sunday, they will withhold him!

III Schools.

The schools as ever are great auxilliaries to our work. There are 15 schools in this Mission field, 12 under the management of the Board of Education & 3 under the care of Mrs. & Mr. S. W. Hooland. The number of pupils attending all these schools is 746 boys & 160 girls, total 906. In those villages where schools are in operation, we have easy access to the people than in those villages where there are no schools. When the parents see that we feel

an interest

an interest in the education of their children, they welcome us & are ready to listen to us on religious subjects. Some of the children often get a clear knowledge of Bible truth & are sometimes convinced of their sinful state when they not only manifest a desire to become the children of God, but also try to persuade their parents & friends to become so.

The female Boarding School is a great blessing to this people. The Uduvil F. B. S. on the other side of the river & this school, on this side of the river are doing a great work in the Redeemer's kingdom. This school was founded on the prayers of fathers Rev J. C (now in America) & of the late, but now sainted mother Mrs. M. S. Smith. I can now remember the great joy she had on the day she disclosed to me the "glad news" that a F. B. S. is to be opened in Uduppitty. Since its opening in 1867, 92 have been received of whom 68 are church members. It is a pleasant sight to see some of the graduates of the school accompany the Missionary ladies to those meetings for women & take part in the exercises. The people now appreciate the value of female education. No one say now as formerly of this & other similar institutions, "Why is this waste?" There is nothing waisted in these, but I am sure that in the great machine working for the salvation of the people in this place, this F. B. S. is one of the large main springs that is set in

motion

motion with a strong force. It will be a great encouragement if this school be enlarged a little.

IV. Heathen

The work among this class was carried on last year with some encouragement. The activity & zeal of the resident Missionary & his lady stirred us so much that we also resolved to do what we can in that department. Most people believe that we have an interest in their salvation & generally they are cautious to avoid our presence when they do any bad deed or say any bad word. One afternoon as I was going to the house of a rich man I noticed him with 3 others (one of them a brahmin) sitting under a shed somehow engaged. As soon as they saw me they were in great confusion & looked at me with much uneasiness. I suspected what they were about. They were playing cards, & no sooner they saw me than they hid those cards under a cloth & turned towards me pretending to be otherwise engaged. "What are you about"? I asked, "Oh! nothing, only talking—". The brahmin immediately left the house. I can mention a dozen similar instances to show the regard the people have for Christians & their religion.

We found it a great encouragement & privilege to accompany the Rev. S. W. & Mrs. Howland in their work in the villages. In some places there are women who are so secluded & dark that they never heard from us the "glad tidings". Mr & Mrs H. have been

have been to those villages spending whole days & to our great joy visited those women. Kottavatthy is a small village which has never been visited by American or European ladies. Mr. & Mrs. Howland made arrangements to go & spend a day or two there. The previous day I with the Catechist went to the houses & gave notice that "Amma will be there tomorrow, & it is expected that the women will go & see her in the tent & hear what she would say". Many were pleased to do so, but some who were timid hesitated to go & asked some curious questions as "Is she like us?" "Does she wear earings, nose jewels &c"? "Must we take with us betel & arrack nuts to her &c &c"? The next morning however some of these went to see her & after they came home I asked how they liked her. They said "She is a very excellent Amma", "she talks very pleasantly", "she seems to love us" — "only she has no jewels" — "what she said was all true" — "how glad shall we be if she would come here every often" &c &c.

"It is now more than 60 years since the work was commenced in Jaffna; during this time many wonderful changes have been wrought; 12 churches have been organized; several hundreds are found this day who rank themselves on the side of Christ & as many more who acknowledge Christianity to be the true religion; ~~& in course of time by the grace of God will be drawn into the Gospel net~~; voluntary

contributions

contributions of some thousands of ~~rupees~~ dollars are annually paid into the Lord's treasury; Christians are awake for the salvation of the heathen around notwithstanding the efforts they have already made for the evangelization of the adjacent Islands, ~~still after all,~~ — after all these wonderful changes, it seems that the work is just commencing in some parts of Jaffna. This an undoubted fact that much has already been done to the surprise of the devil & his colleagues & still there is much more to be done ~~yet~~. So we want your help, your money, your prayers & your sympathies. We will not give you pain by asking your sons & daughters. You have done that enough & more than enough. And we thank the American churches for so great a sacrifice; but now we would humbly request you to send our sons & daughters who are now in America. You have already sent 3 of them to Jaffna & some to S. India. We thank you most sincerely for that. Please send the others also; for the work is to be carried on most vigorously. I feel as though we are now on the heat of the battle. We have been thus far victorious under our great Captain, & we yearn after more victories. This is not the time to sound the word "retreat." The time has not yet come to withhold your interest in us & your money from us. We know that you have many children to care for, China, Japan Mexico &c. We also love & pray for them. Jaffna is one of your older children. Please remember her with ~~with~~ a kind love."

I am Yours Humble & Obt Sr

D. Stickney

Uduppitty, Jaffna, Ceylon
July 10th 1880

Rev. and Dear Sir

At about the time when my last report was written, there was, on religious matters much encouragement on every side. The prospect was brightening. I then expected too much and was in great hopes that in 1880 we would have a good harvest. The systematic labours of the Rev. and Mrs. Howland together with the efforts of Miss Townshend; the earnestness of the Christians for the salvation of the heathen around; the interest manifested by several heathens and their punctuality in attending our meetings and at the commencement of the year the strengthening of our staff by the arrival of Mr. Leitch and the two sisters here; — all these were the cause of much encouragement I confess that we were little proud of our efforts and the little success attended them. But Satan could not bear to see these things. He seemed as if awoke and trying to do what he can towards stopping this onward movement. The Siva priest who lives in Matha-

gal about 15 miles from this place and who has many desciples in Udupitty village hearing of these interesting meetings and fearing that his people will turn Christians, wrote to an influential man here to try to have these meetings stopped and to use his efforts to dissuade the people from attending there, and for sometime it was done so; but now I am happy to say no such restrictions are in force though the interest once found among the people are somewhat lost.

One of those individuals who signed the document mentioned in my last report with the determination to inquire about the way of salvation, manifested so much interest that the heathen around spoke of him as a Christian. He not only attended our meetings, but also went so far as to allow a place in his house for a meeting every Sabbath P.M. and to invite the neighbours to attend it. But he had difficulties on the way; his wife and relations opposed him. When his daughter was sick sometime they ascribed it to the displeasure of his favourite diety Candasamy whom he neglected to worship and failed to pay his usual offerings. The man was in straits; he did not know what to do; it was a very critical

time with him. When he was among Christians he gets courage, but among the heathen much discouraged. At length he thought of making an experiment and one evening he prayed to Candasamy that if he be the true God he would reveal himself in a dream. In the morning he woke, but God did not reveal himself; he waited 3. or 4 days but got no revelation, and one morning when I went to his house he related to me this circumstance and assured me that Christianity is the true religion and Christ the true Saviour. But in course of time I noticed in him some change for the worse, he seemed at first indifferent and gradually lost his interest and failed to attend our meetings.

Notwithstanding these discouragements there are certain things which are encouraging. "the mustard seed" has already sprung up and is gradually growing. The large devil tree of idolatry is gradually decaying. The idolatry of the present day is not like that of the past days. The idea of idolatry in the minds of the present generation is very different from that of those of the previous one. There are great many people in Jaffna who do not go to heathen temples. Many of the heathen children in Mission Schools do not care to go there. One morning after the close of the annual festival in the

Amman temple at Valiettyture, I went to the station girls' school and asked that those went to the festival last evening may raise their hands, and among 49 girls who were present only 4 raised their hands. One of them said "I did not go there purposely, I went to the bazar and while there saw the procession passing along the road". The other said "I accompanied my mother only to see the display, I did not rub ashes nor bow to the idols, but as soon as I came home I prayed to God to forgive me". As these children grow up the truths of Christianity will be instilled into their hearts and then where will be room for idolatry?

We have nothing especial to report of the Church. Since my last report which was in July 1879 on 4 were received to the Church, one of them a son of the Pastor and the other 3 are from the Boarding School. There are several inquirers some of whom give fruits meet for repentance while others though in the way are looking to those stones before them. One of these who for sometime manifested some interest finding before him a stone with respect to his marriage, suddenly stopped.

Our Sabbath services and other meetings were conducted as usual. The number of village meetings

have been somewhat increased since the commencement of the year, owing to the increase of labourers in the persons of Mr. Leitch and the two sisters. We are very happy to see them among us. They are a great help to us in our work. As soon as they trod on our soil and while they were yet strangers to our people and to our language they commenced the work for Jesus. In our Sabbath School they have each a class and on Sabbath afternoons each of them have a meeting in the villages. They love the work, love the people and we all love them. May God bless their labours.

The Sabbath P. M. meetings conducted by Rev. S. W. Howland in the boys school and by Mrs. Howland in the girls school at Valvettyture and the other meetings mentioned in my last report are still continued. Miss Townshend has a meeting for heathen women every Sabbath P. M. in the house of one of our Christians. The womans meetings on the first Tuesday of each month conducted by Mrs. H. in her house is carried on with some interest. In former times heathen women would show a great dislike to go to the Mission houses and to talk with Missionary ladies, but now Mrs. Howland has gained the confidence of the people so far that the women are desirous to go there and hear her talk on religious subjects. Mrs. H. does everything with plans previously and wisely made and with much

faith and much prayer and we hope that her labours under God will be attended with much success.

Several interesting moonlight meetings in the villages were also held, sometimes 3 meetings in one evening, one conducted by Mr. Howland the other by Mr. Leitch and third by myself. In this way the seed is sown and we are in hopes that they will spring up in due time and bring forth much fruit.

May God send His Holy Spirit
is the earnest prayer of
Yours humble and
Obedient Servt.
D. Stackney

Udupitty, July 10, 1880
Recd Sept 6

To

The Secy. A.B.C.F.M.

Rev. & Dear Sir,

The Church at Alavetty consists of 12 males & 15 females making a total of 27 members in regular standing. There has been one admission to & no dismission from the Church within the past six months, excepting the removal by death of Dr. J. Evarts of Alavetty in the month of January last. The members of the Church and the heathen in general feel very sorrowful for his loss as he stood one of the first among the Churchmembers in the concerns of benevolence and as one of the best among medical practitioners. He was also reputed for his extraordinary talents as a Poet. He composed great many Sacred Poems or Lyrics in Tamil.-

There was but one infant Baptism.

There are Six hopeful cases of more or less interest among those who are under a regular course of religious instruction both in Sundays & in other stated times. Among these as the first is one named S. Mâpâner who is a teacher in the Govt. Anglo Vernacular School at the Station. His example before his students by way of religious conversation, prayer, & strict observance of the

Sabbath with all his other demeanors are quite commendable & worthy of being followed. He is determined to be a follower of Christ notwithstanding all the oppositions and hatred which he meets from his close relations & friends who consider themselves as belonging to the most respectable families in the community.

The 2nd - is a student of this teacher & a baptized son of a Christian mother, but his father is indifferent about religion. It is especially through the influence of the mother that the boy appears to be serious & tries to avoid evil doings which boys of his age are likely to do. He is regular in the reading of the Bible & prayer.

The other four cases are not of so much interest as the abovementioned but yet they show their inclination towards the religion & to become the followers of Christ.

Sabbath services & other meetings in stated places are continued as usual. Number of attendance on Sabbath morning services is on an average Men 13, women 7, children 100 making a total of 120. Immediately after the forenoon service we have our Sabbath School which is taught by five or six teachers. The children are regular in their atten=

dance & the teachers manifest their interest in teaching We have also another Sabbath School in the afternoon in the School Bungalow at Alavetty north. Number of children in both of these schools is, boys about 80 and girls 20. Catechism, annecdotes and select passages of Scriptures are the lessons with exercises of Singing.

The general preaching of the gospel from house to house & in way side is held as usual & likewise the distribution of Tracts & Scripture portions.

In closing my report I wish to add that it is my earnest wish & prayer that an out pouring of the Holy Spirit be sent on the members of the Church to make a revival among them & through their means to effect an awakening among the Community so that there may be conversions by tens & hundreds from among them.

I remain my Dear Sir,

Your most obedient & humble Servt

(Signed) M. Welch.

Alavetty

April 1873.

Rev.d N. G. Clark. D.D.
For. Sec.y A.B.C.F.M.
Boston.

Received, Aug. 10.
Recd. Aug. 11.

To the Secretary of the American Board of Commissioners
for foreign Missions &c. &c.

Revd. & Dear Sir,

I am sorry not to have any facts of encouragement in or out of the Church for information since my last Report to you. Those hopeful ones who were before mentioned continue in the same state as before without any special growth which is a matter of hinderance to secure their admission with the Church. The number of Church members males & females together is 67 as given in my last Report, of whom one a widow of the late Mr. Ripley stands under censure for having given her daughter in marriage to a heathen.

Sabbath preaching, weekly services & other evangelical works are going on as usual.

The amount of contributions for benevolent objects stands almost the same like that of the past year notwithstanding a loss in the amount incurred by the death of Dr. Evcants who was one of the principal donors in the Church.

Tho' I have not facts of encouragement to report as said above yet I am not at all discouraged in the work because of my hope of God's promises that "my words shall not return void.

I beg to remain Sir, Your's most obedt.
& humble Servant

M. Welch

Mawetty Oct 18 1873.

Alavetty, Oct. 18. 1873.

Rec'd Dec. 29.

a Jhr co

Slavetty April 25. 1874.

Rev. A. G. Clark. D.D.

Dear Sir,

It is a matter of regret to me that I have not facts of much encouragement in my field to present this time also.

My labor in preaching has been as usual both in public and private places in connection with my other duties. I see there are great many obstacles to the spread of the Gospel arising from Comedies here and there, heathen festivals, drunkenness and Romanism. These are matters which will call the attention of every sincere Christian that he should pray earnestly for their removal and the dissemination of Gospel truth.

In speaking of the condition of the Church members I see that there is a want of zeal and life in them, as co-workers with me in this noble work, which if manifested otherwise will produce beneficial results. The above hindrances may perhaps be the

cause

cause of no conversion during the past two years in this field.

Hopeful persons continue as such, but without indications of real change of heart in them. I have some hope of the conversion of a new individual named I. Nicholas who is now subject to a painful disease. For a long time, he had no thought of religion, or of his accountability to God in a future state. But since his sickness, his mind seems troubled. He for instance on one occasion, inclined by his mother's persuasion to offer to the idols, foolishly trusting that he will be recovered from sickness. But instead of his hope, the disease turned worse and worse, and now he feels his doings were all useless and vain, and that he must seek the true God though he should live or die and that Christ is the only true physician that he should go to.

There is also a girl of about 15 years of age who manifests an inclination to join the christian Congregation.

As regards benevolence, I have a fear whether we will come short, as in this year there has been a failure in crops and the price of Paddy

has

has risen higher than usual. However I hope our wants will be supplied. In this connection I am a little proud to say that while we were in great need of money I received a pound unexpectedly from Mr. White's son at Kandy as a donation to our Church.

I remain, Dear Sir,

Yours Most obedient &

humble Servant

(Signed) M. Welch.-

H. Hoisington reports from Oodoville as follows:-

"God has vouchsafed his blessings unto us as unto beloved children. Though our spiritual parents were removed from us yet in his mercy, he has given ~~unto~~ us others to comfort and guide us. He has sent unto his vineyard well chosen servants and has shown us his mercy. We feel God's hand had done this and praise him.

The week of prayer has been to us as a small heaven in this world and awakened many to a sense of their sins. A few young men who attended the ~~the~~ meetings during the week have been led to inquire "What shall we do to be saved?" It is indeed a source of gratification to see many read the Bible regularly and concernedly and repeat

by

by heart the golden Texts.

Beleiving the spirit of God will grant we pray "Oh! God thy word is a light unto ~~unto~~ our feet and give us thy spirit to enable us to keep thy word in our hearts that we may fall into no sin."

Prayer meetings also have been very encouraging and fruitful. Many have been led to magnify and praise their Redeemer the Lord Jesus and to pray earnestly for the perishing Souls of their neighbors and friends.

We earnestly long for a revival and solicit the prayers of God's children for a free out pouring of the Spirit"

Rev. H. Hoisington
Marietta, April 25, 1874.
Rec'd May 1st

Alavetty, July, 1875,

Rev. N. G. Clark, D.D.

Dear Sir,

It is now about one year since I wrote you my last letter. During this period there were a few occurences of death in our Christian congregation and some facts of encouragement which I think are worthy of mention in this letter.

Although the present year has been one of marked coldness or I may say "luke warmness" in the Church in general yet I am glad to say that there are tokens of our Lord's presence among some Christians at least. We noticed in some instances that Christ has knocked at the doors of their heart with a rod of affliction for their close union with him as he said in Ezekiel, "I will cause you to pass under the rod & I will bring you under the bond of covenant". Mrs. Nallamuttu Girdwood a member of our Christian congregation and an Infant son of Mr. A. Snell were removed from us by death last year. The former was subject to hysteria from the time of her marriage. Her heathen friends, neighbours, and parents believed that she was possessed with a devil called Vyravan & she herself was taken with such an impression. I fear she had not the real change of heart, neither did she give any testimony to the support of her faith at

Rev. H. Hoisington: D.D.

her last moments. — Taking advantage of her unexpected death the heathen friends of the young widower tried their best to pursuade him to quit his religion and to take a heathen wife, but I am glad to say that he had courage enough to stand all trials and was more zealous in his faith. Thus I see his bereavement was for his spiritual good. He chose an orphan Christian girl to be his wife.

The death of the latter, an infant, has caused great sorrow and mourning in the family as it was the only beloved child of its parents as they hoped it was given by the Lord for their prayers and vows. By this sad bereavement the mother was very badly ill for more than three months. But the Lord has given her a daughter again & the child was consecrated to the Lord in baptism & the mother is happy in the Lord for the gift.

I am happy to say there are some hopeful persons in my field of labor who regularly attend the Church and manifest their inclination to become Christians. Among these one named N. Ramanathy, a pupil teacher in the Vil. School manifests indications of a change of heart. He is to be received to the Church fellowship at our next communion. — Another man named S. Singamapaner, a teacher in the Ang. Ver. School walks, I believe, a Christian and sets a good example in promptly and cheerfully paying his benevolent contributions, but I am sorry to say

he puts off joining the Church.

Mrs. Ripley, a suspended member of the Church was restored to the Church giving evidence of repentance & reform.

I am sorry to say that contributions for benevolent objects have fallen short this year also, as the past on account of the failure of paddy crops, and the limited income of many in the Church, which may perhaps be the chastisement to the Church from the Lord as many of the able members have not yet adopted the Tythe System in reference to benificence

All other works are going on as usual without any interruptions.

With our best regards to you

I remain

Dear Sir,

Your most obdt & humble Servt

(Signed) M. Welch

Alverrty, July 1875. VV

Rec'd Sept. 20.

Alavetty July 5th 1876

Revd A. G. Clark D. D.

Dear Sir,

I feel glad that I am permitted to write once more a letter to you of our church. The No of Communicants in our church is 29. The Congregation attending Service in our church including the pupils numbers about 70. During the past twelve months six members have been newly received to the church, two on profession of their faith, one a son of christian parents named E Ropley & the a son of named N. Ramanader, since surnamed D. Howland, and four from other churches. Altho I am not able to State that the members of our church are remarkable for their zeal & devotedness in the Cause of Christ Still I Could Confidently Say that many of them, if not all, are greatly interested in the progress of the work of Christ among the heathens & of the growth of the church. Many of the members Connected with our church are Comparatively poor & have Slender means of Suport. Some of them who are Considered as men of pretty large landed property are not in receipt of permanent income to meet their expenses. Only a very few

few are men of Small Salaries So that the Contributions from the members in general for the Support of the Paster & the upkeep of the Church & other expenses are Comparatively Small & these are often Received with great difficulty & Sometimes allowed to Stand in long arrears.

The Paster & Some members of the Church make it an important part of their duty to go & work among the heathen as often as they Could.

There are five Schools Connected with our Church one Anglo Vernacular & the other four Vernacular Schools. The Vernacular Schools are thriving ones: the average number of pupils in these four Schools is from 200 to 300. The State of the A-V- School is not one of the Satisfactory Condition, now a days, owing to the prevalence of Cholera in the beginning of the year in the village & the death of Mr. Ginga-Mappaner one of the teachers of the School. Three of the Schools Situated near the Church attend Divine Services & the other two being a little too far from the Station do not attend the Church; but Sunday School Services are kept in them.

The attitude of the heathens around is not one of decided opposition or enmity but of indifference to Christianity & utter neglect of their Souls interest.

There are about 10 hopeful Cases of interest, two of these

deserve

deserve special mention. An aged person of respectable family named C. Nagamuttu has manifested special interest in the religion of Christ & of his soul's salvation. He has heard the glad tidings of the gospel from the very commencement of the American Mission in Jaffna, & up to very lately he was a decided heathen & never expressed a desire to join the church. Since his statement of his interest in Christ I have closely watched & found him to be sincere in his faith & profession. He is very fond of attending our family prayer meetings morning & evening. It seems to me that his case is one of those many cases where the seed sown & tho it is long been dormant has finally begun to spring up.

Another case of interest is one a girl who has been educated in one of our schools. Her parents are both heathens. Notwithstanding her mother's advise to her not to read the Word of God, but to rubashes, she is regularly reading some portions of it every day & says that she is also in the habit of praying to God for help & guidance. I think she is a fair candedate for admition into the church; but she is not allowed to attend services in our chapel.

I regret to say that 2 members & four children

children connected with our church & two members of our christian congregation who were candidates for admition have been removed by death during the year:

Two of these cases are of marked interest. Mrs Isabella Nicholas a daughter of the late Mr Repley was one among those who were carried off by cholera when it broke last in the neighberhood chh. She died on the 9th January last at the age of about 33. It may be truly said of her that she lived an exemplary christian & died a peaceful & happy death. Her beloved son about eleven years old is the other case who died on the 15th of the same month. He was trained up by his mother pious lad & some weeks previous to his death he manifested great interest in reading the Bible & praying to God & also was fond of christian lyrics. Altho young his end was peaceful. Although it has pleased God to visit our chh. with sore affliction & severe trial yet we hope & rest satisfyed that a fatherly hand works out every thing for the good of the church & these afflictions are blessings in disguise

I beg to remain
yours most obedt Servt
(Signed) M. Welch.

Planetty, July 5, 1846.
Rec'd Sept. 18.

Alavetty. July. 16. 1877

Revd N. G. Clark. D.D.

Dear Sir

Thanks to the Almighty for his kind preservation of all the members of the Church safe & for favouring me the present opportunity to write you a brief account of the Church at Alavetty.

Since I wrote my last I am glad to say that no suspensions from the Church nor any deaths have occurred in the course of the last twelve months.

Number of communicants now in the Church is 30. Congregation attending in our Church including the pupils is on an average 65. This number on a contrast with the preceding year is a little diminished on account of the prevalence of Cholera now & then in the neighbourhood by which some of the usual comers stayed away. Among those who were mentioned as hopeful persons in my last letter, one named Warren Vaitly son of a Christian mother was received to the Church on profession of his faith, & another who is the son of a Christian father is expected to be received shortly. There is an excellency in the character of the first mentioned convert with regard to his becoming a Teetotaller. He was formerly addicted to the habit of drinking, being per-

suaded by evil company of drunkards. Now he pledged himself never to drink. He was not able to read before his conversion, but now by his labour & efforts has learnt to read the Bible. He also labours very faithfully for the conversion of his neighbours. He is very punctual in his attendance at meetings in week-days & also at our daily prayer meetings at sunrise. He seems to have a remarkable change in heart, & sets a good example before his friends.

The last mentioned lad whom we expect to receive at our next communion is a very promising chap, a good singer of Christian Lyrics & one who seeks the salvation of his fellow-mates. He is in the habit of collecting boys of his age & under to meet together in the Church for prayer on sabbath afternoons.

I have nothing to add more than what I have informed in my last letter to you, about the state of the Church but I can only say that they continue to be devoted in the cause of Christ as before, but I am sorry to observe that on account of the failure of rain & the prevailing famine in the land a great deal of want is felt among Christians as well as others; & hence there is a failure among them with regard to their contributions for the support of the Gospel.

I beg to remain Sir

Your most Obedt. & humble Servt.

M. Welch

Rev. Mr. Hodge
Madras
Received 1st July 1876
Replied 12th

Mavelly July 22nd 1878

Rev N. G. Clark D.D. Secretary of A B C F. M.

Rev & Dear Sir,

I am happy to be able to write to you of the present state & progress of our Church, which although not very cheering, is not still unimportant or uninteresting.

Since my last letter there were two cases of death in our Church, viz Mr James Girdwood & Mrs Eliza Merrill. Of the death of the former I can say that the Church has sustained a great loss in his death. Mr Girdwood was a consistent member of our Church & an exemplary Christian. He was as it were a main pillar of our Church. I was present at his deathbed & I am very happy to say that he was joyful in his last moments & his end was peace.

Of the latter although I was not present with her in her last moments I learned that she breathed her last with great hope & entire trust in Christ.

During the year John P. West was received into the Church on his public profession in Christ. We had also one case of infant baptism during the year.

The attendance of Christians & others at public & private meetings has been as usual except during the early part of the year when Cholera prevailed in the vicinity of our Church.

The work of preaching the Gospel in Tent by Rev S W & Mrs

Houland in our Villages was carried on in the month of August last, with, it is believed, great profit to the people & the moon-light meetings held by them together with some native Christian brethren were really delightful occasions of presenting truth.

The thursday meeting held by Rev W. W. Houland & his daughter for the members of the Chh. & for others who may feel any serious interest in Christ are found not only to have a salutary effect upon the members of our Church but also to be the means of awakening interest in those who are not yet brought to the fold of Christ.

Rev. No. 4 Tech. Recd. Oct. 2 1878

The work of Miss Susan Houland with the Bible woman in visiting those females who are otherwise inaccessible is a valuable & hopeful work the result of which although not apparent to casual observers is well appreciated by women & cannot fail to bring forth fruits in due time.

Although it is to be regretted that the efforts made by our members for the support of the Pastor & to meet other expenses are neither steady nor sufficient yet it is a matter of joy ~~to learn~~ that in the last Thank Offering meeting held in June last there were liberal gifts & generous contributions & offerings of various sorts shewing thereby that many of our members & others interested in the Gospel work are not lacking to do what they can when they have means in hand.

I beg to remain, my dear Sir, yours most obedt Servant

M. Welch.

Alavetty July 15 1877

Rev H. G. Clark Secretary of the A. B. C. F. M.

Rev & Dear Sir,

I beg leave to inform you that we are deeply thankful to our Heavenly Father for having extended His gracious protection & support to this little flock during the year.

It is a matter of deep regret that one named S. Wenk who was under suspension for several years having expressed no desire to be re-admitted into the Church was by the unanimous decision of the Churchmembers altogether excluded from communion with it on the 29th of December last.

The removal of Mrs S. White by death on the 3rd of Nov & the suspension of another member of the Church on May last are additional causes for regret. Mrs S. White our deceased sister a graduate from the Cardovile Boarding School went over to Madura with her husband & was engaged in the Mission work there for many years. On her return to Jaffna she served some years in the capacity of a girls' school teacher at Udupitty & Nellore under the American & Church Mission. Not long afterwards she returned to her native place at Alavetty where she was again employed as teacher & Bible woman under the American Mission. Here by her diligence, careful

attention

attention to work, by her exemplary piety & by her heartfelt sympathy & kindness, she won the esteem love & goodwill of all around. As her health became daily impaired she was obliged to give up her work about six months before her death. Her death is a loss to the church for I value her example & influence. From the impressions that escaped her lips at times during my occasional visits ~~(it is my firm belief)~~ & her great faith & fearlessness she displayed on all occasions, it is my firm belief that though her earthly body has perished her immortal spirit rests with the Lord.

The suspended member of the church is one of the 1st graduates of Jaffna College*. He joined the church on profession of his faith on the 6th of April 1876 & afterwards left his native place for Kandy in search of employment under Govt. Having resided about three years there & served as an Overseer of Roads he habitually neglected the using the means of grace. And on his return home on a visit on May last his eldest brother & other heathen friends used their influence to persuade him to take a heathen wife & he has for worldly gain & honor yielded not only to marry her but to the performance of heathen ceremonies at the house of the bride wholly against his profession.

The work of evangelization has been carried on as usual. Sunday services, Sabbath School & Thursday meetings have likewise been carried on throughout.

* Not a graduate. He left before completing the course. He was received & the church at Allaverdy after he left the College — M.M.T.

Altho' no newcomers have been added to the Chh. & though the progress made by our Chh in the course of the year has not been satisfactory as might be desired, it was not however altogether discouraging.

I am glad to state that two persons belonging to the Christian families here have expressed their wish to be admitted as Church members. Of these one who received baptism in her infancy has been from that time brought up in Christian Knowledge. Since attaining the age of maturity she has been by her mother (who is not a church member) prevented from attending Church agreeably to the custom prevalent among some people here who never allow girls of this age to go out of their houses before they are married. At home however she is known to conduct herself as a true believer & to devote a portion of time to Bible read & prayer.

The other is the wife of a teacher who is a Christian. She was taught to read & write some 16 years ago in the Inf. Free School at Alawetty North. And altho' well acquainted with the truths of the Gospel did not until lately shew any desire to become a member of the Church. The recovery of one of her children from a serious illness during which the parents were very much afflicted has at length awakened her to the necessity of being a Christian.

There are some others of heathen families who also shew

themselves

desirous of embracing our blessed religion.

The charitable contributions of our flock this year has fallen short & I regret to say that a few only in the Church are regular in their contributions & the rest make excuses that they have but limited income while some of our members say that they being employed in other places are obliged to contribute more to other Churches than to ours.

It is my hope that the time will come when we shall witness conversions from among the people as the result of our present & past labors.

I beg to remain My Dear Sir
Yours affly &c.

M. Welch.

Rev. M. Welch.
Alameda, July 15, 1878.
Recd Sept. 22.

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Manitty Jaffna Ceylon

July 12 1880

Rev A G Clark D.D. Secretary of the A B C F M.

Rev & Dear Sir,

With feelings of deep gratitude to the Almighty God who has enabled me to see another year & pen this letter, I beg to forward these lines to you connected with my work among the heathens & Christians of the congregation committed to my care.

Respecting evangelization there was not any remarkable change in the plan of work, the old one having been chiefly followed. The Colportage commenced Oct 21st 1879 & closed Dec. 15th of the same year. Altho' the season was unfavorable being wet & rainy which greatly interrupted steady work yet the result was very cheering. Two of the Theological Students connected with the Jaffna College took part in the work for a fortnight nearly, & rendered great service to us. Almost always I accompanied the Colporteurs in their evangelical trips to the unfrequented parts of the district. We had access to 845 houses & spoke to 3370 persons on the excellence of the Christian Religion. Everywhere we were received & treated kindly & not a few even a

great

great desire to hear about "Christ & Him Crucified" One Bible & 79 Bible portions were sold & 460 Tracts distributed. In one house both the husband & the wife listened with intense interest to the truths of the Gospel expressed & ardent desire to embrace our religion & promised to make a public profession of their faith before long, saying that they could find real happiness in no other religion than that of Christ. They have kept their word & God has been pleased to shower His Spirit on them in abundance. They have realized their sanguine expectations that Christianity conduces to men's happiness. They have of late come as a family, children not excepted, to the foot of the Cross. The 6th of May last is memorable as the day of their admission into our Church & also the day of their child's baptism. The head of the family in question named Arumugam now styled John was before his conversion notorious for dishonesty & all sorts of mal-practices which he repeatedly confessed in the presence of our congregation. His bad reputation once effected his means of livelihood so much that he was reduced to the very brink of poverty & unable to satisfy his creditors was forced to take shelter under the "Insolvency Ordinance". Four or five years ago he was initiated into the doctrines of Christianity at Handy where he went to make his living by accidentally finding & reading the Bible in the house of an Overseer of Roads who was a non-Christian & under whom he was employed as a subordinate

The wife called Catherine, Nesmill a graduate of the

Oodooville Female Seminary — a member of the Oodooville Church was excommunicated in the year 1863 for entering into a marriage alliance with a rich heathen at Colombo who by promises of kind treatment & pecuniary assistance to her poor parents & relations induced her consent, but who to her great mortification & disappointment proved very unfaithful subsequently. She was therefore obliged to contract a 2d marriage with the said Arumugam. She has been a stray sheep of our little Christian flock for the last 15 years. By the 1st marriage she has a girl of 15 years of age who received her rudiments of education in the Wesleyan mission girl school at Pt Pedro.

By the 2d marriage she has two — a girl aged 7 years & a boy of 4 months all baptized. What a wonderful change has God wrought in that family! The Word of God taught at the centre of Female education at Jaffna has resulted after the lapse of several years in these blessed conversions. The family referred to is now a happy group in the fold of the Great Shepherd. It is about 6 weeks since her husband repaired to Kandy again in search of employment & all the letters he writes home contain indications of religious feelings. As another instance of the sincere piety of the family it is worthy of mention that the idea of applying to Catharina's 1st husband the Tamil Millionaire for help which is sure to be granted if requested was spurned by her daughter especially through the influence of her step-father John Arumugam.. Catharina's daughter who was urged to apply for aid to her father but who stoutly refused to do so has been received into the Church at Pt Pedro some months

months back.

In addition to the two females alluded to in my last letter as candidates for admission into our Chh. there are 3 hopeful persons amongst whom are the youngest sister and brother of the said Catherine.

During the year under review one female member of the Cuddalore Church was transfered to ours & another from the Nellore Chh under the supervision of the Church Missionary was received on testificate — the latter another younger sister of the said Catherine an inmate of her house at present & a mistress of a Girl School there.

There has been some progress in the work of Bible woman under the patronage & lead of Miss Howland.

In reference to the growth of our Chh in giving for charitable & benevolent purposes I have to observe that it was not commendable altho' there are some signs of improvement in the current year. Excepting a few, others did not give by way of monthly subscription to the Pastorate Fund. A few weeks ago the leading members of our Church ~~had~~ jointly agreed to furnish the Chh with ~~pews~~ seats in lieu of mats, each person undertaking to defray a portion of the cost. Our ingathering meeting which is usually held in the early part of the year was postponed till the 20th of Dec last on account of the failure of the Paddy crop our staple article of food & some other afflictions ~~among~~ amongst us. In spite of these disadvantages we have realized in money & things the sum of Rs 55 — an amount which although less than that of the last year by

by 27 Rs was much more than we expected:
The result of the ingathering meeting held on May last is very encouraging. The total ~~sum~~ ~~Selected~~ gathered being Rs 88.

In conclusion I have to offer my heartfelt thanks to the Great God by whose guidance we have overcome the difficulties & trials that beset our course last year & are running the race of a better year. That "He in whom we live move & have our being" may in His infinite mercy prosper all our efforts for the Self-Support of our Church is the fervent prayer of

Your Most Obedient Servant

M. Welch.

Dr. Welch

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Jaffna: July 12, 1880

Recd Aug. 23

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